



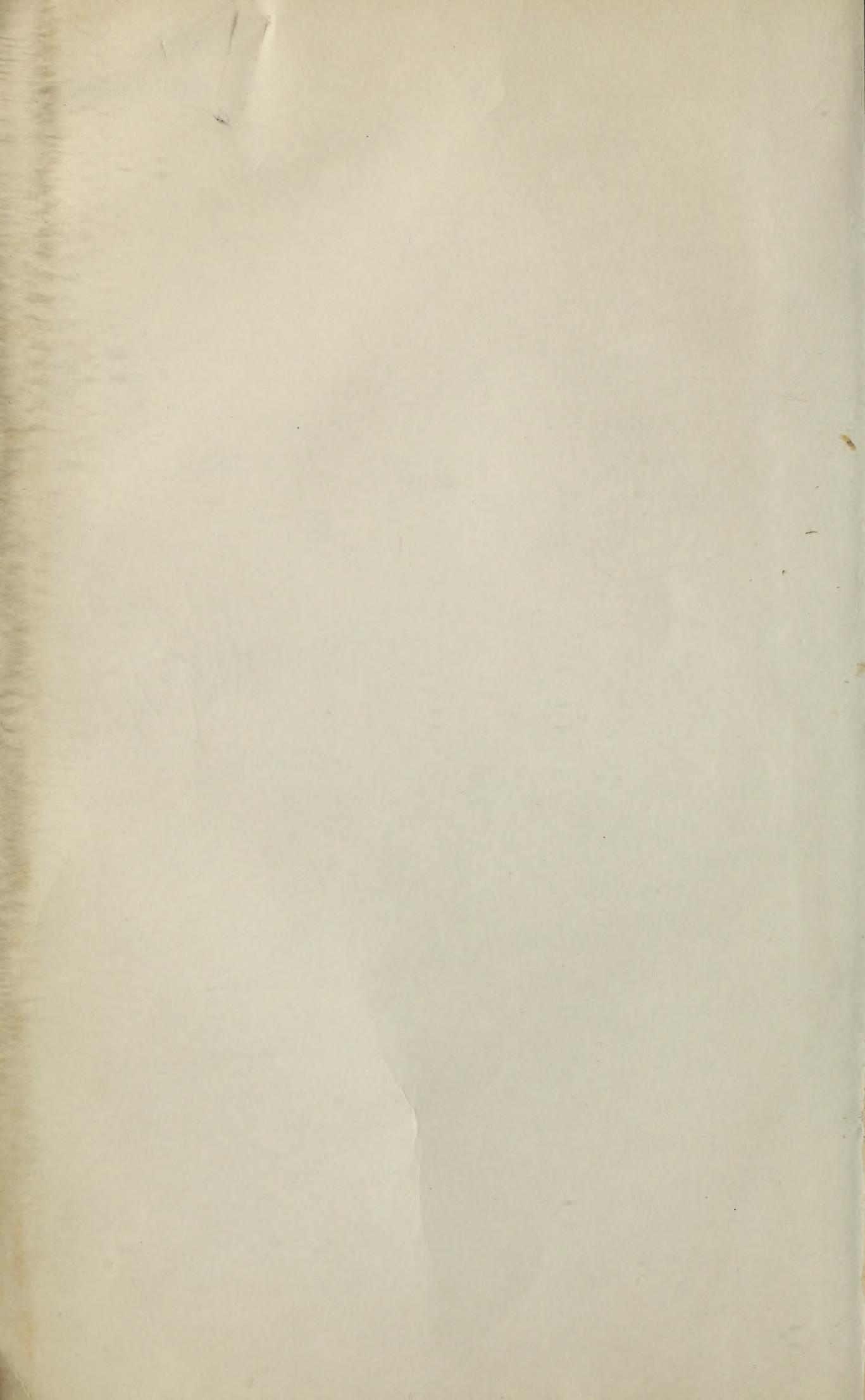
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BIBLICAL COMMENTARY

ON

*W. J. Mitchell*  
*1873.*

THE NEW TESTAMENT,

BY

DR. HERMANN OLSHAUSEN,  
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF ERLANGEN.

TRANSLATED FROM THE GERMAN

FOR CLARK'S FOREIGN AND THEOLOGICAL LIBRARY.

FIRST AMERICAN EDITION.

REVISED AFTER THE LATEST GERMAN EDITION,

BY

A. C. KENDRICK, D. D.,  
PROFESSOR OF GREEK IN THE UNIVERSITY OF ROCHESTER.

136340

TO WHICH IS PREFIXED OLSHAUSEN'S

PROOF OF THE GENUINENESS OF THE WRITINGS OF THE NEW TESTAMENT.

TRANSLATED BY DAVID FOSDICK, JR.

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## PREFATORY NOTE TO THE FOURTH VOLUME.

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THE Editor deems it proper to prefix to the present volume a few explanatory statements. 1. Only the Synoptical Gospels have, in the original, been carried through the *fourth* edition. Other portions of the Commentary have reached a third, others a second edition. This will account for a slight change in the title page of the present volume. 2. The Scripture references have been, in the entire work, thus far, thoroughly examined, and numerous errors rectified. It is believed that the work will be found, in this important point, unusually correct. 3. In the present volume the numerous references to Winer's New Testament Grammar (made, in the original, to the third edition) have been conformed to the sixth enlarged and greatly improved edition. They have also been adjusted to the section and paragraph (instead of the page), in order that they may be equally available in a translation as in the original. Such a translation will probably be soon issued by the American publishers of Olshausen. 4. The widely-extended favour and interest with which this admirable Commentary has been received, have prompted the editor to augmented pains in securing to the American edition accuracy, clearness, and even a degree of elegance. The amount of labour which this has involved will be appreciated only by those who have gone through a similar task. The Edinburg translation is by more than a dozen different hands (exhibiting nearly every variety of qualification and *dis*-qualification), and has been subjected to no single editorial supervision. It exhibits therefore, we are constrained to say, a great disregard of uniformity, while scarcely a single portion of it is executed in a thoroughly scholarly manner. The entire work thus far, except perhaps the latter half of the Epistle to the Romans (next to this in accuracy is the Acts), is deformed by frequent errors, often seriously affecting the course of thought, and by not less frequent obscurities. As a lesser defect, we may mention the Greek accentuation, which is often carelessly, and in some entire divisions of the work systematically wrong. All its other faults, however, might be passed with comparative indulgence; but we feel compelled to notice, in terms of severe reprehension, its translation of that entire section of the Gospels containing the trial, crucifixion, and resurrection of Christ (in which Olshausen's peculiar genius is transcendently displayed), and of the volume containing the

two Epistles to the Corinthians. These important portions, amounting to some 600 pages, exhibit a marvellous capacity of blundering, a slovenliness and ignorance utterly incredible to one who has not laboriously waded through the sea of errors with which they are inundated. The translators often seem ignorant alike of German and of English, and almost indifferent whether they give the meaning of the original, a meaning alien from the original, a meaning the reverse of the original, or no meaning whatever. The editor speaks thus with unaffected pain in regard to so important a work, issued by a publishing house of eminent respectability, and which in its noble Library of Foreign Theological Literature, is rendering to the cause of religion and sacred learning an invaluable service. But the statement he has made is simple truth. The translations of these portions contain more mistakes than lines, and on almost every page utterly darken or grossly pervert the sense of the original. In cutting his way through this wilderness of blunders, the editor does not presume to hope that his work has been perfectly accomplished. Obligated sometimes to labor when physically and mentally exhausted, he has no doubt left behind many (he trusts minor) errors to be expurgated from a future edition. He feels assured, however, that he has, in the main, restored Olshausen to sense, and that the readers of this edition will not be obliged frequently to pause and wonder that so celebrated a commentator could say things, not so "hard" but so impossible "to be understood."

A. C. KENDRICK.

ROCHESTER, August, 1857.

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COMMENTARY  
ON  
THE EPISTLES OF PAUL.

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SECTION IV.

(VII. 7—VIII. 39.)

OF THE STAGES OF DEVELOPMENT ALIKE IN INDIVIDUALS AND THE  
UNIVERSE.

IN the establishment of the new way of salvation upon the vicarious character of Christ and the indication of its relation to the law, the strictly doctrinal discussion had at length reached a full and natural termination. But in now proceeding most appropriately to indicate the various stages of development disclosed primarily in the individual man, the apostle sheds a still clearer light over all that has preceded. He shews, *first* (vii. 7-24), how man rises from the state of undeveloped childishness into that of life *under the law*, in which sin awakened by the resistance of the law calls up that inward conflict, by which he first becomes truly conscious of the moral antagonism within him, and of his bondage to sin. The result of this conflict is the felt need of redemption, out of which faith in the redemption accomplished in Christ develops itself; and in the power of this faith the believer is enabled, what of his own effort he could never do, to serve the Divine law in spirit, albeit the old man in him remains still subjected to the law of sin. *Then* follows (vii. 25—viii. 17) a description of the development of the new life itself received through Christ. This penetrates not merely the inward man, but sanctifies and glorifies by degrees the bodily substance also, so that the *whole* man becomes like to Christ, and thereby heir of God and co-heir of the glory of Christ. But since man is a member, and the most essential member of the creation, his life must react upon the universe for glorification not less than his death has acted upon it for *destruction*. The participation of

universal nature in the perfecting of humanity in Christ, Paul treats of *lastly* (viii. 18-39), and this contemplation of the infinite power, which lies in Christ, as the germ of the whole vast glorified creation, so inspires the apostle, that he closes with a triumphal song, in which he utters with glad assurance the unconquerableness of the life of Christ in all his faithful.

§ 11. OF THE DEVELOPMENT OF THE INDIVIDUAL UNTIL HIS EXPERIENCE OF REDEMPTION.

(VII. 7-24.)

Before we treat the particulars of this remarkable, and, alike theoretically and practically, highly important section, some general questions are to be considered, the answer to which in a great measure determines its illustration. Is Paul speaking in this section of *his own state, or not?* and are the experiences of the *regenerate or unregenerate* its subject matter? As regards the first question, it is clear, that the apostle could not possibly have chosen to carry through this representation in the first person, if *absolutely no* analogy to his portraiture were presented in his own life, if he had intended himself to be considered as expressly *excepted*. On the other hand it is equally clear that Paul cannot be so speaking of himself as that his statements refer to him *alone*; for his desire is, to enlighten his readers upon their own necessities. Rather must his experiences mirror those of the great body. We can but decide therefore that while the apostle speaks indeed of himself, it is rather under those relations which he shares in common with the race, than of his own individual experience. Little, however, is gained by this, unless it be determined in what period of his life the experiences of which the apostle speaks were felt. This inquiry coincides with the other highly important question, whether his portraiture has reference to the state of the regenerate or unregenerate. The passage 7-13, indeed, according to the opinion of *all* expositors, applies to the state *before* regeneration, the *aorist* sufficiently indicating that the state described is gone by; but whether vers. 14-24 are likewise to be considered as preceding regeneration, seems very uncertain, since in this section Paul employs only the *present*, while viii. 2, etc., the *aorist* reappears. This is in fact a difficult inquiry, as in the *first* place the processes treated of are purely internal, and require thoroughly analogous experiences and a definite consciousness of these experiences, in order to be rightly estimated; in the *next* place, the influence of many false tendencies has confused the inquiry. Pelagian blindness as to moral states, as well as Donatist rigorousness, must have found it easy to assert, that

vers. 14-24 could not have reference to the regenerate, for that sin in these must be entirely out of the question. Moral laxity or hypocrisy has again found it very convenient to say, that Paul is describing the state of the regenerate, thus dreaming that they might, notwithstanding their moral debasement, consider themselves regenerate. But besides these decidedly false tendencies, even the most faithful and learned members of the church have held different views of the passage, according as they were accustomed to consider the sinfulness of man to be greater or less, and so to rate differently the effect of regeneration. Accordingly we are not surprised to find the orientals, always inclining to Pelagianism, as Origen, Chrysostom, Theodoret, on the side of those who refer the passage to the state before regeneration. Even Augustine followed them at first ; as he carried out his system, however, he was induced to defend the opposite view, that Paul is describing the state of the regenerate themselves. He was followed not merely in the middle ages by the most esteemed theologians, especially Anselm and Thomas Aquinas, but by the reformers, Luther, Melancthon, Calvin, Beza, who interpreted the passage as Augustine did. After Spener, Franke, Bengel, Gottfried Arnold, Zinzendorf, the words of the apostle again began to be explained of the state preceding regeneration, and Stier, Tholuck, Rückert, De Wette, Meyer, follow them in their interpretation. These learned men nevertheless rightly acknowledge in the Augustinian representation also an element of truth, since in the life of the regenerate moments occur in which they must speak entirely as Paul expresses himself here. As it is only by degrees that the transforming power of the gospel penetrates the different tendencies of the inward life, kindred phenomena extend through the whole life of the believer ; and this suggests the possibility of uniting the two views in a higher one. For it is antecedently improbable, that men like Augustine and the reformers should have *entirely* erred in the conception of so important a passage. The following exhibition of the course of thought may perhaps render it clear how such a difference of views could arise in the interpretation of the passage, and what in such difference is right and what erroneous.

First, it is evident that the apostle's purpose is to sketch a description of the inward process of development from its beginnings to its highest perfection. He sets out, vii. 9, from a state in which the man is living entirely without law, and closes, viii. 11, with the glorification of the body. The question occurs here, how many stages of development are properly distinguished ? *Four* clearly present themselves. *First*, a life without law, in which sin is dead ; *next*, a life under the law, in which sin becomes alive and has dominion ; *further*, a state in which, by the power of Christ,

the Spirit has dominion, and sin is mastered ; *finally*, the state of the entire exclusion of sin by the glorification of the body. If now by *regeneration* all is to be understood from the first stirrings of grace, the whole of the apostle's description may then be applied to the regenerate ; because the very heedfulness of the law is called forth by grace. But it is surely more correct and scriptural to call regeneration that inward process only, by which, after the need of redemption is awakened, the power of Christ bears sway in the soul ; so that a new, spiritual man comes into being, and exercises his ruling power. According to this acceptation, the state under the law cannot co-exist with regeneration, and without question therefore—as vii. 24 would seem to express the awakened need of redemption, and ver. 25 the experience of redemption itself—vers. 14-24 are to be assigned to a period *before* regeneration, and understood as portraying the conflict in the breast of one who is *awakened*. As, however, the apostle in this section makes use of the present, while before and afterwards he employs the aorist, we are led to infer that he does not regard this state of conflict as concluded with the experience of redemption. In the description (14-24) itself too, as will afterwards be more particularly shewn, an *advance* in the conflict with sin is clearly observable, the better *I* stands out in the man more and more, and he feels in God's law a gradually growing pleasure. This appears at ver. 17 especially in the *vvvì δὲ οὐκέτι*, and at ver. 20, in *οὐκέτι*, which indicate a state now past. In a far higher degree, as ver. 25 expresses, is this the case *after* the experience of the redeeming power of Christ, where the conflict with sin is described as resulting mainly in the triumph of the better elements in man. But a conflict remains still, even *after* the experience of regeneration ; and that even the regenerate man does not *always* appear victorious, that even for him times of temptation, of very sore temptation, come on, the Scripture assures in express declarations (comp. at 1 John ii. 1), and in its records of the life of the apostles, as does the experience of all saints of all times. Add to this consideration, that commensurately with true progress in the life of faith, our perception of the stirrings of sin becomes more searching and spiritual, conscience becomes more delicate and censures strictly even the smaller deviations, which had else on lower standards remained unnoticed, and it is clearly right that Augustine and the great doctors of the church who followed him, should declare, that even the regenerate man can and must say of himself all that the apostle, vers. 14-24, utters. The safest answer therefore to the question, whether Paul is here treating of the regenerate, is, that in the passage, vers. 14-24, he *immediately* describes the state of the man *before* regeneration, since his purpose is, to set forth coherently the whole course of development ; in the consciousness, however, that

phenomena entirely similar present themselves within the regenerate man, he makes the description applicable to the regenerate also. The opinion, therefore, on the *one* side, that the apostle *immediately and directly* intends the regenerate, and on the *other* the assertion, that in the regenerate man *nothing* answering to the picture, vers. 14–24, can be found, are alike entirely erroneous. The distinction between the conflict and the fall of the unregenerate and the conflict and fall of the regenerate, remains, notwithstanding the subjective feeling of their near affinity, objectively so great (as at vii. 24, 25 will be proved) that anxiety, lest the view proposed should strip regeneration of its essential character, must appear entirely unfounded.\* If we now look back again to the first question, of which period of his life the apostle could say such things as he utters, vers. 14–24, it is clear that he cannot be immediately describing his moral state after the Lord's appearing to him near Damascus, but his inward conflicts under the yoke of the law; yet the transition into the present certainly indicates, that even in his then existing state, he still caught the tones of feeling which made him exclaim with perfect truth, although with incomparably more delicate application to deeper and tenderer relations than in his former state (comp. at vii. 24, 25): What I would, I do not, and what I would not, that I do; wretched man that I am, who shall deliver me from the body of this death! (Comp. at 2 Cor. xii. 7, etc.)

Vers. 7, 8.—The first two verses of this section contain the general fundamental thought briefly expressed, which ver. 9, etc., further carries out. The apostle expresses in these the relation of sin to the law, and describes the latter as the power which brings sin to sight. Sin *is* in human nature, even apart from law, but by the law does it *manifest* itself, and so reach the human consciousness. Hence, also, notwithstanding this provocation of sin by the law, the law itself is no sinful production, but rather it is holy, just, and good (ver. 12), as the expression of the holy will of God, of whose eternal, unalterable nature it even therefore partakes (comp. Ps. cxix. 96), and is designed to lead to life; but sin perverts it to *death*. (Ver. 10 and the observations at John xii. 50, compared with Levit. xviii. 5; Deut. v. 16, 33.) What the apostle declares here, therefore, holds also, not by any means merely of the Mosaic ceremonial law, but of the *moral law*, generally, in all forms of its manifestation among heathens, Jews and Christians. It is the entirely universal character of law, that sin breaks and swells up

\* Reiche has strikingly failed in his acceptance of this passage; he holds that the Jewish humanity, comprehended in the apostle's person, is speaking here. The one-sided reference of the *νόμος* merely to the Jewish ceremonial law, is the immediate cause of this clearly false acceptance; that one-sided reference itself, however, is founded in the doctrinal principles of this learned man.

against it (comp. at ver. 13), since it checks the stream of sinful desire in a concrete case by a positive command (*ἐντολή*), and by this check urges to such a transgression of the commandment as renders palpable to the man his own moral state. The relation in which Paul in these verses places *sin* (*ἁμαρτία*), and *desire* (*ἐπιθυμία*), is peculiar. It would seem, at first sight, that he considered the *ἐπιθυμία* as the first, the *ἁμαρτία* as the derived principle. In the sinful *act* the two are really so related; the evil desire is the mother of the evil deed (James i. 15); but *ἁμαρτία* denotes here the sinful state in general, which in the special case is merely *revealed*, and for this relation their position is exactly reversed. The *ἐπιθυμία*, *prava concupiscentia*, issues from the general, sinful nature of man, as its first manifestation, and then the act follows. Upon nearer consideration of the apostle's words, however, it becomes evident, that he intends the relation of *ἁμαρτία* to *ἐπιθυμία* to be exactly so understood here. Sinfulness causes evil desire in all its forms (*πᾶσα ἐπιθυμίαν*), to rise up through the law in the inward man (*κατειργάσατο ἐν ἐμοί*); and the Divine commandment against desire now unveils to man his corruption. A carrying out of the desire into *act* is not at all in question. *The desire itself is sinful*, and forbidden in the law, and the man may become conscious of his sinfulness, even by the greatness of the lust, although it should not break forth into outward evil deeds, which indeed is commonly the case. Hence, too, the *οὐκ ἐπιθυμήσεις* (Exod. xx. 14; Deut. v. 8) is not to be taken, according to Tholuck, with an "and so forth," as though Paul were selecting but *one* from the *many* commandments; it is to be understood as the comprisal of the whole law. Positively, all laws say: love God above everything; negatively, they all say: suffer not thyself to covet; that is, cleave not with thy love to any created thing, not even to thyself, but to the Eternal only.\* The essence of this *ἐπιθυμία* is not desire in itself, joy in this or that—for the perfect man would have the highest, purest pleasure in all the works of God—but desire, when separate from God, selfish love, estranged from God. The command *οὐκ ἐπιθυμήσεις*, therefore, is nothing less than that man give himself up with all his own desire and joy; this giving-up, however, is not possible without regeneration, and hence man can never, as the following discourse demonstrates, arrive at peace by the law; he needs a Deliverer from himself (ver. 24). (Ver. 8, the *διὰ τῆς ἐντολῆς*, as afterwards, ver. 11, is

\* The apostle takes no notice of the circumstance which is the rarer case, that even the *fright*, the terror of sin, may hurl into sin, if the shield of faith is wanting. Evil thoughts, that fill the heart with horror, may, by this very terror, which takes away the presence of mind, draw men down into sin. The histories of criminals often afford proof of this. Still, to explain such cases, we might assume, perhaps without exception, either previous moral corruption, or intellectual weakness in conjunction with disease.

better connected with ἀφορμὴν λαβοῦσα than with the following words, because the peculiar working of the law is thus most definitely indicated.)

Vers. 9, 10.—The apostle now, after having expressed the general thought, proceeds in the description of the course of development in the man from its first beginnings ; he describes a state in which sin is as yet *dead*, and man is living *without law*. This state of childish unconsciousness is disturbed by the law with its commandment in the case in question. There is a question, however, how we are to conceive such a state of life *without law*, for the apostle cannot mean the state of *infancy* proper ; yet, except this, there is no time in the life of man in which it may strictly be said that man is in it without law, and sin without motion.\* It may aid essentially in explaining this difficulty, to remark, that the apostle, during his entire discussion, is not supposing crimes and such outbreaks of sin, which even the magistracy resents, and which draw after them the contempt of the world ; for the law is assuredly able to repress sins of this kind, and man can by the guidance of the law fulfil of his own power so called *opera civilia* or *justitiæ externa*. But in such a state of legal action all laws and ordinances appear to man as *political*, or at least as merely human statutes, and his whole effort is without reference to God ; he avoids sin, not for God's sake, but for its disagreeable external consequences, which to be sure is better than that recklessness which does not even shun consequences, yet still does not satisfy absolute righteousness. With such a state of mind, the apostle has nothing at all to do here. He is speaking rather of that moment when his relation to God dawns upon man, not merely in conception, but in essence and power, and he learns to regard all the commandments and ordinances of the law as *Divine*, that is, as absolute commandments. The whole time before this moment he calls the life without law, *when sin was dead*.† With this acceptance results, also, what holds equally of all subsequent stages of development, that we are not to suppose this first stage as instantaneously overpast. Unquestionably, indeed, with most men, the discernment of the law, as being the will of the absolutely holy God, takes place instantaneously, and the former and after life may be

\* Usteri (in the Paul. Lehrbegr. 4th edit. p. 39) supposes this state to be like that of Adam before the fall, which is surely against the apostle's meaning, who considers this state of the deadness of sin itself as a *consequence* of the fall.

† The ἡ ἁμαρτία ἀνέζησεν (ver. 9), is not, as Rückert still holds, to be construed "sin again revived," as though it had once been alive (from which conception the reading ἐζήσεν, which must certainly be set aside, proceeded); ἀναζάω is rather "to come to life" (aufleben) as ἀνίστημι (in its intransitive tenses) is "to arise, stand up." The coming to life, however, presupposes no antecedent living of that which comes to life, but a slumbering only of the life in it. Thus comes to life the slumbering germ of a grain of seed, which had not as yet independently lived. The expression, "to come to life again, for the second time," is here wholly inappropriate.

clearly distinguished ; but it is only by degrees that the risen light diffuses itself into the different regions of the inward life, and even those who have made progress may have still to experience on isolated departments, that they were living there without law, since the necessity of applying the Divine law in this or that individual case had been a long time in becoming to them a matter of living consciousness. Thus it may be perceived what is meant by the expression *χωρίς νόμον ἁμαρτία νεκρά*, *without law sin was dead*. The deadness of sin does not imply that it has no motion at all ; for its very essence is a disordered *life*, and must always manifest itself as such, although often negatively only, by failure in fear and love of God ; but it is so far dead *without law*, as that it is not at first discerned in its nature and in its whole magnitude, without the light of the law to enlighten its darkness. With that knowledge, however, the sin itself increases : first, because from this knowledge there is generated a resistance which enhances the fierce power of the natural life (ver. 13); next, because the sin, which has entered into the consciousness, is like a germ awakened from slumber, that strives for an ever-growing development. Man's self-will champs fiercely the bit that would curb it : the love of knowledge, perverted to curiosity, burns with eagerness to taste the forbidden thing ; and thus through the law sin perfects itself in itself by the heightened action of desire ; granting that it does not, as indeed will but rarely happen, break forth into acts of open criminality. (This phenomenon is so consonant to experience that it is recognized in the Old Testament, Prov. ix. 17, and even by profane authors. Comp. the noted passage in Ovid. Amor. iii. 4, " Nitimur in vetitum semper cupimusque negata.") To the quickening of sin the apostle immediately attaches the *dying of the I*, the better self ;\* it would seem, therefore, that the latter had been *alive* before the moment of the law's coming in, that is, that the better had prevailed, and that accordingly this moment would seem to be the signal, not of an advance to the better, but of a retrogression to the worse. And indeed this is Paul's

\* I believe it may be said that the development of the conflict assumes in many men a different shape. Sin is with many alive from the beginning, and the better self seems to sleep. The course of conversion with such persons then takes the shape, that the conflict is first developed, when the *I awakes* from its deep slumbers in the inner man, and opposes itself to the unresisted dominion of the sinful element. The apostle's description, therefore, is not to be understood as *prescribing one uniform and invariable process of conversion* ; experience indeed shews, that in the life of many converted persons, e. g., Spener's and Zinzendorf's, no such decisive moment occurred as Paul describes in the passage vii. 24. But such as theirs naturally are only to be supposed in the church ; with heathens and Jews, as those of whom Paul was immediately thinking, the conversion must necessarily have shewn itself, as Paul represents it ; because with them any *abiding in the grace of baptism* is out of the question, and consequently in them conversion must reveal itself as one marked and instantaneous act by which they enter into the communion of the faithful.

meaning, as ver. 13 clearly shews; yet the deterioration is but a seeming one, like the full, open coming-out of a hitherto lurking disease. As no cure is possible without this, so unless sin be thus forced to shew itself, there is no deliverance from it. The relatively better state, which consists in an amiable temper, and freedom from violent desires, is also but a seeming one, that has no true foundation, and therefore vanishes as soon as the hour of temptation approaches. The coming forth of sin, however, is not, as was before noticed, to be understood of open criminality and wickedness, from which man *on any standard* can and must by his own power refrain, but of those inward impulses and subtle workings of sin, which are beyond the cognizance of human judgment. Meantime it is certainly possible, even for the gross offender, when the law becomes alive in him, forthwith by penitence and faith, to enter into redemption; but he may not abuse this position for the purpose of exculpating himself. The *actual* thief or adulterer may not appeal to his sinfulness as rendering his thus sinning *necessary*: he could perfectly well have refrained from the *deed*; but the *inward* lust no man can of his own power do away; and it is of the overmastering force of this that the apostle immediately treats here.

Vers. 11-13.—Paul lingers still upon these thoughts,\* and exalts the holiness of the law, as an expression of the will of the holy God, so that the *cause* of its effect in augmenting sin is only to be found in sin itself. The law is but the innocent occasion, the *conditio sine qua non*; the *causa efficiens* is the sinfulness of man. The latter, therefore, appears (with a glance at Gen. iii.) as a thing properly foreign to the man, deceiving even himself. This relation of the ἐγώ, *I*, to ἀμαρτία, *sin*, is of the highest importance for understanding what follows, and for scriptural anthropology in general. Sin is not the nature, the substance of man himself (as evil generally is nothing substantial, but merely discord, the disturbance of the relations originally ordained by God); rather has the germ of the Divine image remained even in fallen man, to which grace knits on her work of bringing him back to God. (Comp. at Rom. ii. 14, 15.) This better germ of life, however, appears in the natural state, when sin has sprung to life, as suppressed by a foreign power, clouded and obscured in its nature, and hence the operation of grace finds expression in striving to draw it forth, and give it dominion. Sin, therefore, is not to be considered as a sum of isolated evil actions, any more than good as a sum of isolated good deeds, but both *good and evil are elements of life*; wherefore, where good or evil has place in a person, the one or the other element, light or darkness,

\* The delineation of the state under the law begins fundamentally at ver. 9, with the ἐλθοῦσης δὲ τῆς ἐντολῆς, the description itself does not properly follow until ver. 14, while vers. 10-13 regard more immediately the moment of transition.

the Lord of the kingdom of light, or the prince of darkness, exercises dominion. Therefore, it is said also, 1 John iii. 8, ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, *he that doeth sin is of the devil*. But the dominion of sin, when it is allowed, takes the form of ἀπατή, *deceit*, because the *I* fancies it will find in sin true joy and abiding satisfaction, in which, however, it deceives itself. Sin, as discord, is never able to allay that thirst for eternal joy which is planted in every being, for she brings ever in her train the loathing of herself. The law fulfils, then, one of its important aims in bringing this *deceit* to the consciousness of man; it manifests the secret hidden nature of evil (ἵνα φανῇ ἁμαρτία), it heightens it in its nature, in order the more surely to awaken disgust at it, and to convert all the desire and love of man to that good, which as internal harmony, appeases the longing for eternity. The words ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἢ ἁμαρτία, *that sin may become exceeding sinful*, therefore, are not to be refined on; they would seem, in this obvious and simple sense to assert that *the commandment heightens sin*. As a rapidly flowing stream rolls calmly on, so long as no object checks it, but foams and roars when met by any obstruction, just so calmly does the sinful element hold its course through the man so long as he does not stem it; but if he would realize the Divine commandment, he begins to feel the might of the element, of whose dominion he had as yet not dreamed.

(The construction is not without difficulty. Το Ἄλλὰ ἢ ἁμαρτία the words ἐμοὶ γέγονε θάνατος are evidently to be supplied from the preceding, but the following ἵνα φανῇ ἁμαρτία seems to stand unconnectedly, and some expositors would bracket it as parenthesis, without doubt erroneously. It is better to refer ἵνα to the Divine purpose, and consequently to supply: "wherein (namely as sin becomes the cause of death to men) God purposes that." Καθ' ὑπερβολὴν = ὑπερβαλλόντως, is frequently used by Paul. [Comp. 1 Cor. xii. 31; 2 Cor. i. 8, iv. 17; Gal. i. 13.] The formula is found also in later profane writers. The second ἵνα is to be taken as standing quite parallel to the first; the second clause only illustrates and enhances the thought of the first.

Ver. 14.—Hereupon the carnal state of man is opposed to the purely objective Divine nature of the law (the πνευματικός is to be interpreted as emanation of God, of the πνεῦμα, John iv. 24). Spirit and flesh lust against each other. (Gal. v. 17.) Therefore, the *I* also and the law are against each other, the *I* would be independent. There is certainly no break to be made here at ver. 14; the apostle does not pass to any new representation; but the change of the tenses—the present being maintained so constantly to the end of the chapter, while hitherto preterites were used—cannot, as already observed, be overlooked. We find a generalization of the

relations signified in this ; Paul regards, in what follows, man in himself, at all stages of development, in conflict with the law, and, in as far as the old man remains even after regeneration, so far the following description, as has been shewn above, has its truth also for the regenerate man himself.\* But the question occurs, what conception are we to form of *σάρξ*, and its derivative *σαρκικός* ? Schleusner reckons no less than sixteen significations of *σάρξ*, which Bretschneider and Wahl have indeed reduced to seven ; still, even these learned men have failed to exhibit any natural sequence in these significations. The following observations may perhaps facilitate a survey of the process by which its various meanings are developed. *Σάρξ*, *רֶפֶז*, signifies, primarily, the substance of the flesh, as belonging to the living organism ; as dead it is called *κρέας*. In this meaning, as substance of the *body*, flesh and bones are often connected (*e. g.*, Luke xxiv. 39 ; Eph. v. 30) to indicate emphatically the material quality. This sensuous signification becomes then applied in holy writ to spiritual things in two ways. *First*, flesh is conceived as the visible veil of the spirit, and so far *σάρξ* appears as an equivalent to *γράμμα*, *letter*, the veil of the spirit in the Scripture, or to *φανερὸν*, *manifest*, in contrast with *κρυπτόν*, *hidden* (Rom. ii. 28, 29 ; Col. ii. 1, 5 ; Heb. ix. 10), and denotes the outward, the outside—the form in contrast with the essence ; *next*, *σάρξ* signifies the decaying, perishable part of man, in contrast with the eternal, imperishable spirit dwelling in him. This sense appears especially in the forms *σὰρξ καὶ αἷμα* (Matth. xvi. 17 ; 1 Cor. xv. 50 ; Eph. vi. 12) and *πᾶσα σὰρξ* (Luke iii. 6 ; John iii. 6 ; 1 Pet. i. 24), as signifying the decaying, perishable race of man generally. With the idea of decay is then necessarily given that of *sinfulness* as its cause ; death penetrated among mankind with sin ; and decay is but death in its gradual diffusion. Accordingly sinfulness itself is also, especially in the Epistles to the Romans and Galatians, directly called *σάρξ*, and *ἐπιθυμίαι σαρκός*, *desires of flesh* (Eph. ii. 3 ; 1 John ii. 16 ; 2 Pet. ii. 18), a *νοῦς σαρκός*, *mind of flesh* (Col. ii. 18), *σῶμα σαρκός*, *body of flesh* (Col. ii. 11, compared with Eccles. xxiii. 16), and the like are spoken of. Finally, this usage is not to be understood, as implying that the writers of the Bible considered sin as grounded merely in the bodily impulses, as a preponderating sensuality. The *σάρξ* is rather to be understood, as embracing the whole *psychical life*, with all its will and mind ; for without the ani-

\* That the phenomena here described admit, indeed, a partially-universal application, cannot be denied. Yet I think the ground of the apostle's change of tense lies in the *vividness of his conception*, which naturally leads him to realize and depict the scene as if now actually passing within him. Besides, the *point* at which he passes from the past to the present is where, having occasion to state a universal truth, "the law is spiritual," and hence to use the present tense, he naturally employs the present in the answer ing clause.—[K.

mating *ψυχή* (distinguished from *πνεῦμα*), the *σάρξ* alone cannot even commit sin. It is certainly correct, however, that *σάρξ* can be used to denote only *human* sin, the sin of the world of evil spirits having quite a different character. In this it is of a spiritual nature, and, therefore, incurable; in the natural man sin has only penetrated the psychical, sensuous nature; the spirit, being oppressed or troubled by sin, may be defiled, but it has not sin in its nature. When in man sin occupies the spirit itself, and proceeds from it, he is then on his way to the sin against the Holy Ghost.\* The use of the adjectives *σαρκικός* and *σάρκινος* may now be easily explained. The latter (2 Cor. iii. 3, is the only place where it is quite ascertained) answers to our "fleshy" (German *fleischern*, or *fleischig*); the former is our "fleshly, carnal" (German *fleischlich*). In the later Greek, the two adjective forms were confounded, and hence many variations are found in the readings; in the New Testament, however, except in the passage above adduced, *σαρκικός* should be everywhere read. This form, then, designates alike the merely outward (Rom. xv. 27; 1 Cor. ix. 11), and the perishable, and, therefore, sinful, which latter meaning prevails in the passage before us. The *ἐγώ*, namely, is so far called *σαρκικός*, as it is controlled by sin; not, as having sin essentially in itself, for in the course of the following exposition of the apostle it appears as again freed from that foreign dominion, as it was relatively free from it before sin became alive (ver. 9). The expression *πεπραμένος ὑπὸ τὴν ἁμαρτίαν*, *sold under sin*, also points to the same relation; the image of one sold for a slave, and in need of being ransomed, lies at its foundation.

\* Compare more particularly hereon at the important passage, 2 Cor. vii. 1. Very striking observations upon this subject are to be found in Vitringa obs. sacr. (Jenæ 1723), pag. 560, seqq. Comp. also my opusc. theol. (Berol. 1833), pag. 156, seqq. Müller, in his excellent work upon sin (Breslau, 1839, B. i. s. 182), thinks my illustration of the notion of *σάρξ* more satisfactory in the treatise upon the Trichotomy than here. I am not aware, however, that I have expressed myself otherwise in the commentary than in that treatise, only I have here developed my view more fully. The scriptural explanation which Müller himself gives of *σάρξ* I certainly cannot acknowledge to be the right one, and it is impossible for it to sustain itself. Müller is of opinion that the expression *σάρξ* does not signify the sinful element in man, but "all that is merely human, the human as denuded of its relation to God, and in contrast to this relation" (p. 184). That *πνεῦμα*, in opposition to *σάρξ*, is not the human, but the Divine spirit; *νοῦς* or *ὁ ἔσω ἄνθρωπος* is used in contrast to *σάρξ*. But *νοῦς* is acknowledged to be a function only of the *πνεῦμα*, and how the *ἔσω ἄνθρωπος* is to be otherwise understood than of the *πνεῦμα*, is not to be conceived. But even setting aside this identity of the *πνεῦμα* with both the notions which Müller recognizes as opposite to *σάρξ*, the assumption of such contrast itself contradicts the notion of *σάρξ* which he has proposed. Paul states here a conflict in the man between the *σάρξ* and the *νοῦς*, it cannot be that all which is merely human is called *σάρξ*, for that includes the *νοῦς* itself. *Σάρξ* is the human nature, *so far* as it is separated from God, and becomes subject to the power of darkness, that is, *σῶμα* and *ψυχή*, in the *πνεῦμα*, on the contrary, or, taken as faculty, in the *νοῦς*, the light has remained to him, a light still in his darkness; the good impulses proceed from it, as from the *σάρξ* the evil ones.

For the *free* man only can come into bondage, and becomes free again with his liberation from it. True, indeed, he cannot loose *himself* from it, but needs a ransom, and to this point the deduction of the apostle leads (ver. 24). Therefore, even the regenerate man may ascribe carnality to himself, in that he, albeit for moments only, has yet to experience the dominion of the flesh.

(The reading *οἶδαμεν* is without hésitation to be preferred to the other, *οἶδα μὲν*, which has no manuscript authority at all, and has evidently proceeded merely from the fact that the singular stands elsewhere in the whole passage. But for the very purpose of indicating that the apostle is not expressing merely individual experiences, but such as belong also to the race, the employment of the plural was necessary here at the turning-point of the whole discussion.)

Vers. 15-20.—The thought just expressed in general terms, *ἐγὼ σαρκικός εἰμι*, the apostle carries out experimentally in the following verses, and describes in the most vivid manner the fluctuation of desires and thoughts both tempting and fighting against temptation. The repetition of the same words (ver. 15 recurs in ver. 19, and ver. 16 in ver. 20, word for word) gives in the most touching manner the impression of *a dreary uniformity* in this inward struggle, before a higher power of peace has revealed itself in the mind. Still, this repetition is by no means to be considered as entirely without purpose; it is intended rather to lead to ever stronger consciousness of the sinful state, and thereby to ever livelier longing for redemption. In the course of the conflict, too, the more conscious separation of the better self from sin bespeaks progress, which the apostle indicates, not merely by the stronger expression, which marks, as he advances (ver. 22), his joy in the Divine law, but also by the growingly perceptible separation of the old man from the forming new man, and of the law of sin from the law of the Spirit. It is yet to be observed, that here again the apostle's representation is not to be applied to offences such as are punished by human authority; that no murderer, therefore, or adulterer, or perpetrator of any other act universally regarded as criminal can say, I do what I would not, but I cannot help it. Such an one the apostle would answer: thou hypocrite, thou canst well forbear committing the *act*, if thou only appliest the natural powers which God has bestowed upon thee. The whole representation regards the inner man, and subtler transgressions of the Divine commandment, *e. g.*, by an over-hasty word. Hence, it has also its perfect truth for the regenerate man,\* who is open to

\* The limit wherein which a regenerate person can still sin, and within which not, can be determined by men only at the extreme limits. We may say, a regenerate person who should commit a premeditated murder or the like, was entirely fallen

impressions from the more subtle temptations only. But conscience being also more acute in him, his situation is, *in reference to his grade of sensibility*, quite similar to that represented here, and he is as much in need of *daily* repentance and renewed forgiveness of sins, as the unregenerate is of the *first* repentance. It is yet requisite in this passage to consider the relation of the *one* and the *other self* (ἐγώ), of which respectively Paul speaks, to the *unity of the personality*. The one self approves the good, gives assent to the law (ver. 16, σύμφημι τῷ νόμῳ), nay, has its pleasure in it (ver. 22, συνήδομαι τῷ νόμῳ); the other, notwithstanding, commits sin, that is, nourishes desire, evil concupiscence, although hindered by the former from open acts of crime.\* In quite a similar manner our Lord also speaks (Matth. x. 39) of a *twofold* ψυχή, one of which must die, if the other is to be kept. According to the ordinary notion of the soul, as a thing absolute and self-dependent, that generates of itself, at pleasure, alike good and evil, this mode of expression is hard to be explained; but, as already observed at Matth. x. 39, it becomes quite intelligible when the soul is considered as a receptive nature, penetrated by the powers of light and darkness, that contend in it for the mastery. In the better self, light becomes predominant; in the sinful one, darkness: and the man thus perceives in the unity of his life the duplicity of the struggling elements, that reflect their nature in him; he has not two souls, but the oneness becomes duality by the powers that are operative in it. By total surrender to the one or the other of these elements, he passes entirely into their nature. Even before Christ, experience led rightly to such a duplicity in the inner man. Besides the well known "video meliora proboque, deteriora sequor" of Ovid (Metam. vii. 19), and besides the expression of Epictetus: ὁ ἁμαρτάνων ὃ μὲν θέλει οὐ ποιεῖ, καὶ ὃ μὴ θέλει ποιεῖ, *he who errs does not what he would, and does what he would not* (Enchir. ii. 26), the passage of Xenophon (Cyrop. vi. 1, 21) is particularly remarkable, in which two souls are expressly distinguished, with the entirely correct remark, that the phenomena of the inward conflict, and of attraction to good as well as to evil, cannot be satisfied by the explanation that the same soul addresses itself at one time to the good, at another to the bad, for that in the choice of the one, the attraction towards the other manifests itself *at the*

from faith; but if a believer should be faulty in a word, or a similar small matter, it would naturally not be considered as itself apostacy. Notwithstanding, even *one word* may, in the Divine judgment, be a very heavy sin, if, *e. g.*, it is intended to wound a neighbour deeply; and circumstances which often God only knows, may exceedingly mitigate a seemingly very heavy sin. The greatness of the temptation, the degree of consciousness, and the like, which are beyond human judgment, are instances in point.

\* Bengel says very aptly upon this: "Assensus hominis legi contra semet ipsum præstitus, illustris character est religionis, magnum testimonium de Deo."

same time.\* Of course, however, the willing of good before regeneration can only be considered as the free will gradually developing itself, as a *disposition* for true freedom, as mere *velleitas*. For this *θέλειν* can only express itself negatively, in checking the outbreak of sin into the gross act; as soon as the man becomes conscious that the evil desire, as such, is sin, he feels that mere willing is not sufficient to remove it, even as it is incapable of calling forth in the heart holy motions and desire for holiness.

(The *οὐ γινώσκω*, ver. 15, is not to be construed, with Augustinè and Grotius, "I approve not," as Reiche still maintains. For although the conceptions "know," and "approve, be inclined towards," pass into each other, the context here forbids the tautology "be inclined to, love," *θέλειν* expressing the same thing. We are led so to construe the expression, only because the speaker seems to know well what he does, as at ver. 18 too it is said: *οἶδα γὰρ κ. τ. λ.* But in this it is overlooked, that although the apostle does know well the *fact* of the inward conflict, he does not comprehend the *cause* of this phenomenon, or at least in the described moment of moral development he pictures the speaking subject as perplexed in his view of it; as it is said, John iii. 8, of the regenerating Spirit, "a man hears and perceives its sound indeed, but knows not whence it cometh and whither it goeth."—Ver. 16. *Σύμφημι* is weaker than the following *συνήδομαι*, ver. 22, which is distinguished from *ἐφήδομαι*, designating malignant joy. The two expressions are found only here in the New Testament.—Vers. 17 and 20, the *νυνὶ δὲ οὐκέτι* is important; Paul indicates therein, as has been remarked above, a progress; he is supposing that the man at first himself performs the evil, till the separation of the *ἐπιθυμία* and the *νοῦς* is completed in him, and evil hence stands opposed to him, an affliction and burden to his true and proper self. *Νυνὶ* is not to be understood of time, but is merely inferential. The advance in *time* is indicated only in the *οὐκέτι*.†—Ver. 18. Upon the *οἰκεῖ ἐν τῇ σαρκί μου ἡ ἁμαρτία*,

\* Reiche, in a strange manner, explains these words of the apostle, expressing so profoundly the general experience of all more earnest men, of the ideal and real Jew! The conformity of profane writers with the apostle's expression might surely have taught him better.

† No such advance in time is, I think, indicated by *οὐκέτι*. By a use frequent in classic Greek and the New Testament, analogous to that of *νῦν* and *νυνὶ*, *οὐκέτι* often denotes not that which has been, and is or will be no longer, but that which naturally would have been, but under existing conditions is not. Thus 2 Cor. i. 23, *φειδόμενος ὑμῶν οὐκέτι ἦλθον*, *sparing you, I no longer came*, means not, "I no longer came as I formerly did," but "no longer as I otherwise should." See note to *μηκέτι*, Acts xiii. 34. See Hom. II. Lib. ii. l. 141; Æsch. Prom. 775; Sex. Emp. adv. Matth. ii. 42. Hence it is used logically, Rom. xi. 6, *εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων*, and *if by grace, it is no longer of works* (as it otherwise would have been); Gal. iii. 18. *Οὐκέτι* then is here (with Wahl, Meyer, and De Wette) logical: "as the case stands (*νυνὶ*) it is no longer I that do it, as it otherwise would have been," *i. e.*, it follows thence that it is not I that do it.—Nor does any such advance as Olshausen finds seem otherwise indicated. The stronger *συνήδομαι* (instead of *σύμφημι*)

and the θέλειν παράκειται μοι, comp. at 21, 22.—Ver. 18. A.B.C. and several critical authorities leave out εύρίσκω, and read only : τὸ δὲ κατεργάζεσθαι, οὐ. The omission of the verb seems more difficult to explain than its addition, and therefore I prefer the shorter reading.—Ver. 20. The most considerable authorities, namely the Codd. B.C.D.E.G., omit the first ἐγώ, while the second remains quite undisputed ; the omission seems certainly very proper, for the following ἐγώ, together with ἁμαρτία, goes back to θέλω and ποιῶ, there was therefore no ground for putting ἐγώ at the beginning of the verse ; still this its apparent superfluity may have been the very reason for its omission.)

Vers. 21-23.—The duality within the man, already indicated in the foregoing verses, is now more closely described.\* Paul distinguishes the ἔσω ἄνθρωπος, *inner man* (Eph. iii. 16), from the ἔξω ἄνθρωπος, *outer man* (2 Cor. iv. 16); parallel with the first expression he uses νοῦς, *mind*,† with the second σὰρξ, *flesh*, or μέλη, *members*. Considered in and by themselves, these expressions are *not* exact equivalents of καινὸς ἄνθρωπος, *new man* (Eph. ii. 15, iv. 24), or καινὴ κτίσις, *new creature* (Gal. vi. 15 ; 2 Cor. v. 17), and παλαιὸς ἄνθρωπος, *old man* (Rom. vi. 6 ; Eph. iv. 22 ; Col. iii. 9). For the three latter formulæ refer only and solely to the production of the new man in regeneration (John i. 13); whereas every natural man has an inward man, a πνεῦμα, *spirit*, or νοῦς, *mind*, or as Peter says (1 Pet. iii. 4), a κρυπτὸς ἄνθρωπος τῆς καρδίας, *a hidden man of the heart*. But as far as the transformation in regeneration begins in the πνεῦμα or νοῦς of the natural man, and the *inner* man is the condition, we may say, the mother of the *new* man, so far the meanings touch one another, and although therefore in the passage before us the state of the regenerate is not *immediately* the subject of discourse, yet the description, with the modifications above noted, is applicable to *this* state also. The relation, however, of πνεῦμα or νοῦς to σὰρξ or μέλη will be only properly understood from that trichotomy of human nature which serves as a basis to the apostle's representation.‡ Under the sharp contrast, in which Paul places the two above-mentioned parts of man, his unity would be entirely annulled, if we might not, upon the authority of other passages of Scripture (especially 1 Thess. v. 23, and Heb. iv. 12), supply

seems suggested simply by the endeavour to bring out in heightened contrast the force and malignity of the enslaving principle. Nor indeed does the condition of the man seem anywhere more helpless and hopeless than at vers. 22, 23, 24.—[K.]

\* Comp. hereon, and upon the connexion of ch. vii. and viii., Knapp's treatise in the scriptis var. arg. p. 429, seq.

† In 2 Cor. iv. 16, however, there is reference also in ἔσω ἄνθρωπος to the glorified body.

‡ Comp. hereon my treatise: de trichotomia humanæ naturæ Nov. Test. scriptoribus recepta, which is printed in my opusc. theol. pag. 143 seq.

the *ψυχή* as the third part, and indeed as that part, in which the man becomes conscious both of the *νοῦς* and of the *σάρξ*, as *his*, and which therefore must be considered as the proper centre of his personality. The *πνεῦμα* (which in the *νοῦς* is conceived merely as ability, as capacity), represents the connexion of the *ψυχή* with the higher world of spirit, the *σάρξ* its connexion with the creature. In the natural state certainly, the spiritual potency of the *νοῦς* is dimmed (2 Cor. vii. 1); the *νοῦς* of itself is in *ματαιότης*, having no power or capacity to conquer (Eph. iv. 18), as even the conscience may be defiled (Tit. i. 15), whence the man is in need of the *πνεῦμα ἅγιον*, the absolute, pure, supreme Spirit, for his perfection : meantime, however, the *νοῦς*, even although obscured, forms for the natural man an inward light, that gives him a sort of insight. It is only by a continued resistance that this light is entirely extinguished, and all spiritual power vanishes. (Matth. vi. 23 ; Jude ver. 19.) Accordingly the apostle speaks of a *νόμος τοῦ νοός*, that is, of a law coming to the consciousness of man through the *νοῦς*. This law, which the man feels himself unable to satisfy, is not, however, given to him autonomously, but God gives it him *by* the *νοῦς*, as the organ susceptible to Divine influences. The two laws therefore are not to be separated, as is still done by Tholuck ; they are entirely identical, but simply conceived according to their more immediate or remoter sources. Thus for the law of sin (*νόμος τῆς ἁμαρτίας*), or law of flesh (*νόμος τῆς σαρκός*), the law of the devil (*νόμος τοῦ διαβόλου*) might be put, since the ultimate cause of the expressions of sin in man cannot be supposed without incitement from the kingdom of darkness and its prince. When, however, *a law* is assigned to sin itself, which is in its nature opposed to law, it is with a view to indicate, that in sinful development, no less than in good, there is a constant advance, an incessant urging and assertion of itself. It may be said, that in the department of sin the law of good is reversed ; as in good a constant law of attraction upwards reveals itself, so in evil a constant law of attraction downwards. Nothing, as has already been remarked on another passage, is more dangerous and erroneous than the opinion that one evil deed can stand isolated, that a man can commit one or another and then stop. Rather does all evil hang like a chain together, and every sin multiplies the weight of the indwelling evil in frightful progression, until, quicker than the man forebodes, it turns him dizzy and drags him into the deep. But even so the good grows also in itself, and every slight victory furthers the elastic power which impels it upwards. These two potencies, therefore, fight against each other in the *ψυχή*, as their arena. The self, the *I*, has the insight into the better, has the *θέλειν*, *wish*, a sort of *velleitas* to do it ; but the *κατεργάζεσθαι*, *performing*, is wanting (ver. 18); thus the inward

power of action in the man, that which proceeds from the πνεῦμα, is crippled. Sin makes a prisoner of the "self" (ver. 23), it is a slave in its own house.

(No emphasis is to be laid on the expressions ἡ ἁμαρτία οἰκεῖ, τὸ θέλειν παράκειται [vers. 18, 20, 21], as though οἰκεῖν were to express the constant inhering, παρακεῖσθαι the more distant attachment, for ver. 21, παρακεῖσθαι is used likewise of evil. The expression οἰκεῖ ἐν ἐμοὶ ἁμαρτία [ver. 17], is more nearly defined, ver. 18, by οὐκ οἰκεῖ ἐν τῇ σαρκί μου ἀγαθόν. The οὐκ ἀγαθόν = κακόν, ver. 19, answers to ἁμαρτία considered as a state: sin is removed out of the nobler, higher potency of the man, the νοῦς, into the lower, the ψυχὴ σαρκική, or the σὰρξ ψυχική. [Comp. at ver. 14.] The lower potency defiles the higher also, and represses its agency; but the latter has not *in itself* the law of discord; this is the case with the evil spirits only, and with men, when they have by continued personal sin killed the spirit itself.—Καλόν is used entirely as the Hellenic καλὸν κάγαθόν in a moral-æsthetic meaning. πᾶς is similarly used in a moral sense, Eccl. iii. 11.—Ver. 21. The difficult construction of the verse is not entirely cleared by any of the attempts to solve it [consult for them Reiche's comm. ad loc.]; it seems necessary to assume an anacoluthon. With this supposition we must be guided by the leading notion νόμος, which must then in ver. 21 be understood as in vers. 22, 23, and thus of the law of God. With regard to the grammatical construction, τὸν νόμον might be annexed to ποιεῖν. But in this construction, especially maintained by Knapp, alike is the τὸ καλόν\* harsh, for which Knapp would improperly read τὸν καλόν, and also the repetition of ἐμοί. Consider further that Paul does not use the form νόμον ποιεῖν [it is only found Gal. v. 3]; that in fine an ἕτερος νόμος is spoken of in ver 23, which is explained as νόμος ἁμαρτίας; and it seems simplest to take τὸν νόμον as accusative of the object in the sense: "I find then the law, that evil is present with [or besets] me, while I yet wish to do good." The placing τὸν νόμον before suits this sense very well.—Ver. 23, αἰχμαλωτίζω, as well as αἰχμαλωτεύω [2 Tim. iii. 6] belongs only to the later Greek, and especially to the Alexandrine dialect. Comp. Phrynichus by Lo-beck, p. 442.)

Ver. 24.—Thus, then, Paul had arrived at the proper turning-point in the interior of the spiritual life, to the complete development of the need of redemption, to the separating of law and gospel. The law has fulfilled its work, when it has awakened repentance, and despair of a man's own power to exhibit true holiness alike in character and in act (Rom. iii. 20), and is thus become the conductor to Christ

\* The τὸ καλόν can only be taken as redundant, unless with Homberg νόμον, or with Hemsterhuis καλόν is struck out, but for which there are no critical authorities. (Comp. Knapp, scr. v. arg. p. 437.)

(παιδαγωγὸς εἰς Χριστόν, Gal. iii 24). Yet it cannot but surprise us that he who thus from intensest longing cries for redemption, longs for this redemption not from sin, or from the law of sin, but from the *σῶμα τοῦ θανάτου*, *body of death* = *σῶμα θνητόν*, *mortal body*.\* All explanations of this expression, which discard the element of body, are nullified by the definite declarations of the apostle in the preceding part of the discourse, which constantly speaks of the flesh (*σάρξ*), nay of the members (*μέλη*, comp. vi. 12, vii. 18, 23, 25). Paul does not, however (as was remarked at ver. 14), hold the Manichæan view of the flesh or the body as in and of itself sinful; rather in so far as the body is necessarily connected with the psychical life of man, and as a member of the material world is exposed to its fierce and untamed powers, so far says the apostle "sin dwelleth in my flesh" (*ἡ ἀμαρτία οἰκεῖ ἐν τῇ σαρκί*). He wishes, therefore, to be redeemed not from the body in itself (he longs rather to be clothed upon with the true heavenly body, 2 Cor. v.), but only so to be redeemed from the *mortal* body, that is, the body subjected by sin to corruption, that the Spirit may give it life. (Comp. at Rom. viii. 11.) Accordingly, it may clearly be perceived from this passage also that Paul, as we already intimated, teaches the sinfulness of man's nature, and recognizes in him the remains of the Divine image, to which restoring grace attaches itself. Man is become by original sin no *πνεῦμα ἀκάθαρτον*, *unclean spirit*, such as the evil spirits are; but from the disobedient will of the *ψυχή*, his *bodily* nature has primarily fallen a victim to mere natural life, with all its untamed and savage powers, whence by a reactive influence the *πνεῦμα*† again has become repressed and darkened. Still the *πνεῦμα* has retained a certain light and measure of beneficent influence, which generate even in the heathen world phenomena relatively noble. (Comp. at Rom. ii. 14, 15.) Meantime this natural light suffices not, aided even by the natural power of the will, to do away with sin and rear true inward holiness, as the Divine law requires; man needs a Redeemer, therefore, through whom his spirit may receive again the whole fullness of its original power, which hereupon first sanctifies the *ψυχή*

\* Could we point out an earlier moment to which we might refer the experience of the redemption of Christ in the spirit, and could this whole section be explained immediately of the regenerate, we might believe it admissible to take ver. 24, thus, "Would that I might, now that I am spiritually redeemed, be glorified in body also!" But so the redemption would appear totally accomplished spiritually, and only remain to be completed corporeally; while according to scriptural representation, it needs, as well for the spirit as for the whole man, constantly renewed repetition.

† But holy Scripture certainly knows nothing of the heathen view of the body, as a prison of the soul; it is rather to her a necessary organ; wherefore, even upon the highest stage of perfection, the body again appears, though in a glorified form. Without body, the state of the soul is an imperfect one. (Comp. upon the relation of the body to the soul, Seneca [epist. 65] who expresses himself thereon in a manner nearly approaching the Christian doctrine.)

and glorifies at last the body also. As, therefore, the lusts of the flesh war from beneath against the *ψυχή*; so does the impulse of the spirit sanctify it from above; hence sanctification must, before all things, be directed to the crucifying of the flesh (Galat. v. 24; 1 Cor. ix. 27), because the spirit comes to have dominion, when the predominance of the flesh is suppressed. But if sin originated primarily in the *πνεῦμα* or *νοῦς*, so that Paul might have said: *ἀμαρτία οἰκεῖ ἐν τῷ πνεύματι*, *sin dwelleth in my spirit*, atonement would have been as entirely out of the question for man, as it is for evil spirits, for there had been within us no connecting point for grace. Since, then, even *with the regenerate man*, the body of death and the old man is living still, he also has occasion to exclaim: *ταλαίπωρος ἐγὼ ἄνθρωπος*, *wretched man that I am*; rather in a partial sense, however; the exclamation being here intended in its full compass, as liberation from the whole former state, and longing for a thoroughly new life, whose peculiar character is described in the subsequent representation. (The expression *ταλαίπωρος*, from *τλάω*, to suffer, and *πῶρος*, a rock, a heavy stone, is very suitable for describing the hard pressure under which man is suffering during the dominion of sin. It is found besides at Rev. iii. 17.—The choice of the word *ρύομαι* is also very significant;\* it involves that powerful, energetic snatching forth which is looked for not from any circumstance, but from some spiritually endowed and mighty person, hence *τίς με ρύσεται*; *WHO will deliver me?* That *ρύσεται*, moreover, includes not merely the communication of a new principle of life, but the forgiveness of sins, atonement, the expression *κατάκριμα οὐδὲν τοῖς ἐν Χριστῷ* testifies. In the words, *ἐκ τοῦ σώματος τοῦ θανάτου τούτου*, the pronoun belongs to *σῶματος*, being, according to the known Hebrew use where two substantives are connected, placed after.†)

## § 12. OF THE EXPERIENCE OF REDEMPTION UNTIL THE PERFECTION OF THE INDIVIDUAL LIFE.

(VII. 25—VIII. 17.)

To the question uttered in ver. 24: who shall redeem me? the apostle answers by a deep but eloquent silence. He points namely

\* The whole expression: *τίς με ρύσεται*, expresses, moreover, not merely the thought: who *will* at last sometime *deliver* me out of this cheerless state of conflict, but also the thought: who *can*. The feeling finds vent, that no *human* help avails anything here.

† The Hypallage with pronouns in Greek is certainly unusual (comp, Winer's Gr. § 67. 3 and Meyer ad loc.); but the context favours here decidedly the assumption of a Hebrew idiom. (Comp. Gesenius Gr. p. 741.) For the thought, "body of this hitherto described death," does not suit the context, since *θάνατος* last occurred at ver. 13, and the following description, from ver. 14, contains no point at all which could lead to the notion of death in a physical sense. But the combination *σῶμα θανάτου* suggests prima-

by it to that invisible and unspeakable act of *regeneration*, when the man sees heaven open, and perceives the whisper of the Spirit, and therein the presence of God (1 Kings xix. 12), without knowing whence the breathing cometh and whither it goeth (John iii. 8). To signify, however, that here the experience of redemption in his own heart is to be considered as attained, he utters his thanksgiving for this grace to the originator of the work of redemption, God the Father, through Christ, whom he can now from his heart call his Lord.\* With this experience an entirely altered state commences within the man, the nature of which the apostle proceeds to describe, unto entire perfection, even of the body (viii. 11). While in the former state the Divine law reflected itself indeed in the *νοῦς*, and the *wish* was stirring in the inner man, that he could keep it, nay, *joy* in it was perceptible, yet the main thing still was wanting, the *κατεργάζεσθαι*, *performing* (vii. 18). The *νοῦς* could not in freedom serve the law of God,† the very inner man was taken prisoner by the resisting law of sin. But by experience of the redeeming power of Christ, whereby the *νοῦς* is strengthened, the man sees himself enabled, at least with the highest and noblest potency of his being, to serve the Divine law, and thus we no longer find in him the *wish* merely, but the *power of accomplishing* also. Meantime the head only, as it were, is as yet lifted up from the raging sea, there is but the redemption of the spirit and mind (*ἀπολύτρωσις τοῦ πνεύματος* or *νοός*), to which afterwards, viii. 23, that of the body (*ἀπολύτρωσις τοῦ σώματος*) must be joined; the *σάρξ*, and the *ψυχή* necessarily to be considered as united with it, the whole inferior region of life, therefore, remains yet subject to the law of sin. Hence even in the regenerate the conflict lasts on, but it has lost its cheerless uniformity; in the power of Christ he is able ordinarily to conquer in this battle, and if he sometime fall (in lesser things), he knows how quickly to raise himself again (1 John ii. 2); so that *peace* governs now in that higher sphere of human existence, where once the contest was most violent, because there the opposition to

rily physical death, as the crowning result of that corruption which has dominion of the whole man. *Σῶμα τοῦ θανάτου* cannot certainly be: body, which is the *cause* of *θάνατος*, but body which bears in itself the *nature* of death, = *σῶμα θνητόν* [viii. 10]. The meaning "mass, whole," according to the analogy of *ἅμα* is quite inapplicable here.

\* Should the act of regeneration be supposed to have come to pass earlier, it would appear strange that from ver. 9 to 25 the name of Christ should not occur; this entirely agrees with our acceptance.

† Stier erroneously understands this of a mere *pleasure* in the Divine law in the thought of man, of like signification with *συνήδεσθαι* above; it is, however, more than that, it is the *doing* of the law in its spiritual import, since in its merely external requisitions the man may keep it even without grace. Such *doing* only can rightly be called *δουλεύειν νόμῳ Θεοῦ*, the *δουλεύειν νόμῳ ἁμαρτίας* which happens merely with the *σάρξ*, is no doing of sin, but a mere remaining exposed to the motions of the sinful flesh. (Comp. Ga'at. v. 17.)

sin revealed itself most determinedly. Accordingly they, who belong to Christ, are freed from the condemning conscience, since the living spirit of Christ has made them free from sin and death (viii. 1, 2). This new principle of life, however, is gradually to diffuse itself through the being of the man, until the soul, nay, the body, is glorified by it, and Christ becomes the life for the whole man, that he may raise him up at the last day. (Comp. Rom. viii. 11, with John vi. 44, etc. At both passages consult my explanation.)

Notwithstanding that a most simple consistency results from this conception of the passage, it has been mistaken by almost all the older and later expositors;\* nay Reiche would have the whole of ver. 25, which is so essential a member in the apostle's description, considered as a gloss. Most of the others refer the *ἄρα οὖν* to the whole description of vii. 14-24—so that ver. 25 is to represent the same state, which that section describes—and the *ἄρα οὖν* (viii. 1), either to ch. v., or even, as Tholuck would, to ch. iii. Were no other acceptance of the passage possible, I would rather, with Reiche, strike out the verse, than adopt so forced an interpretation. Perhaps the false division of the chapters may have prevented the right sense of the words from being found, for it is indeed as improper as it can be. The seventh chapter ought surely to close with ver. 24, and all would then go on in connexion; the strict particle of inference *ἄρα* and the *γάρ* following at viii. 2, 3, on no account allows the thread of the discourse to be broken here. But what can have induced the expositors so unanimously to find the same thing in ver. 25, as is expressed vii. 14-24, while the words so palpably declare something entirely different? It was believed that as the "law of God" was spoken of above also (ver. 23), the "serving with the mind the law of God" (*νοῦ δουλεύω νόμῳ Θεοῦ*), was identical with the "pleasure in that law" (*συνήδομαι τῷ νόμῳ τοῦ Θεοῦ*, ver. 22), and again the "serving with the flesh the law of sin" (*δουλεύω σαρκὶ νόμῳ ἁμαρτίας*) identical with the before described (vers. 15, 18, 23) dominion of the law of sin. But that is clearly not the apostle's meaning.† In the state of which first the need of redemption was a result, the *whole* man, the

\* Glöckler only *seems* to have conceived it rightly; he is, however, too brief in his explanation of the important words for his view to be clearly perceived.

† It might be said, it is not: *ἡ σὰρξ δουλεύει νόμῳ ἁμαρτίας*, but *ἐγὼ τῇ σαρκὶ δουλεύω* v. ἄ., and therefore the I, just as from ver. 14-24, might be supposed as serving sin. But *ἐγὼ* in ver. 25 is not, as ver. 9 in the *ἐγὼ ἀπέθανον*, to be understood as denoting the better part in man, for this is signified by the *νοῦς*, which is distinguished from it, and which can now serve the law of God; but as denoting the personality in general. Now in the regenerate man the flesh is surely not the flesh of another, but *his own* flesh, *his* old man, consequently he also remains, the flesh merely considered, still as regenerate subjected to the law of sin. Galat. v. 17 is especially important for understanding the whole passage, and there principally the words: *ἵνα μὴ, ἃ ἂν θέλητε, ταῦτα ποιῆτε*. So also here Paul supposes in the believer that possibility of *κατεργάζεσθαι*, which is wanting in the merely awakened.

*νοῦς*, therefore with him, was unable to serve the law of God, the better *self* was taken captive by the law of sin. But here the *νοῦς* appears as freed, and in this freedom serving the law of God, and only the lower sphere of life remains subjected to the law of sin. The *νοῦς*, however, being the ruling principle in the whole man, the law of God rules in it, and by it also in the whole man, although something indeed remains still to be got the better of and brought under, namely, the flesh itself yet captive in the sinful element.\*

(For *εὐχαριστῶ τῷ Θεῷ* the reading *χάρις τῷ Θεῷ* is found, which must, however, yield to the usual one, as having less critical support.—The *διὰ Ἰησοῦ Χριστοῦ* is not to be taken elliptically, with *ἐσώθην* for instance supplied, but to be connected with *εὐχαριστῶ*. The thanksgiving offered to God *through* Christ testifies the redemption wrought by God *through* Christ.—The *αὐτὸς ἐγώ* is not to be construed “I myself,” but *ego idem*, “I, the one and the same, have in me a twofold element.” To be sure *αὐτός* in this signification commonly has the article, but the *ἐγώ* supplies it here.†)

Chap. viii. 1.—As the *ἄρα οὖν*, according to the acceptation given above, is closely connected with the thanksgiving for the experienced redemption, so again is the *ἄρα νῦν* with the description of the state

\* Meyer makes the following objections to my view: 1. “Had Paul intended to express the above idea, he must have reversed the clauses: *ἄρα οὖν αὐτὸς ἐγώ τῇ μὲν σαρκὶ δουλεύω νόμῳ ἁμαρτίας, τῷ δὲ νοὶ νόμῳ Θεοῦ.*” By no means; it was necessary that after the thanksgiving the *progress* should be first adverted to, viz., that now he would with the *νοῦς* serve the law of God; the remaining suffering need only be mentioned afterwards. 2. “According to viii. 2, 3, the redeemed is *entirely* freed from the law of sin;” that is not so; the regenerate conquers in the conflict with sin; he has dominion over it, but he is not rid of it; this entire riddance is not effected until the glorification of the mortal body. 3. “If the redeemed still with the *σάρξ* remained subject to the law of sin, Paul could not say, viii. 1, *οὐδὲν ἄρα νῦν κατὰκριμα.*” Answer; Paul can say so with full right, because the man is not free from condemnation, on account of his subjective condition, but for the sake of the objective work of Christ, which he lays hold of in faith.

† *Αὐτὸς ἐγώ* is much more forcibly and naturally taken “I myself,” *i. e.*, “I of myself” (as *αὐτός* often in Greek), and thus (with Meyer and De Wette) contrasted with *διὰ Ἰησοῦ Χριστοῦ*. The *ἄρα οὖν* then refers to the entire preceding delineation, and the whole clause is a resumptive and comprehensive statement, suggested by the mention of his deliverer, of *his own* previous condition apart from that deliverer. Meyer’s arguments against Olshausen in the preceding note are not satisfactorily set aside. *First*, as to the reversal of the order of the clause. As it stands, *τῷ μὲν νοί*, etc., appears as the subordinate and *τῇ δὲ σαρκί*, etc., as the principal idea, *i. e.*, “While indeed with the mind I serve the law of God, yet with the flesh the law of sin.” Olshausen’s view requires, “while, indeed, with the flesh I serve the law of sin, yet with the mind the law of God.” As it is, the phrase seems precisely equivalent to vers. 22, 23. “Serving the law of God with the mind” is = to “having pleasure in the law of God after the inward man;” and “serving with the flesh the law of sin” = “the captivity of the law of sin in the members.” It is impossible to establish any material difference in the ideas. *Second*, the representation in the next chapter shews the man in an essentially different state, the law of the mind not enslaved by the law of the flesh, but the whole man brought into freedom. That this freedom is not yet *consummated*, does not affect the radical truth of the representation, which looks at the new principle in its Divine potency, and its certain and complete ultimate triumph.—[K.

of the regenerate, in whom the conflict indeed has not altogether ceased, but is become a *victorious* one.\* Those, who have experienced redemption, are now in Christ (*οἱ ἐν Χριστῷ Ἰησοῦ*); that is, by real spiritual communion, by the indwelling of the Spirit of Christ, they are become essentially united with him, members of his body, and as such they are freed from the condemnation (*κατάκριμα*), from the sentence of God's justice that rejects sinners. And this, too, not merely in subjective feeling, so that they now *feel* the peace of God instead of the curse, but objectively also, so that their relation to God, and God's position towards them, is become another. The righteousness of Christ is *imputed* to the believer, so that he is *regarded* as though he were Christ; he is precious to God for the

\* The Editor inclines decidedly to that explanation of the preceding passage which (with the earliest, and most of the recent interpreters) refers it not to the struggle between the renewed and unrenewed natures of the Christian, but between the quickened moral sense and the depraved passions of the unregenerate. He does this, not as doubting the reality or the depth of the Christian warfare (so invariable an element of the Christian life), but because the other conflict (equally undeniable) seems here more pertinent to the scope of the apostle. His reasons are mainly the following: 1. The description ver. 14 seq. is introduced by way of accounting for and explaining a statement (ver. 11, seq.) which refers *confessedly* to a period anterior to regeneration; while the present tense and first person are abundantly explicable on rhetorical principles (see note at ver. 14). 2. The contrast between the state here portrayed and that of the emancipated believer immediately following in chap. viii. is too strongly marked and violent to allow of their being both referred to the same character. Granting that under different points of view these opposite modes of delineation might be applied to the same moral state (as is partially possible; the one representing the tumult of the practical struggle, the other, the completeness of the theoretical emancipation)—yet not certainly in so close proximity. Here the one state passes over into the other as its direct antipodes. 3. The deliverance from this state (25, "through Jesus Christ our Lord"), is the gospel method of deliverance from the fruitlessness and condemnation of legal striving. 4. The description itself is on the whole much more applicable to the struggles of the enlightened unregenerate than to those of the regenerate. If his experiences of pleasure in the law of God are with difficulty applied to the awakened natural conscience, his repeated and emphatic statements of utter impotence to fulfil his good purposes, the utter enslavement of his moral nature, are at least quite as inapplicable to the condition of the Christian. "Sold under sin," "To perform what is good I find not," "Captive to the law of sin," "Wretched man that I am," are harsh expressions, descriptive of a regenerate state, occurring in the midst of a discussion whose very purpose is to exalt the redeeming efficacy of the gospel. On the other hand, the terms "hate," "assent," "delight," are naturally accounted for on the principle of stating in a heightened form the strength of the opposing element, for the sake of exhibiting still more forcibly the power of the principle that subdues and enslaves it. And how often in the moral conflicts of life does the man in whom dwell clear views and strong convictions of right say and feel that he loathes the pleasures of sin that enslave him, and delights in contemplating the good which he has not the moral force to practice. Finally, the term "delight," in the English version, is too strong as a rendering of *συνήδομαι*. "Am pleased with," gives all its necessary import, and as such, it is but a grade above *σύνφημι*, "I assent to." 5. As a negative reason, I regard the passage, thus interpreted, as the fullest and most decisive support of Calvinism in the New Testament. None other exhibits in so strong relief the force of natural depravity, the impotence of the human will, and the utter hopelessness of man's condition without the emancipating power of the grace of Christ.—[K.]

Beloved's sake, to whom he belongs, and whose life dwells in him. In thorough misconception of the passage, De Wette remarks, "The doctrines of satisfaction and justification are not here to be interpolated;" as if an exposition of the Christian religious development were possible, unless those doctrines formed the turning-points in it!

It seems, however, singular here, that this change commencing (*v̄v*) with the experience of redemption is derived in this passage from the *state of the sinner*, not from the objective act of Christ's redemption and atonement, as it was, iii. 25. But this difference of representation is easily explained from the different points of view taken there and here by Paul for his descriptions. There he was viewing the relation altogether objectively; here he contemplates the subjective appropriation of that objective process. It is not, therefore, in any way his meaning, that forgiveness of sins and deliverance from condemnation is *effected* by the state of the man; that takes place only through the sacrificial death of the Son of God; he merely means, that the subjective appropriation of this act of Christ is first *acknowledged* and ensues with the actual experience of his redeeming power. The cause (Christ's death) and the effect (the regeneration of man) are, therefore, in the life necessarily united; it is only as considered abstractly that they can be separated and conceived in their different relations. Should, it however, be said, that a condemnation (*κατάκριμα*) remains still even for the regenerate, since their flesh (and the *ψυχή* united with it) is still subject to the law of sin (vii. 25); it is assuredly right, that where sin is, condemnation is, and that even the regenerate, therefore, is in need of *constant repetition* of forgiveness of sins when transgressions occur, be they in the eyes of men of ever so little importance. (1 John ii. 1.)\* But as a tree once grafted is called a more generous one, although it may yet shoot water-sprouts below the graft, which may itself as yet be little developed; so is the regenerate man called perfect, pure, holy, without sin, free from all condemna-

\* Upon the sins of the regenerate, Luther thus aptly expresses himself: "If the regenerate had no sin, he would not come so well off. For if I felt not sin, the evil life and conscience, I should never relish so the power of the Divine Word." Sin itself must therefore be the means for ever more urgently seeking the power of Christ. It may be said that this is a dangerous doctrine, for so a man might make light of sin and abuse grace! It is certainly possible; but upon this possibility it has nevertheless seemed good to God to free the faithful from the yoke of sin. Such knavery of sin that makes an abuse of the holiest gift of God, must also come to light. The truly regenerate, if he trace any tokens of it in himself, will only so much the more zealously abhor sin; if he did not so, he would be in process of apostacy from faith. The man who only in self-deceit holds himself as regenerate, will, if uprightness be in him, thereby be frightened out of his error. The insincere hypocrite, however, who can calmly carry on such a wanton abuse, fancies indeed he can deceive God and man, but properly only deceives himself, and has got his reward.

tion, for the sake of the Divinely pure nature of the new element that is imparted to him, even granting that this element, which bears essentially within itself its new course of development, may not as yet have overpassed the very rudiments of that development (1 John ii. 13, 14), and may at times be repressed by the stirring powers of the flesh. Thus the seeming contradiction is reconciled, that whosoever is born of God doth not commit sin, because he *can* not sin, and yet sin still takes place in the old man of the regenerate, which sin, because the old man is *his*, must be called *his* sin also. Nay, even if a regenerate man falls away from faith, the regenerate man, as such, has not sinned, but the old man again grown mighty by that man's fault, has again thrust out the germ of the new man from his nature. But even in the most advanced development of the regenerate, the new man, the *Christ in us*, is not the *ground* of favour, but the *token* of it only; a truth to be ever kept in view, since he withdraws himself at times entirely from the man; the ground of acceptance to favour with God is and remains the *Christ for us*. (As to the state of the text of viii. 1, the mistaken interpretation of vii. 25 could alone have suggested the change of the weighty  $\nu\tilde{\nu}$  into  $o\tilde{\nu}$ . It is the very mark of the new state of regeneration, and is here entirely necessary. On the contrary, the addition:  $\mu\tilde{\eta}$   $\kappa\alpha\tilde{\tau}\grave{\alpha}$   $\sigma\acute{\alpha}\rho\kappa\alpha$   $\pi\epsilon\rho\iota\pi\alpha\tau\omicron\upsilon\sigma\iota\nu$ ,  $\acute{\alpha}\lambda\lambda\grave{\alpha}$   $\kappa\alpha\tilde{\tau}\grave{\alpha}$   $\pi\upsilon\epsilon\tilde{\upsilon}\mu\alpha$  [the first half of which only is found in some critical authorities], is wanting in the best Codd. B.C.D.F.G., and betrays itself, moreover, so evidently as a gloss borrowed from ver. 4, in order to guard against a misconception of the  $o\tilde{\upsilon}\delta\grave{\epsilon}\nu$   $\kappa\alpha\tilde{\tau}\acute{\alpha}\kappa\rho\iota\mu\alpha$ , that it is at all events to be struck out. It is intended to attach a *condition*, and is to be translated: if so be they walk according to the Spirit, etc. For as merely designating the character of the regenerate, it would run:  $\tau\omicron\tilde{\iota}\varsigma$   $o\tilde{\upsilon}$   $\kappa\alpha\tilde{\tau}\grave{\alpha}$   $\sigma\acute{\alpha}\rho\kappa\alpha$   $\pi\epsilon\rho\iota\pi\alpha\tau\omicron\upsilon\sigma\iota\nu$ ,  $\kappa.$   $\tau.$   $\lambda.$ )

Ver. 2.—The following representation then describes, as is generally acknowledged, the way and manner in which the regenerate has passed into his altered condition. It is not the man himself, but an emancipating, bond-severing power, that draws him from the captivity of sin (comp. vii. 23), namely, the law of the Spirit of life ( $\acute{o}$   $\nu\acute{o}\mu\omicron\varsigma$   $\tau\omicron\upsilon$   $\pi\upsilon\epsilon\tilde{\upsilon}\mu\alpha\tau\omicron\varsigma$   $\tau\grave{\eta}\varsigma$   $\zeta\omega\grave{\eta}\varsigma$ .) As (John viii. 36) the Son appears as the only one who indeed makes free, so here also it is said:  $\acute{o}$   $\nu\acute{o}\mu\omicron\varsigma$   $\tau\omicron\upsilon$   $\pi\upsilon\epsilon\tilde{\upsilon}\mu\alpha\tau\omicron\varsigma$   $\acute{\epsilon}\nu$   $\chi\rho\iota\sigma\tau\acute{\omega}$   $\text{'}\text{I}\eta\sigma\omicron\upsilon$   $\acute{\eta}\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\omega\sigma\acute{\epsilon}$   $\mu\epsilon$ , *the law of the Spirit of life in Christ*, etc. It is only that the contrast with the law of sin and of death proceeding from sin may stand more clearly to view, that Christ is here comprehended in the law of the lifegiving Spirit, established by him. For in the aorist  $\acute{\eta}\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\omega\sigma\epsilon$  is signified here not the once-done act of Christ, but, as De Wette rightly observes, the laying hold of the work of Christ's redemption in faith. The possibility of this laying hold is, ver. 3, grounded on the act of Christ.

Both life and death, however, are conceived in their absoluteness, as Christ himself is called the Life and the Resurrection, being the conqueror of death. (See at John xi. 25.) The name of a νόμος, law, too, is assigned to the πνεῦμα τῆς ζωῆς, Spirit of life, with reference to vii. 22, where the νόμος τοῦ Θεοῦ was spoken of, and in contrast with the νόμος τῆς ἀμαρτίας. The expression has its inward truth; the Divine is in itself that which accords with law;\* but it so represents itself in Christ to man, that it brings with it the power to satisfy the very claims which it establishes. That the faithful, therefore, fulfil the law, is not their own work (and consequently gives no merit) but God's work in them (Eph. ii. 8–10) by his Spirit that giveth life. Whether, moreover, the expression ὁ νόμος τοῦ πνεύματος τῆς ζωῆς is construed like πνεύματος καὶ τῆς ζωῆς, or as πνεύματος ζωοποιούντος, is essentially the same thing as far as regards the thought. For the Spirit is the true life, and, therefore, alone capable of imparting it, of animating death itself.

Ver. 3.—The incapacity of the law (as a Divine institution for salvation) to deliver man from sin, made, as Paul had set forth at large in the beginning of the epistle, the other way necessary, namely, the sending of the Son of God in the flesh, to attack sin in its root.

(Τὸ ἀδύνατον is to be taken as absolute accusative, “as to the incapability of the law.”—Ἐν ᾧ = ἔνθα “in that, in as far as,” of like signification with ἐφ’ ᾧ, comp. at v. 12 [also in classic use, comp. Bernhardt's Syntax, p. 211]. Thus ἐν ᾧ is found, Heb. vi. 17, but not, as De Wette thinks, Heb. ii. 18; 1 Pet. ii. 12; nor John xvi. 30; † in these passages it is the relative with the preposition.—The law might perhaps avail somewhat with the perfect, but the sinfulness of human nature hinders its efficacy. Comp. at vii. 12, 13.)

In the description of the sending of the Son of God, all stress is laid upon the identity of the human nature, in which he appeared, with ours. The incapacity of the law to bring forth true holiness, lay not in itself (vii. 12), but in corrupted human nature, which robbed the Divine law of its strength (ἡσθένει). ‡ Hence this sinful nature was to be in Christ's person destroyed in the Divine judgment (κατέκρινε τὴν ἀμαρτίαν ἐκ τῆ σαρκί). It seems remarkable, however, that the apostle uses here the expression, πέμψας τὸν ἑαυτοῦ

\* The law, the inward impulse of the Spirit, is to be holy and to make holy; the law of the flesh is, to be unholy and to make unholy. Both lust constantly against each other (Galat. v. 17). Comp. at iii. 27, νόμος τῆς πίστεως.

† [A wrong reference.]

‡ When, Heb. vii. 18, an ἀσθενὲς καὶ ἀνωφελὲς of the law is spoken of, the expression is not to be understood of the nature of the law, but of its working, which is powerless on account of the sin of men. Therefore Paul calls it, Galat. iii. 21, μὴ δυνάμενος ζωοποιῆσαι.

*υἰόν, sending his own Son (υἱός, Son, is used in a strictly proper sense of the eternal, Divine nature of the Son, and the greatness of God's love is intended to be set forth by the εαυτοῦ), ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in the likeness of sinful flesh, for by this the human nature of Christ himself seems to be described as sinful. But had Paul meant to say that Christ's human nature (for flesh signifies here, as Rom. i. 3, by synecdoche, the whole humanity of spirit, soul, and body) was sinful, as fallen human nature is, he must then have written ἐν σαρκὶ ἁμαρτίας, in sinful flesh, not ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in the LIKENESS of sinful flesh. Adam's nature, too, before the fall, was the ὁμοίωμα, likeness, of man's nature now; he became not by the fall specifically another, the same man merely became corrupt. Here it lay in the apostle's course, to bring forward more immediately the affinity of Christ's nature with ours; he is silent, therefore, upon the difference between them. This difference however, must be so conceived, that while the Redeemer, certainly, before the resurrection, wore no glorified body (σῶμα τῆς δόξης) but an humbled one (σῶμα ταπεινώσεως, Phil. iii. 21), which was affected with the weakness of the flesh (ἀσθένεια τῆς σαρκός, 2 Cor. xiii. 4); yet his humanity was free from positive sinfulness, as begotten of the Holy Ghost. That weakness then is designed to render possible the temptation (comp. at Matth. iv. 1, etc.), which our Lord had to suffer, in order to become the conqueror over evil (Heb. ii. 14, 17, 18, iv. 15). Thus the two equally necessary points were united in Christ; connexion with mankind into one true unity of life, and exaltation above mankind, that he might lift them out of their misery. (Ὁμοιότης is properly, analogously to ἀγιότης, the being like, and ὁμοίωμα, that made like, an image. Paul uses it, however, also like ὁμοιότης. So Rom. i. 23, v. 14, vi. 5, and, besides, Phil. ii. 7. James iii. 9, ὁμοίωσις is found. So also in the LXX., Gen. i. 26.) Now if the sinfulness of human nature were nothing but a mere deficiency, the filling of humanity with the life of the Son of God would have sufficed to remove it. But since beside this deficiency in spiritual life there is a real disturbance of the harmony in the inner and outer man, more than the mere incarnation was requisite, namely, the extirpation of the guilt and the restitution of the disturbed order by the establishment of a central point, from which harmony might pour forth through all the spheres of life, as discord had spread itself from Adam (comp. at Rom. v. 12, etc.) This thought, however, is not to be pressed upon the καὶ περὶ ἁμαρτίας, which words are rather to be connected with the preceding in the simple sense, "on account of sin," "by reason of sin," as ground for the sending of the Son of God; but it lies in the κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, condemned sin in the flesh.\* There is no foundation*

\* Neander (apost. Zeitalt. B. ii. s. 544, note), explains the κατέκρινε τὴν ἁμαρτίαν by:

whatever for finding in the *περὶ ἁμαρτίας* a reference to the sacrificial death of Christ, so that *ἁμαρτία* = *ἄφεσις* should mean sin-offering (comp. at 2 Cor. v. 21). The closing words of the verse, on the contrary, express most decidedly the vicarious and atoning death of the Saviour. For the *κατέκρινε*, *condemned*, evidently looks backward to the *οὐδὲν κατάκριμα*, *no condemnation* (viii. 1), so that the sense of the words is this : no *κατάκριμα* falls on *them*, because *he* took it on him; he stands, therefore, in the stead of mankind, bears what should fall on them, and so effects all which the law could not effect, which all comprises in itself the reconciliation of God. As, therefore, in the *sending* of the Son, the *love* of God expressed itself, so in the *giving of him up* his righteousness did; while the Son represents *compassion*, in that of *his own accord* he let himself be sent and given up to death. Thus is the Divine righteousness, as its nature requires, thoroughly satisfied, and at the same time a sinful world is saved by love. For the sin condemned in the death of Christ is not the sin of some, but the sin of the world, which the Lord bore in his flesh (*ἐν τῇ σαρκί* scil. *αὐτοῦ*), so that the words are equivalent to the saying of Peter (1 Pet. ii. 24): *τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον*, *he himself bore our sins*, etc. How Christ's suffering and Christ's death can be the suffering and death of the collective body (so far as they are one with him in faith), became perceptible to us by the idea of the representation (comp. at v. 12, etc.), according to which Christ is not *a* man but *the* man, the real sum and comprisal of the totality. It is difficult, however, to suppose the sin of the collective race in the Holy One, so that they could be condemned in him; for it may be conceived, how the Redeemer could be the representative of the *holy* part of mankind, but it is not so clear how he was able to represent the *unholy* also, which nevertheless seems to follow from that language. As this consideration was not entered into at the passage v. 12, etc., the following notice may perhaps help to remove the difficulty in making such relation perceptible. As there is but one personality in the regenerate man, and yet this one person *distinguishes* in itself the old and new man, and at the same time acknowledges both as *its own*, so Christ represented in the Divine and human unity of his person the collective members of a race that form one whole. In this race the contrasts of the old and of the new man are set forth as tendencies of good and of evil, and so far, then, as Christ represents the inseparable and indivisible sum, he represents also in himself the tendency of sin. Spiritually, indeed, his

"he took away sin, broke its power," and appeals to John xii. 31, xvi. 11, where, however, *κρίνειν* means strictly condemn. Neander chooses this explanation because he thinks that he must refer *ἰδύνατον τοῦ νόμου* to the *κατακρίνειν ἡν ἁμαρτίαν*, which is *by no means necessary*.

holy Being was totally separate from sin, and even bodily he was connected with the world of sin but loosely, since the indwelling Spirit was gradually raising even his body, while yet his earthly sojourn lasted, from the humiliation (*ταπείνωσις*) of the natural life to the glory (*δόξα*) of the Divine ; but loose as this his bond with the sinful world was in itself, so intimate did it become through that *love*, that fills the foreign with its own being.\* And in the power of this love the Lord identified himself essentially with sinful humanity, to which he stood related as its new man to the old. As therefore the new man in the regenerate thrusts not from him the personality that still bears in it the old man, but even identifies himself essentially with it and bears all which the cumbrous weight of the old man brings with it ; neither did the Saviour in his sojourn upon earth thrust humanity from him for having in it still its old man, the evil tendency ; but he penetrated even its inmost centre, identified himself entirely with it, and though, indeed, he bore the whole pressure of the world's sin and all its consequences, a sin destined to feel all the weight of Divine justice, yet even thereby he won his very adversaries, and so transformed the whole into himself. Whilst he then first became like mankind, afterwards mankind became like him ! Accordingly neither the taking upon himself the sin of the world on the part of the Son, nor the laying of the sin upon the Son (as the Lamb of Sacrifice) on the part of the Father, is, consistently with this representation, to be considered as a mere act of the will, which bears of necessity a certain arbitrary character ; but as involved in the incarnation itself. Then has this event its analogy in every act of compassionate love. Whoever would help another panting under a heavy burden, must go under it and bear its whole pressure himself ; or, to give an example from spiritual things, whoever would bring the salvation in Christ to the Negroes, or any other rude people, must enter into their necessity, must bear all the burden of their corrupted sinful nature, must, as it were, first become like them, to form them like himself. Thus also does the

\* The mystery of love, which causes a passing over into a foreign being, and becomes like it, without giving up its own nature, is treated of at large by the Apostle Paul under the *figure of marriage*, especially Ephes. v. 25, etc. By the power of love Christ became entirely as the sinful world, so that he, as Luther's expression is, could say with truth, "poor sinner that I am," and remained notwithstanding, in his nature, specifically separate from sin. He only changed with mankind, took their sin upon himself, and gave them his righteousness and blessedness. The possibility of such an exchange becomes perceptible from the nature of evil. Christ could not love sinful humanity as his bride, if it were substantially sin ; but as sin only cleaves to it, he loves the germ of the Divine left in it. If now sin were a mere negation (*μη ὄν*), it could not well be seen how the essential union with this Divine germ of life could procure suffering and death for Christ ; but if sin is taken to be real disturbance of the original harmony of life, such an union must necessarily have had as its consequence, that the Redeemer was smitten by the whole violence of that discord which sin had generated upon earth.

Lord from heaven lower himself into sinful humanity, and bears essentially its sin, with all its consequences, of which death is the heaviest.

(A reference of ver. 3 to the active obedience of Christ cannot without violence be traced in the words. The connexion is simply this: What the law could not do, Christ can. The law was not able to take away the condemnation; it served rather only to increase it; but Christ takes it away, in that he takes it upon himself; this comes to pass by the vicarious, atoning sacrifice of his death. Unquestionably, indeed, it equally implies that Christ established absolute righteousness, else the condemnation would ever again have generated itself in man: but that is not the chief thought *here*; it is in ver. 4 that we have the definite idea of active obedience. The most that can be said is, that as it must constantly be affirmed of the life of Christ, that passive and active obedience every moment penetrate each other in him, so even his *surrender* into death presupposes the highest *activity*.—We should not at ἐν τῇ σαρκί exactly supply αὐτοῦ, nor again τῶν ἀνθρώπων οὖσαν. The expression embraces rather the flesh of Christ and of men together. He represented the totality; what, therefore, came to pass in him, came to pass essentially in all. However, the prevailing idea requires that the sentence should immediately be understood as completed thus: Θεὸς κατέκρινε τὴν ἁμαρτίαν ἀνθρώπων ἐν σαρκὶ Χριστοῦ, *God condemned the sin of man in the flesh of Christ.*)

Ver. 4.—Now immediately upon the description of the way of God in sending Christ follows the delineation of the work of Christ; what the law could not, the gospel is able to do, in that it condemns sin, namely, to call forth in man the state of true holiness. Evidently, then, it is not, according to the context, the apostle's meaning, that this state is the *condition* of partaking in Christ's work, but the *consequence*. He presupposes already the walking according to the Spirit (περιπατεῖν κατὰ πνεῦμα), and this again the experience of the redeeming power of Christ (vii. 25). But as surely as the Catholic view is wrong, so surely are we to reject that exaggerated view of the Protestant interpreters which conceives sanctification as entirely dissociated from the forgiveness of sins. According to the genuine doctrine of the Reformers, which rests upon this apostolic passage, sanctification of life necessarily (although at first in germ only) comes with the appropriation of Christ's work, not, however, as a stated condition, but rather as consequence of the forgiveness imparted in free grace without condition.

(The πληρωθῆ ἐν ἡμῖν unmistakably indicates that sanctification of life is none of man's own work, but that God in Christ perfects it in man; hence δι' αὐτοῦ only need be supplied. *We* do not fulfil the law, but the work of Christ is our work; by his Spirit he im-

parts his righteousness and holiness unto us. The perfection of every individual, therefore, in Christ's life is to be considered as already completed, entirely according to viii. 30 ; as in his death the sin of every individual appears condemned.—The expression *δικαίωμα τοῦ νόμου* comprises all which the law can in any respect whatever require ; it is absolute *δικαιοσύνη* considered as the command of God.—The addition *τοῖς μὴ κατὰ σάρκα κ. τ. λ.*, would seem, however, to define the *ἡμεῖς* more nearly, so that the sense is : this effect of Christ's appearing applies only to those who walk after the Spirit, and have therefore experienced in themselves the work implied at vii. 25. Christ's work, indeed, is reckoned for all, but it reveals itself, in its sanctifying efficacy, only when man appropriates it personally.)

Vers. 5, 6.—This state of spiritual walking (*κατὰ πνεῦμα περιπατεῖν*) Paul now describes more nearly by its contrast. It is that, namely, in which the believer tarries here below, until his bodily glorification (viii. 11); for if the state be capable of a heightening in itself, yet man can never get beyond it in his earthly life. Its proper character, however, is best perceived by the *κατὰ σάρκα περιπατεῖν*, *walking after the flesh*, = *τὰ τῆς σαρκὸς φρονεῖν*, *being carnally minded*, = *φρόνημα τῆς σαρκός*, = *ἐν σαρκὶ εἶναι* (ver. 9), and = *κατὰ σάρκα ζῆν* (ver. 12). All this is consequent on *κατὰ σάρκα εἶναι*, which expression is of like signification with *γεγεννημένον ἐκ τῆς σαρκός* (John iii. 6). The apostle certainly intends by this no life of open wickedness, but the very state described vii. 14–24, in which the *νοῦς* is taken captive by the law of sin in the flesh. To this, *οὐδὲ γὰρ δύναται*, *for neither can it be* (viii. 7), in connexion with the *ἀδύνατον τοῦ νόμου* (viii. 3), most distinctly points. But then “the walking after the Spirit” (*περιπατεῖν κατὰ πνεῦμα* = *φρονεῖν τὰ τοῦ πνεύματος* = *φρόνημα τοῦ πνεύματος* = *ἐν πνεύματι εἶναι* ver. 9, and = *πνεύματι ἄγεσθαι* ver. 14—all this is consequent on *κατὰ πνεῦμα εἶναι*, which expression is of like signification with *γεγεννημένον ἐκ τοῦ πνεύματος*, John iii. 6) is the very state described vii. 25, in which the *νοῦς* can serve the Divine law, and the *σάρξ* only remains subjected to the law of sin. The walking after the Spirit does not, therefore, exclude attacks on the part of sin, temptations of the flesh, even single smaller transgressions (1 John ii. 1); but the *direction of the whole inner man* to God, and the *victory over sin essentially*, and in the whole, is thereby asserted. The advance in the new man, development in the walking in the Spirit, is altogether not to be considered as a *gradual transition* of the old man into the new, or as a constantly progressing conversion of the former into the latter ; but as in the aggregate of mankind, the tares are developed *beside* the wheat, and good and evil perfect themselves in parallel series, so does the old man continue to the last beside the new man ; and it

may not be, that the further the spiritual development advances, so much the nearer an approximation takes place between them, but the reverse ; as spirit and flesh lust continually against each other, so must the Christ in us lust more and more against the old Adam. The right conception of this relation is for *this* reason of the highest importance, that the view entertained of it by the regenerate man will modify and determine his whole effort at sanctification. If he seeks gradually to improve the old man in him, and to wash it clean, he not only undertakes a labour utterly in vain, but he is also in constant danger of falling back under the law, as happened to the Galatians ; nay, this very endeavour is properly the commencement of the relapse. The old man cannot be sanctified, but he must be crucified, that is, *in self-denial given unto death*.\* From the Spirit, therefore, a constant war must be kept up against the flesh and its lusts. This conflict, however, is but the negative side in the life of the regenerate ; the positive activity that furthers his new life is the constant keeping up of intercourse with the originator and the abiding well-spring of this new life. Thereby he receives in ever increasing measure the Spirit (*πνεῦμα*) from above, and the man born of grace lives and grows, too, ever advancing in grace and by grace. So the man shares rightly law and gospel ; the new man lives in the gospel, the sharpest law is given to the old man by the new, and without being *under* the law, the man is still not *without* law, but is living *with* the law of God, of which, certainly, the old man is only in need, since the new man has it in his very nature ; he *can* not sin (1 John iii. 9), as little as the sun can darken. Regarded from a human point of view, moreover, the possibility of apostacy remains still for every regenerate man upon every grade of development, even upon the highest : that is, that the new man may be thrust aside by the old ; but just as decidedly we must say, that, regarded from the Divine point of view, it is impossible for the elect of God to be overpowered by sin. Were it possible with one, it would be so with all, and then God's plans would be dependent upon man's fidelity ; it might happen that the whole world fell away. This is, of course, inconceivable, and impossible (Matth. xxiv. 24) ! Hence, as in Christ's temptation, so freedom and necessity penetrate each other in the regenerate ; their relation will be treated more at large at chaps. ix. and xi.

(In the *φρονεῖν, φρόνημα*, the *permanent* direction of the whole inward being towards something, is expressed ; this alone determines the true character of the man. [Comp. my opusc. theol. pag. 159.]

\* In this spiritual death of the old man the law of the Old Testament maintains its full right when it requires the death of the sinner. But the *gracious* and *righteous* God so fulfils his strict justice, that he makes life itself the killer, so that he who dies in the old man first finds in his very death the true life.

At viii. 6, comp. the parallel, vi. 23, where, however, ζωή stands alone, while here εὐφροσύνη is united with it.)

Vers. 6-8.—The reason why carnal mindedness works death, is no other than this: because this disposition separates from God (the Fountain of Life). That which is akin to him alone can please the Holy One, but the carnal mind is unable to generate anything well-pleasing to God: even its good works are an abomination to him, because they come from impure, selfish motives. No one, however, can set himself free from himself; a higher love must come, that attracts him more than his own self. The notion of ἐχθρα, *enmity*, must not be softened. The carnal man hates God, for he sees in him the robber only of his lust; and God hates him according to his holiness; the two are absolutely and irreconcilably against each other. But with this God hates not *man* as such, he loves him rather, but he hates the sin in him. This holy hate passes to the regenerate; he hates in himself and others sin and carnal mindedness, without hating men.

(The inability in the νοῦς to submit to the Divine law [viii. 3], is the cause of the conflict [vii. 23], and so of the want of peace. The ability to fulfil the law [viii. 4] has God's approval, as his own work, and it gives the soul the taste of peace with God. Ver. 8, δέ forms no antithesis, but only carries on the same thought.)

Ver. 9.—Here, then, the apostle makes the transition to his readers, whom he naturally treats as regenerate, who walk after the Spirit. For if εἴπερ seems to express a doubt, it is only seeming, as it is not to be construed here like *si modo*, but as *siquidem*, as a sure and certain presupposition. (Comp. thereon Hartung's Partikellehre, Part i. p. 327, etc., 344, etc., where πέρ in its relation to γέ in its fundamental meaning, is admirably developed.) The Spirit's being in the believer is conceived as an οἰκεῖν, *dwelling*, of him, like vii. 18, where the dwelling of sin in the flesh was spoken of. The Divine Spirit dwells, of course, in that part of human nature most kindred to him, in the πνεῦμα or νοῦς. The οἰκεῖν, *dwelling*, however, is opposed to that transient presence and inspiration of the Spirit, which appears in the Old Testament, in the prophets, for which the word φέρεσθαι is used (2 Pet. i. 21), in contrast to the ἄγεσθαι of the New Testament (ver. 14; Galat. v. 18), by which the constant, unbroken operation of the indwelling Spirit is signified, the life of Christ in us, Galat. ii. 20. The οἰκεῖν is therefore like the μένειν, *abiding*, of John (comp. at John i. 33, in the comm.), and the *having the Spirit* (ἔχειν πνεῦμα), which occurs in the verse before us. In the latter expression the man appears as though he were the possessor and governor of the Spirit, that yet, however, possesses him, and governs his inmost being, by which idea the *being his* (ἐστὶν αὐτοῦ) at the end of the verse is to be explained; *to be Christ's*, is to be a

member of him, to be governed, guided by him. The opposite would be *εἶναι διαβόλον*, to belong to the devil, comp. at John viii. 44. But in fact the man also possesses the Spirit within him (as the husband indeed is the lord of the wife, but yet the wife also possesses the husband), in so far, namely, as he may drive him away by unfaithfulness, nay, in so far as he has the privilege of conducting this Spirit according to the intended aim (1 Cor. xiv. 32). The words *εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει*, and if any one hath not the Spirit of Christ, point to this possibility of apostacy, for the question here cannot be of entire unbelievers; either, therefore, apostates must be meant, or at least those who are in conflict indeed against sin, but have not yet experienced the redeeming power of Christ (vii. 25). At all events the words would seem to contain the warning, that the benefits of Christ are only to be appropriated when a man is conscious by faith, and the Spirit received in faith, of being a member in the body of Christ. The possession of this Spirit of Christ, however, is of course not to be measured by the mere *feeling*, the agreeable sensation of the nearness of God, of comfort, of spiritual joy (for this is too fleeting, and the state of grace may be entirely unimpaired, even in great barrenness and dryness; nay, in the progress of the inward life, the sweet sensations of the first young love are almost ever disappearing), but by its real *effects* and *fruits*. If the man observes not these in himself, and temptations at the same time increase and strengthen, then at all events he is in a doubtful, and contested state.

(It is to be observed that the apostle, from vers. 8–11, uses *δέ* six times in succession. The expressions *πνεῦμα Θεοῦ* and *Χριστοῦ* alternate [comp. besides, ver. 11, 14]; *πνεῦμα ἁγίου* might have been said [comp. ver. 16]. For Father, Son and Spirit are *One*, although not *One Person*; “I am in the Father and the Father is in Me,” saith the Lord. [Comp. the Comm. at John x. 30, xiv. 10.] The background of the whole representation before the soul of the apostle is, that whosoever is not Christ’s belongs to the kingdom of darkness. Independent, man cannot be, by virtue of his whole constitution; he cannot stand *between* light and darkness; he must ever incline to the one or the other. Comp. at John viii. 44.)

Vers. 10, 11.—The apostle, in conclusion, points at last to the highest stage of the perfection of individual life, to the glorification of the body. As it was said in Paradise, “if thou eatest of the tree of knowledge of good and evil, thou shalt surely die,” so does the enjoyment of the true tree of life, of Christ, bring again to perfect life, even of the body.\* This passage has its commentary in John

\* De Wette’s remark, ad loc., is pertinent: “An inward bodily-spiritual process is here spoken of, not an event occurring from without, as the resurrection is usually understood.”

vi., where Christ represents himself as the life in all respects, even of the body. Whatever, therefore, at the transition into the state of regeneration (vii. 25) still remained, viz., "the serving with the flesh the law of sin" (*δουλεύειν τῇ σαρκὶ νόμῳ ἁμαρτίας*), is here likewise considered as overcome; the body also experiences redemption (viii. 23). As *body* stands here instead of the previous *flesh*, it is clear that the apostle means decidedly the material portion of human existence, of course, however, in union with the whole psychical life, without which there is neither *σῶμα* nor *σάρξ*, but *κρέας*. But if the *body* is here called dead (*νεκρόν*), it is self-evident that this expression is not to signify absolute deadness, for it is intended to describe the living body itself, in its natural constitution; it is to be taken rather as *ἁμαρτία νεκρά*, vii. 8. The *ἁμαρτία*, *sin*, is called dead, because it does not yet express and make itself known in its true nature, so neither does the body, which, according to its original destination, is something far more glorious than it now appears. Hence it cannot be said that *νεκρός* is = *θνητός*; the latter expression is used in its proper physical sense, viz., mortal, as applicable only to the living; but the former is used in a figurative sense. Therefore the passage would be entirely perverted, if, instead of *νεκρόν*, *θνητόν* should be put. For this sinful state certainly the deadness of the body is so far good, as it lessens the susceptibility to the disturbing and painful impressions of the outward world (whence the nobler bodily nature of Christ must have enhanced his suffering), but it remains still a most imperfect state, which must be overcome. A sure pledge, then, for the glorification of a man's own body is given by the consciousness of that awakening power dwelling in the Spirit of God, which has verified itself in the waking of Christ from the dead. Finally, the apostle so represents the resurrection, as though it were merely something imparted to the holy, as though there were no resurrection of the wicked. It might certainly be said here, that Paul is treating only of the course of the development of the faithful, that the wicked are out of the question; but by the similar representation, 1 Cor. xv. 22, where the glance of the apostle seems to comprehend all men, and by the circumstance that he never makes mention of the resurrection of the wicked, and once only of eternal damnation (2 Thess. i. 9), the matter becomes more difficult. The difficulty, however, must be reserved for further discussion at the passage adduced from the Epistle to the Corinthians.

(Upon the doctrine of the glorified body comp. more particularly at 1 Cor. xv.; 2 Cor. v. It has been incidentally noticed at John vi., Even so; without this conception the scriptural doctrine of the bodily glorification, which is constantly represented as already in process here below (comp. especially at 2 Cor. iv. 10, 11), would be thoroughly unintelligible. But this gradually forming life of our glorified material nature is in many, as by a flash of lightning, instantaneously manifested (1 Cor. xv. 52), and so is the resurrection of the dead represented.

and at the history of the resurrection.—By the readings ζῶν, ζῆ, the contrast to νεκρόν is intended to be more distinctly shewn ; for that reason, however, ζωή is surely the original reading.—Δι' ἀμαρτίας and διὰ δικαιοσύνης might have been said ; but the accusative points not so much to the means as to the presence, “ on account of the sin existing in the body, on account of the righteousness communicated by the νοῦς.”—Δικαιοσύνη is here also the state of δίκαιον εἶναι, the δικαιωθῆναι.—Ζωοποιεῖν is used of the bodily awakening according to 1 Cor. xv. 22.—At the close of ver. 11, also, the *text. rec.* has the easier reading of διὰ *c. genit.* D.E.F.G., however, several translations, and many of the Fathers, have the accusative. Lachmann, with Knapp, has decided for the usual reading ; Griesbach, Koppe, Rückert, Reiche, on the other hand, decide for the accusative. This I too hold as more appropriate, but not so much because I regard, with Reiche, the genitive as having arisen from dogmatic principles [in order to represent the Holy Ghost as operating more independently], but simply for the sake of the context, in connexion with the stronger critical authorities, and the apparently simpler sense yielded by the genitive. The accusative represents the indwelling of the Spirit as a *pledge* of the future glorification of the body ; and this enters best into the train of Paul's ideas. Ἐνοικέω is found besides at 2 Cor. vi. 16 ; Col. iii. 16, of Divine influence spiritually penetrating the human spirit. Everything *material* is here of course to be excluded, but the *real* nevertheless to be maintained ; such expressions are not to be reduced to mere Oriental phrases ; they rather possess life and being. As surely as the spirit is immaterial, yet really dwells in the material body, so surely does the Divine Spirit penetrate and unite with the human, without annulling his essence, or confounding his inward laws ; for the human spirit is the very organ of the Divine, and that is a perverse state [sin] if he is not working in it. We have too little knowledge of the substance of the spirit thoroughly to understand such penetration of spirit by Spirit ; meanwhile nature offers analogies not to be rejected in the material, for instance, the penetration of electric or magnetic streams.)

Vers. 12, 13.—These verses seem to interrupt the chain of the discourse, which proceeds again, in strict connexion with the foregoing, at ver. 14. They give the impression of a commenced exhortation, which is not completely carried out. We might form a strict connexion by referring the μέλλετε ἀποθνήσκειν, *ye shall die*, and ζήσεσθε, *ye shall live*, definitely to the glorification of the body, with the following sense : “ Since such glory (of bodily transformation) awaits us, we are so much the more obligated to live according to the spirit, that we may not lose such glorification, but receive it.” Then “ the mortifying the deeds of the body ” would very fitly denote advancing bodily sanctification, which is considered

as a means to bodily glorification. And the "dying" and "living" would not merely indicate the general states of misery and happiness (which, after the special glorification of the body, would be but tame), but render prominent the obtaining and losing this grace of bodily glorification. Now that ζῆν, *living*, should signify glorification, can make no difficulty, for this is in fact the *consummation of life*, and therefore, at John vi. 40, and frequently, ζῶν αἰώνιον ἔχειν, *having eternal life*, stands equivalent to the being raised up at the last day. It might, however, appear more difficult, that μέλλετε ἀποθνήσκειν should mean: "Ye will not obtain the resurrection." Still, if we consider that at John vi. 50, μὴ ἀποθανεῖν, *not dying*, also is used as = ἀνάστασις ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *resurrection in the last day*, consequently, that "dying" is taken as equivalent to not attaining to the resurrection; and that, further, the apostle supposed the time of our Lord's coming again to be near, and was hoping still to be while in the body clothed upon (2 Cor. v. 2, etc.); then the bodily dying of the carnal may, without hesitation, be taken synonymously with the loss of bodily glorification; and it cannot here be taken otherwise, if a strict connexion is to unite this verse with what precedes and follows. The mere general observation, that those who walk after the flesh die, would be, for the special thoughts immediately preceding and following, altogether too feeble, and a mere repetition of what was said at viii. 6, etc.

(Comp. upon ὀφειλέτης at i. 14. The relation of debtor has reference to the connexion entered into with Christ. [Comp. vi. 18.]—The πράξεις, *deeds*, denote here the individual sinful tendencies of the old man, his members, as it were, which must be crucified [Gal. v. 24]. The life of the regenerate, therefore, as already observed, is to be a gradual *crucifying* of the old man, not a *bettering* of it; the holy, but imparted life, is in the new man only. So the man becomes perfect, and yet continues poor in humility, for what he has is God's work, not his property.—The reading σαρκός is seemingly more conformable to usage than σώματος, but for that reason it is certainly a mere correction. Paul uses σῶμα also in such combinations; comp. vii. 24.)

Vers. 14, 15.—Most naturally now, with the above explanation of the preceding verses, the subject continues. The mortifying of the deeds of the flesh is a being led by the Spirit, and therefore not (like the former striving described vii. 14–24) an anxious legal task-work, but a labouring in joyous spirit, as for one's own cause, as the sons of the house work for themselves in their Father's business. We do not deny ourselves, in order *to be saved thereby*, but because, by grace, *we are saved in hope*. Participation in the sufferings of the Son of God, κατ' ἐξοχήν, secures also our participation in his

glory, that is, in entire perfection, the glorification even of the body (viii. 17-23). Those who are born of the flesh are flesh, those born of the Spirit are spirit (John iii. 6). All the spiritual (πνευματικοί) therefore, in the true sense of the word, are children of God, of the absolute Spirit (John iv. 24). Thus Paul reaches by legitimate deduction the idea of "sons of God" (υιοὶ Θεοῦ), which he maintains as the thread of his argument until ver. 17, and still pursues in the following weighty section (from viii. 18). The being led by the Spirit of God (ἄγεσθαι πνεύματι Θεοῦ), accordingly, is not to be understood of the influence of a foreign power, giving, as it were, its impulse from without, but is to be considered as the element of life, as determining the character and being, so that the Spirit of God generates also, where he works, a higher heavenly consciousness, a man of God, a son of God.\* This sonship of God, however, men receive merely as derived, from the original Son, the Logos, the μονογενής and πρωτότοκος (viii. 29). The difference of ἄγεσθαι (Galat. v. 18) and φέρεσθαι (2 Pet. i. 21) was spoken of above at ver. 9. But here Paul is not contrasting the permanency of the Spirit's operation in the New Testament, with its alternating character in the Old, but bondage with freedom or sonship. In the Old Testament, God meets man as the holy, righteous principle, foreign to the sinner, living externally to mankind, opposing to him his strict requirements and awakening the fear of God (φόβος τοῦ Θεοῦ), the *beginning* of Wisdom (Ps. cxi. 10); in the New Testament, on the contrary, God appears in Christ most intimately connected and allied with mankind, awakening therefore that love, which in its perfection drives away all fear (1 John iv. 18), and not only requires, but gives also what it requires. But God gives nothing of less value than his own being and nature, because nothing is enough for him but himself; therefore is the state of freedom in love identical with sonship. As spirit born of Spirit, therefore, the believers of the New Testament are greater than the greatest that are born of woman (Matth. xi. 11); children, namely, of the heavenly mother, the Jerusalem above (Gal. iv. 26).

(Upon υἱὸς Θεοῦ comp. the observations at Luke i. 35. The phrase differs from τέκνον Θ. vers. 16, 21 only by expressing more definitely the developed consciousness of being a son, while τέκνον denotes only the origin itself. The latter name, therefore, does not occur as applied to Christ. The meagre reduction of this Divine sonship to the Divine attachment to believers is utterly untenable; this attachment is to be considered a mere *consequence* of the essential transformation, the birth from the Spirit; God loves the faithful,

\* Comp., as parallel, the expression of Olympiodorus (Comm. in Plat. Alcib. p. 123, edit. Creuzer); κρεῖττον το θεόθεν ἄγεσθαι, ἢ ὑφ' ἑαυτοῦ, *it is better to be led by the deity than by one's self.*

because he has made them accepted in the Beloved [Ephes. i. 6].—With *εἰς φόβον* would naturally have been contrasted *εἰς ἀγάπην*, but the utterance of *Abba* is itself to be construed as the expression of love.—The reading *δειλίας* came perhaps into the text merely from the parallel of 2 Tim. i. 7, where *πνεῦμα δειλίας* is opposed to the *πνεῦμα δυνάμεως καὶ ἀγάπης*.—*Πάλιν* is to be connected with *εἰς φόβον*; the omission of the word in some unimportant Codd. arises perhaps from the false application of it to *ἐλάβετε*, which must have made *πάλιν* appear strange, because no actual communication of the Spirit is spoken of in the Old Testament.—The word *υιοθεσία* is used only by Paul [Rom. viii. 23, ix. 4; Galat. iv. 5; Ephes. i. 5]. It signifies acceptance to the state of children, and presupposes, therefore, that those accepted had not been children. Hence it is clear that the expression has no reference to physical existence, by which all natural men also are children of God, but to spiritual life only. In reference to this, natural men are without God in the world, strangers and enemies to him (Ephes. ii. 12); in Christ they are first ordained to the state of children (Ephes. i. 5). The expression of the filial consciousness is the cry of *Abba*, which of course is only to be understood of the *true* expression of the inward life.—*Ἀββᾶ*, אבא, Chald. form of אב. The *ὁ πατήρ* is the Hebrew vocative, whence the conjecture, *ὁ πατήρ*, is untenable. The choice of the Chaldaic word is not, with Reiche, to be referred to the prayer of Christ [Mark xiv. 36], nor, with Winer (at Gal. iv. 6), to the circumstance that well-known prayers of the Jews began so; but to the *form* of the word. *Abba*, like *papa*, can be spoken by the mouth even of stammering childhood, and properly, therefore, characterizes genuine child-like disposition and manner.)

Ver. 16.—In this state of affiliation, then, the witness of our own spirit is pervaded by that of the Divine Spirit in a peculiar manner. The one that properly *gives* witness in this *testimonium spiritus* is the Divine Spirit: the human spirit is rather the *receiver* of the witness from him, as it is said: Spirit witnesseth that Spirit is truth (1 John v. 6); that is, the Spirit needs no witness but himself for his truth, he has it wholly in himself; as the light is and can be attested by nothing but itself. But as the physical light needs an eye, a receptive faculty, in order to be perceived, and as this is itself light, so is the spiritual light, the *νοῦς* (the human *πνεῦμα*) the eye for the Divine Spirit. Finally, it was observed before (at ver. 9) that this witness of the Spirit consists not merely in feeling (1 John iii. 19), but comprehends his whole inward and outward work; for instance, his comfort, his incitement to prayer, his censure of sin, his impulse to works of love, to witness before the world, and the like. Upon the foundation of this immediate testimony of the Holy Spirit, *all the regenerate man's convic-*

*tion of Christ and his work* finally rests. For faith in the Scripture itself has its basis in this experience of the divinity of the principle which it promises, and which flows into the believer while he is occupied with it. This passage is, besides, important as one of the most striking in which the *human spirit* is represented *as not in and by itself identical* with the Divine.\* We cannot certainly conceive the difference as a specific one; as image of God man must be in his spirit *kindred* to the Divine (Acts xvii. 28, 29). But the human spirit may be defiled by sin (2 Cor. vii. 1), the Divine not; he may be grieved only (Ephes. iv. 30), or driven away; but as the absolute principle of holiness, he is incapable of spot. Only, therefore, by communication of this highest principle of all life, man becomes one spirit with the Lord himself, as is said 1 Cor. vi. 17. (*Συμμαρτυρεῖν* here, as at ii. 15, is not of the same import with the simple verb; a twofold witness rather is here spoken of, that actually indeed blends again to *one*, wherein, however, a positive and a negative aspect may be distinguished.) Finally, from the expressions *πνεῦμα δουλείας, spirit of bondage, πνεῦμα υἰοθεσίας, spirit of sonship*, we are not to infer that the apostle assumes a double *πνεῦμα*, or a twofold form of the operation of the Spirit, one of which effects a servile, the other a filial mind; nor are we to take *πνεῦμα* subjectively in the meaning "mindedness." The thought is rather this: We have received the One true Spirit; this Spirit leaves us not in a state of bondage, nor calls forth such a state again, but he begets a filial consciousness. For the state of bondage and fear is, not that of castaways, but subordinate only to that of children; the utterly dead man alone is without fear and without the feeling of bondage (vii. 9). With the awakening (vii. 10-24), fear begins, with regeneration (vii. 25, etc.), love.

Ver. 17.—The idea of affiliation leads the apostle, in conclusion, to the conception of glory (*δόξα*) as an inheritance, the proper possessor of which, indeed, is the Only-begotten, but in which his brethren (ver. 29) are to have share. All that glory, therefore, which the Lord from eternity had with the Father, and which he took possession of again after his return to the Father (John xvii. 22), is imparted to the faithful also (Rev. iii. 21). The condition, however, presupposed as known and acknowledged of participation in the glory of Christ, is previous participation in his sufferings, that is, in the conflict with sin in ourselves and in the world, whereby alone the new man attains to the full growth in God. Even so are sufferings represented as the condition of participation in glory, in

\* The assertion of the *identity* of the human and Divine Spirit would lead one to the consciousness of God in man being the consciousness of God of himself, which is entirely unscriptural. Christ himself prays to the God without him, to the Father in Heaven!

the passages Col. iii. 4 ; 2 Tim. ii. 12 ; 1 Pet. iv. 13 ; not that for the extraordinary glory something extraordinary also must be endured, as equivalent, but that the old man must be crucified with Christ, since the new man only is and can be capable of the reception and the thankful enjoyment of the glory to come. (Comp. 1 Pet. iv. 1.) Upon the idea of κληρονόμος, compare more particularly at Gal. iv. 1, etc.

(Ἐἴπερ has the signification *si modo*, "provided that ;" comp. at ver. 9 and at 2 Cor. v. 3.—Συμπάσχω is found besides at 1 Cor. xii. 26.—Συνδοξάζεσθαι does not occur again in the New Testament.)

§ 13.—OF THE PERFECTION OF THE WHOLE CREATION WITH THE CHILDREN OF GOD.

(VIII. 18-39.)

By an easy and beautiful transition, the apostle passes over from the idea of the suffering of believers with Christ to a description of the glory which awaits them. The peculiar character of this glory lies in its uniting the perfection of the individual with that of the collective body. Thus the following statement gives the reason why the individual cannot alone attain to bodily glorification. Every individual is only part and member of the whole, and as one member of the body cannot, without disturbance in its harmony, be perfected alone, neither can the individual believer without the totality. Here below, therefore, the life of the believer is a constant walking in hope ; to behold what is hoped for is not for this world. Only the Lord himself was excepted from this law, because he was himself the whole, in that he essentially included in himself the totality of the life, which unfolded itself from him, as the germ does the whole tree to be developed from it. Sufferings appear therefore here (although they remain still a consequence of sin, without which every development might have gone on without disturbances and distractions) as a blessing, as a means to perfection ; it being of course to be understood that this is not meant of self-made sufferings—for instance, of false ascetic exercises and self-imposed denials—but of such only as the Lord himself sees good to lay upon him. If, now, the perfection of the individual were attached in the passage before us merely to the perfection of the whole Church, or even of the whole human race, doubtless far fewer difficulties would have been found in it ; but the apostle extends his glance over the *whole creation*, and this has not unfrequently been thought too bold an idea. It has been attempted, therefore—to say nothing of the utterly incongruous interpretations which at one time have suggested *angels*, at another

*animals*, at another the *dead* (comp. thereon Reiche's excellent observations in his comm. B. ii., S. 215, etc.)—gradually to narrow the mighty compass of the apostle's view to meet the more or less restricted notions of the interpreter. Now *κτίσις*, *creation*, *creature*, was to mean Christians merely, then only a *part* at most of Christendom, and that either Jewish or Heathen-Christians; then again the expression was to apply to the *people of Israel*, or to the *Heathen magistracy*; then it was extended to the *whole Heathen world*, or to the *whole* of mankind. The wider the reference is made, the nearer of course it comes to the truth; while yet the most comprehensive of the explanations adduced, that of entire humanity, is not sufficient, since the apostle spans with one mighty glance *the whole creation* in all its parts. That even the inanimate creation was not excluded from his thought, has been so unanimously, and with such weighty reasons urged by the most recent interpreters (by Tholuck, Stier, Rückert, Reiche, Usteri, Schneckenburger,\* Köllner), that I feel excused from the repetition of those reasons, with leave to refer to the well-known writings of these learned men (especially to Reiche's copious discussion upon this passage, compared with his two Festprograms of 1830 and 1832). Meanwhile, this remarkable and important idea of glorification to be looked for of the whole creation, demands still a somewhat more exact consideration, to which we hope to contribute by the following reflections.† The question then is, first of all, how far the apostle, if he would speak of inanimate and unconscious nature, can ascribe to it a waiting, yearning, and sighing for the revelation of the children of God? Just because this did not seem probable, even men, who were not averse from the idea of a glorification of nature in itself, have believed themselves forbidden to find it *here*; and, therefore, explained the *κτίσις* of the heathen world, or of all men apart from Christianity, who are longing yet to become partakers of the salvation in Christ. Or, in referring the *κτίσις* to inanimate nature, its representation as

\* Comp. Schneckenburger's Beitr. S. 118, etc., and Ullman's and Umbreit's Studien Jahrg. 1832, H. 4. p. 835, etc. Of Usteri the 4th Edit. of the Paul. Lehrbegr. appendix H. In the first three editions he explains *κτίσις* of mankind.

† The Greek fathers explained the passage, almost without exception, of the creation. Augustine's controversy with the Manichees, for whose hylozoistic theory of the world this passage must naturally have been very welcome, induced him to consider it merely of the extra-Christian part of mankind, and his influence in the middle ages decided many to follow this view. The reformers first unanimously returned to the reference of the *κτίσις* to the whole creation, for which even Grotius too determined. The Socinians and Arminians again adduced other explanations, which, since the last century, many Protestants followed. The latest commentators upon the epistle since Tholuck have returned, notwithstanding, to the ancient explanation; only many of them, even Tholuck, Reiche, Meyer, de Wette, err from the truth in this respect, that they altogether capriciously exclude the extra-Christian men from the *κτίσις*. Köllner has given quite the right interpretation, as also Krabbe. (Of Sin, p. 115, 184.) [But see Editor's note, p 54.]—[K.]

of a waiting, yearning creature, has been conceived merely as allegory, for which even Reiche still decides. To this latter view we can in no way accede. Holy Scripture throughout conceives nature, in its relation to the world of intelligences, like the human body in its relation to the soul and spirit, as filled and borne by their living breath. As, therefore, in the individual, the spiritual life operates either as disorganizing or renovating the bodily substance, so does the life of the regenerate, considered as a whole, upon the totality of the creation. The conscious life in man is but the flowering forth of the life that pervades the entire creation. If we observe, then, the unconscious creation more narrowly, we must acknowledge that an impulse to glorification, a yearning for perfection, appears undeniably in it also.\* The whole bent of the plant urges it to bring all its powers to perfection in blossom and fruit, and if checked by circumstances in its development—for instance, by want of light—an effort of all its powers may be perceived to remove the obstructions, and supply the deficiency; so that a plant often presses through narrow clefts to get at the element of light, and produces its blossom. The same impulse for renovation shews itself also in the animal. In that impulse of life that creates life again, the life inclosed in the animal would press, as it were, beyond itself, but of course can produce nothing better than what itself contains. In so far, however, as the animal sensibly suffers from the sin of men, the yearning and waiting for redemption is expressed in it still more distinctly and perceptibly; † the eye of a suffering or dying animal speaks a language to which every feeling mind is sensible; it sighs and yearns for deliverance, or rather the general life in it yearns to get free from its confinement. The waiting and yearning of the creature, therefore, cannot possibly be admitted to be mere allegory, nor is there any reason, after what has been said, to regard it as applicable to *men* merely, to wit, such as are destitute of the Christian principle. These certainly are not to be considered as excluded, for, as the “children of God” (ver. 19) can only be those regenerate by the Spirit of Christ, there would be a total silence (if the *κτίσις* were to signify the inanimate creation *exclusive* of men) as to the ultimate bringing in of the extra-Christian world; nay, it would be almost denied, which, in every respect, is untenable. It is also entirely in-

\* Beautifully says Schubert (Handb. d. Kosmol. Nürnberg. 1823, p. 5): “Even in the things of the material world which surround us, there is an element of life, a yearning of what is bound, which, like the Memnon-statue, sounds in unconscious symphony when the ray touches it from above.” The Genevese philosopher, Bonnet, represents the striving of nature after a more perfect state in his *palingénésie philosophique*.

† Göthe's correspondence with a child affords proof of how a profound contemplation of nature still leads to this apostolic idea. Bettina writes (B. i. S. 38): “When I stand all alone at night in open nature, I feel as though it were a spirit and begged redemption of me. Often have I had the sensation as if nature, in wailing sadness, entreated something of me, so that not to understand what she longed for, cut through my very heart.”

demonstrable that *κτίσις* signifies the creation *without* man. The children of God, on the contrary, may be considered as separated from the general creation, and are here expressly distinguished by the apostle, because they form, as it were, a new creation different from the old. If it should be said, however, that the apostle does mean by these children of God all mankind, so far as they are destined to be received into the community of Christ, then the men who lived before Christ would still be omitted, or supposing them to be included as children of God (but which ver. 23 decidedly contradicts, since the first-fruits of the Spirit cannot possibly be ascribed to them), then thus much, at least, must be allowed, that men, *just so far* as they yet belong to the old life, are also reckoned as *κτίσις*, for, ver. 23, the same yearning is mentioned of the children of God, as, ver. 19, is ascribed to the creature. The separation admits, therefore, less of being carried out as an external than as an internal one; the *κτίσις* is everywhere, even in man, in the regenerate himself, so far as the remoulding Spirit of Christ has not yet transformed him; but, at all events the non-Christian portion of mankind cannot be considered as excluded from the *κτίσις*.\* It would be much more obvious, and far more natural, to understand the *κτίσις* only of men, who are still ever the immediate object of redemption, exclusive of the inanimate world; a view of the passage, which, on the whole, beside that proposed by us, is the only one deserving serious consideration. But 1, it is against this that *all* men cannot be meant by *κτίσις* here, since the regenerate *as such* (ver. 19) are expressly excepted from it, and are in no way treated as part of the *κτίσις*. Then, 2, the simple thought, that in men, who are yet far from the covenants of the Divine promise, there is a yearning for redemption, would clearly have been expressed in language widely different from that of this passage. Lastly, 3, the idea of a glorification of the universe belongs by no means to the apostle alone, but pervades the whole Scripture: it is, therefore, in thorough keeping with the connexion of the whole passage, which advances from the individual to the whole, for Paul to demonstrate, how, with the perfecting of the Church of Christ, the world itself will receive its perfection.† We are forced, therefore,

\* The assumption that Paul, in this passage, refers in the term *κτίσις* merely to unconscious nature, excluding unconverted men, is favoured by the *αὐτὴ ἢ κτίσις*, ver. 21. The apostle has most certainly conceived the life of nature as, in its extreme manifestation, an unconscious, nay, a lifeless one: yet it does not follow that he did not conceive natural men, the *μὴ ὄντες* (Rom. iv. 17), from whom true men are yet to be born, as associated with these extremest formations of natural life. The *πάντα ἢ κτίσις*, ver. 22, speaks decidedly for this, and that willing and longing ascribed to the *κτίσις* which is not adequately explained by merely assuming a personification.

† Rosencrantz, in his *Dissertatio de corrupto naturæ statu* (Regiom, 1834), denies altogether the disturbance of the harmony of life in unconscious nature; but to say nothing at all of the clear declarations of Holy Scripture thereon, this assumption, since the actu-

to the view that Paul contrasts Christ, and the *new* creation called forth by him, with the *old* creation collectively, together with the unregenerate men, as the flower of this creation.\* This entire old creation has in itself one life, and this is yearning for redemption from the bonds which hold it and hinder its glorification. But this one yearning assumes different forms in the different stages of life, and is of course purer and stronger in unregenerate men than in plants and animals; in them the creation has, as it were, its mouth, by which it can give vent to its collective feeling. Yet the most even of these men *know* not what the yearning and seeking in them properly mean; they *understand* not the language of the spirit in them; nay, they suppress it often, though it is, meanwhile, audible in their heart, and what they do not understand themselves, God understands, who listens even to prayers not understood.† Still, decided as is the contrast between the old and new creation, yet they may not be considered as entirely separated. Rather as the new man, in all his distinctness from the old, still is *in* the old, so is the new creation (Christ and the new life proceeding from him) in the old world. The old creation, therefore, is like an impregnate mother (comp. at ver. 23) that bears a new world in her womb—a life which is not herself, which does not even spring from her, but

ally existing monstrous discords in nature cannot be denied, would lead, consistently carried out, to Lucretian doubts of God's love and wisdom. Comp. Lucret. de natur. ser. v. 196, etc., where it is said: "Ausim confirmare, nequaquam nobis divinitus esse paratam naturam rerum, tanta stat prædita culpa."

\* It seems, however, far better to restrict *κρίσις* here to the *lower* creation (whether inanimate alone, or animated and inanimate) in contrast with mankind. 1. Of this alone can it be properly said that it was subjected not willingly, *i. e.*, not by its own conscious and voluntary agency. To explain *οὐχ ἐκούσα* of men subjected to corruption against their will, involves, we had almost said, a platitude unworthy of the apostle. 2. Of this alone can the longing and hope here spoken of be predicted with any propriety. The Christian world is admitted by Olshausen himself to be expressly excluded. On what ground then can it be affirmed of unbelieving and impenitent men that they are looking forward to the Christians' resurrection in the hope of sharing the same glorious deliverance? For the reference to the *time of the resurrection* is too definite and strongly marked to allow our resolving it into the general sighing of the human race under its burden of mortality and corruption. Any definite looking forward to the "manifestation of the sons of God," the "affiliation," "the redemption of the body" cannot surely be affirmed of unregenerate humanity at large, and it would be alien to the apostle's purpose to speak of such a longing unless it both *existed* and was destined to a *realization*. Of the lower creation this longing and hope (together with the fact assigned as its reason, *οὐχ ἐκούσα*, etc.) can be rightfully, though of course figuratively, predicated. Having been laid under a curse in consequence of the sin of man, it looks naturally and rightfully forward to the consummated work of redemption as its own period of deliverance. Thus the apostle indirectly sets forth the consequences of the glory which awaits believers by showing how earnestly its coming is awaited even by the lower creation.—[K.]

† Accordingly Luther quite justly says: "Albeit the creature hath not such speech as we have, it hath a language still, which God and the Holy Spirit heareth and understandeth, how it groaneth for the wrong it must endure from the ungodly, who misuse it so."

which, by the overmastering power that dwells in it, draws her life, with which it is connected, gradually into itself, and transforms it into its nature, so that the birth (the completion of the new world) is the mother's death (the sinking of the old). As then there is a regeneration of the individual, there is a regeneration\* also of the universe (Matth. xix. 28), and as the former is completed gradually, so also is the latter. For as with sin Paradise at first vanished from the earth (Gen. iii. 18), and in man's inward being the mind (*νοῦς*) was subjected to sin; so restoration through Christ begins first with the liberation of the *νοῦς* (Rom. vii. 25), and in the creation with the restoring of Paradise at the resurrection of the just, who for the collective body are the representatives of the *νοῦς* (Rev. xx. 4, etc.). To this time the prophecies of the prophets point, that the deserts shall blossom again (Is. xxxv. 1, etc.), the lamb and the lion shall feed together (Is. xi. 6, etc.; xxxv. 9; lxv. 25). As, however, in the individual, even after the experience of redemption, the flesh remains still subjected to the law of sin (comp. at vii. 25), so with the restoration of Paradise in the kingdom of God upon earth, the animal life in nature, nay, even in man (Rev. xx. 7, 8), is not yet entirely overpowered; hence, as the individual needs bodily glorification, so does the whole creation need a total transformation—the passing away of the old heaven and the old earth (2 Peter iii.), and the birth of a new heaven and a new earth (Is. lxv. 17; Rev. xx. 11, etc.; xxi. 22), at the general resurrection. Here animal life, that intractable intermediate element between matter and spirit-conscious life, is entirely overcome, and glorified matter becomes the pure bearer of spirit. It is clear then, that we are to understand by the *κτίσις*, not merely our earth or our solar system, but the totality of all creation (*οὐρανὸς καὶ γῆ* = *הַשָּׁמַיִם וְהָאָרֶץ*, the spiritual and material world). Whether the ancient world had such a perception of the greatness of the universe as the telescope gives us, matters not in this respect; the Spirit of God in the apostles understood *explicite* what they themselves took *implicite* only; even if they *thought* the universe smaller than we are accustomed to consider it, they, nevertheless, *meant* the universe as well as ourselves in every expression that denotes the totality; just as a drop of water is meant by every one who utters the word, whether he know or not that it contains a world of animalculæ. Nor is the smallness of the earth in relation to the universe and to the many vast globes in it, adverse to

\* Acts iii. 21, *ἀποκατάστασις πάντων* has a like signification, answering to the Rabbinical *עֲלֵינוּ שֶׁנֶּחְמָה*, *renovatio mundi*. Luther naively designates this glorification of nature as the putting on of God's Easter robe, instead of the present workaday dress; the foundation of which expression is the comparison of the course of the world with the week of the creation (Gen. i.), upon which a new Sabbath is still to follow. (Comp. Tholuck's fifth appendix to his Treatise on Sin and the Atoner, where the universality of the longing for a paradisiacal time is proved.)

this view ; for *either* it may be said that, as in the human organism, little members, *e. g.*, the eye, are more important than great ones, *e. g.*, the leg—so in the whole system of worlds (to us, indeed, yet quite unknown) the earth occupies a far more important place than the largest fixed stars ; *or*, we might admit the diminutiveness of the earth with the remark, that it is the very method of the Lord to choose the little and to make something out of that which is nothing.\* At all events, the earth never appears in Holy Scripture as a pitiful speck of rust on the great clockwork of the creation, but as the point where the great conflict between light and darkness is most decidedly carried on ; and hence that which transpires upon the earth may have the most far-reaching effect upon the universe.

Ver. 18.—The apostle passes from the preceding discussion to the glory awaiting believers, by bringing the sufferings in this temporal economy into immediate parallel with it. The *λογίζομαι γάρ* is so connected with the *εἶπερ συμπάσχομεν*, that the intermediate thought : “ which we easily may,” is to be supplied. Ver. 18 then contains an indirect encouragement not to withdraw from these sufferings.

(Ὁ νῦν καιρὸς = αἰὼν οὗτος. Comp. at Matth. xii. 32.—Ἄξιος has here its primary meaning, that which draws down the scale, outweighs anything.—The *παθήματα* are not merely physical sufferings, but the spiritual sufferings also, which proceed from the sins of *others* ; the consequences of men's *own* sins, known and express, are of course to be excluded. Therefore the *δόξα* also is the comprisal of all that which inwardly and outwardly blesses and glorifies man. The beatifying and glorifying *principle* is operative indeed in man already here below [Col. iii. 3 ; 1 Cor. xii. 12], but only in a hidden manner and ever in conflict with sin in the old man ; hence its *revelation* [*ἀποκάλυψις*] is something future.)

Ver. 19.—How far the sufferings of this time are from admitting a comparison with the glory to come, Paul proves by the fact that the children of God and their glorification are an object of yearning to the universe. In this thought mankind is elevated to a height which as much surpasses all poor human conjectures upon its development, as the humiliations which the Scripture awards to the natural man, transcend the ideas of the unenlightened. The Word of God assigns depth and height alike in their extremes, and terrible as it is that human pride should magnify itself, so adorable is the

\* Beautiful as this thought, which does not, however, belong to me, appears, it must notwithstanding, on nearer consideration, yield perhaps to the other alternative : God, namely, chooses indeed for his most sublime purpose, what is little and despised *in the eyes of men*, because they look to the form, and not to the substance, but still not what is in and of itself little and contemptible. God beholds things according to their true essence, and uses them accordingly ; what is little for little purposes, what is great for great ones.

Divine compassion, by which he, whom it first lowered beneath all, is then as humbled, exalted over all. In this sense, as the centre, round which the purposes of God conduct their movements, Paul calls believers "a spectacle to the world, to angels, and to men" (1 Cor. iv. 9, comp. also thereon at 1 Cor. vi. 2). As ver. 18 the "glory" (*δόξα*), so here now the "sons of God" are considered as already existing, but not recognizable in their true character.\* It follows, of course, that no such members of the church are meant as only outwardly belong to her, but those who, as truly regenerate, bear Christ's life in them. Hence it is properly Christ alone that is glorified, rules and governs in believers; and for this very cause alone the least in the kingdom of God, as born of God, is greater than the greatest born of women, because Christ is his life (Galat. ii. 20). As, however, Christ's glory was first revealed at the resurrection, so too the glory of the regenerate at their resurrection. This revelation then the waiting creature yearns for, in the feeling that it is to share the glory of it.

(Ἀποκαραδοκία, found again in the New Testament at Phil. i. 20, from ἀποκαραδοκέω, καρδοκέω, signifies *exserto capite prospicere*, as the *Etymol. magn.* says: τῇ κεφαλῇ προβλέπειν. Hence "urgently to long for something, to wait for." [Comp. *Eurip. Rhés.* 144, *Diod. Sic.* xiv. 60.] The connexion with the synonymous ἀπεκδέχασθαι here enhances the idea.)

But as regards the principal term κτίσις, its prevailing signification (as observed at i. 20), in the New Testament is, what is created (= κτίσμα); but in i. 20 it applies to the *act* of creating. Hence it frequently signifies (usually in connexion with ὅλη or πᾶσα, but without this addition also, though not without the article†) the universe, the whole world. (So ver. 22; Mark xvi. 15; Col. i. 15. Further *Wisd.* xix. 6; *Judith* xvi. 14.) Doubtless now κτίσις might figuratively, as with most nations similar expressions are so used (*e. g.* בְּרִיָּה by the Rabbins), signify men only; but it does not so occur in the New Testament. The passages Mark xvi. 15 (which Reiche still cites), Col. i. 23 are to be taken otherwise; in the former κτίσις denotes mankind only so far as man is regarded as the crown and blossom of the creation in general, as appears from the accompanying πᾶσα; in the latter κτίσις is taken locally of the extent of earth, like κόσμος. Κτίσις, however, occurs in the New

\* The difference of the inward life of the faithful from their exterior, which is not different from the world, is incomparably represented by the well-known song:—

"Es glänzet der Christen inwendiges Leben."—"All glorious within is the life of believers.")

† Yet compare Mark x. 6, xiii. 19; 2 Pet. iii. 4, where the formula ἀπ' ἀρχῆς κτίσεως occurs; in this formula, however, the idea of the beginning already leads necessarily to the totality, which therefore does not require to be further especially marked by the article.

Testament of *single* created things, as Rom. i. 25, viii. 39 ; Heb. iv. 13, and therefore it cannot be denied that it possibly *might* mean mankind. But this must be denied in the passage before us, because, to say nothing of the reasons already adduced above, *πᾶσα ἡ κτίσις* at ver. 22, cannot possibly signify a *part* of the creation, and yet a different sense cannot be assigned to *κτίσις* ver. 19. The rabbinical usage, however (on which compare the remarks at Mark xvi. 15), in which *גוים* signifies the heathen, are of no assistance here, because surely not the *heathen* only are longing for the revelation of the sons of God, but the *Jews* also. Accordingly the *κτίσις*, as has been shewn already, can signify here only the totality of the universe, as the first creation, in contrast to the *new* one in Christ, and that not *without* men, but *with* the non-Christian men. To Reiche's objection (B. ii. S. 191), that judgment awaits those who are without Christ, that they therefore cannot long for the revelation of the children of God, we reply, this is true only of those who, having become acquainted with the life in Christ, have rejected it ; but all those, to whom it has not come at all, who could not therefore refuse it, are of course to be considered as on a level with men born anterior to Christ. The same longing, therefore, is to be supposed in them, which constitutes the character of this race before Christ. But of the circumstance that there are men who refuse the salvation in Christ, the apostle would for this reason omit a notice here, because there is still even in them an unconscious longing for well-being, and they are only deceiving themselves, if they hope to find it *out* of Christ. (Upon the peculiar use of *κτίσις* in Hebr. ix. 11 ; 1 Pet. ii. 13, we shall treat when we come to the explanation of these passages.)

Vers. 20, 21.—As ground for this expectation of the creature, the apostle assigns first its subjection to perishableness; but again at the same time observes that this is not nor is to be absolute, but that the creature itself must become free from it, as the children of God are already (in hope, ver. 24) become free from it. In these verses the *ματαιότης*, *vanity* (or *φθορά*) and the *δόξα*, *glory*, which is to be conceived as *ἀφθαρσία*—the *ὑποταγή*, *subjection* (or *δουλεία*) and the *ἐλευθερία*, *freedom*, form antitheses. Both parallel members stand in necessary connexion ; bondage is as little to be supposed without perishableness, as freedom without glory ; nay, the one is necessarily, and of itself, the other also ; wherefore too at the close of verse 21 freedom and glory could be blended into the one conception of *ἐλευθερία τῆς δόξης*. Now the aorist (*ὑπετάγη*) points in a manner not to be mistaken to an historical event ; originally the creature too was free, but it ceased to be so. That here the fall of man and the curse attaching to it is alluded to (Gen. iii. 17, etc.), cannot be doubted ; we have accordingly in these verses a highly significant

commentary upon the Old Testament symbols. We perceive from it, that the transition of the curse from the conscious creature to the unconscious is no arbitrary one, but one of internal necessity. The apostle connects the two here, the conscious and unconscious life of the creation, in such a manner as to predicate the same event equally of both. The *οὐχ ἐκούσα*, *not willingly*, points principally to the conscious or at least animated creation, whilst the *καὶ αὐτῇ ἢ κτίσις*, *the creature itself also*, immediately refers to the extreme points of the creature in its unconscious existence, whose participation in the great process of liberation in the redemption is wont to be the latest perceived. But, as was before observed, there is the same relation between the conscious and unconscious life of the creature in the whole, as between soul and body in the individual; humanity is the bearer of the world's consciousness in the creation, as the children of God are the bearers of the Divine consciousness, and are therefore, as a new creation (*καινὴ κτίσις*) taken from the old. Accordingly, as with man began the fall also of the creature, so does the restoration of that creature begin also with him. The notion of being *subjected* to frailty or corruption (*ματαιότης, φθορά*) presupposes however of course a germ of better life, which, however, bound by alien power, is held in servitude (*δουλεία*). This alien power is no other than that of the prince of this world, of the kingdom of darkness. As light is the life of the world (John i. 4), so is darkness death, the disturbing element; but death is only the ultimate point of corruption (*φθορά*). The words of the apostle consequently are not to be limited to any special corruption, such as the abuse of the creature for idolatry; they mean this together with all other consequences of sin. In as far, however, as there is left in every creature a germ of nobler life, which forms the source of the yearning for redemption, so far also we may observe a constant combat of nature against this vanity and corruption, and their consummation, death. This is signified by the *οὐχ ἐκούσα ὑπετάγη*, *was not willingly subjected*. Every natural man, nay every animal, every plant struggles to get beyond itself, to realize an idea, in the realization of which it has its freedom (*ἐλευθερία*), *i. e.*, a state of being perfectly answering the Divine purpose; but the nothingness (*בְּאֵין*, Ps. xxxix. 6; Eccl. i. 2, 14), pervading its nature, *i. e.*, its failure in fulness of life, with the transitoriness thence resulting, and death its end, lets no created thing attain its aim; every individual of the species rather begins anew its circling course, and struggles cheerlessly against the impossibility of perfection. Even the history of humanity itself would be nothing more than such a cheerless beginning over again, were not the element of hope in it, and indeed hope in the Restorer of all that is lost. Through this fount of life alone human life receives its essential character by

him, who has that power of endless life (Heb. vii. 16), which is the source also of the life of nature. For this entire subjection under the bondage of death is indeed for the *punishment* of sin, but it is at the same time also a *blessing*, and a means for God to complete his works; therefore the apostle says, *ὑπετάγη διὰ τὸν ὑποτάξαντα*. That the subjector (*ὑποτάξας*) can only be God, not the devil, nor Adam, nor Nero (as Semler thought, who understood *κτίσις* of the Jews, whose conversion Nero hindered), needs no proof; Gen. iii. 17, etc., where God pronounces the curse, is decisive for it. But the ordinary acceptation of *διὰ* "by, through" is not so certain. *Διὰ c. acc.* may doubtless be used of means (comp. at John vi. 57, and Winer's Gr. §49. c), and this might here be thought preferable, on account of the preceding *ἐκοῦσα*, so that the sense should be: "not by its *own* will, but by God's will." But the observation, that God is the originator of this subjection, and not man, is too idle to have any place in this grand exhibition. God is acknowledged to work all, and man nothing but by God. There is signified however besides in *ἐκοῦσα* not the mere will, but willingness (1 Cor. ix. 17);\* the *κτίσις* subjected itself *with resistance* (but repentance and faith effect in man the willingness to subject himself to this order), because it did not perceive the *purpose* of this Divine proceeding; but this purpose was no other than the fulfilment of the Divine plans regarding the world, which after the entrance of sin could be completed only by the surrender of the creature to death, wherefore Christ's death took away again all consequences of the fall. The *διὰ τὸν ὑποτάξαντα* is intended to express this reference to the plans of the Divine economy; for God's sake, *i. e.*, for his honour and final glory, served even this seeming convulsion of his creation. On this account the only-begotten Son of God also subjected himself to it, and all his saints with him share this subjection to corruption and death, for as man fell by *willing to be*

\* To take *οὐχ ἐκοῦσα* in contrast, not with the children of God but with the natural man, who with and by his will became subject to vanity, which is not the case with the unconscious creature, is entirely inadmissible. It was in man's first sin by no means his will to become subject to vanity; doubtless indeed he subjected himself *with inward repugnance* to this curse, which becomes a blessing so soon as the resistance yields. Hence all Divine preaching begins with *repentance*, for this deadens the resistance and makes the cross to be willingly borne. But that, if this be the sense of the words, the creature cannot be meant without man, is clear. Admitting that explanation of *οὐχ ἐκοῦσα*, which we reject, the *ὑποτάξας* must then be man, which the context does not allow. Calvin understood the words quite properly, in saying: "Invita et repugnante natura vim patitur, quidquid detinetur sub corruptione." Life has a natural horror of death, which can only be overcome by a higher power, that of love. (The words are not with Griesbach to be enclosed in brackets, but to be connected thus: *ἡ κτίσις ὑπετάγη οὐχ ἐκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπιδι*. 'Αλλά forms no antithesis to *οὐχ ἐκοῦσα*, but, with *ἐπ' ἐλπίδι*, forms the antithesis to the entire half of ver. 20. "With repugnance was the creature subjected to vanity, but not for ever."

high, he rises again by *love to lowliness*, for God dwells only with the lowly.

Vers. 22, 23.—Into the more general idea of the *yearning* of the *κτίσις* (ver. 19), that of *pain* is now admitted, which since the eating of the fruit of the tree of knowledge is the inheritance of the creation. Not until the *νῦν* of Christ's appearance is there, *beside* the fountain of pain, an inexhaustible fountain of joy opened also, which the world before Christ looked for in hope, whereby its pain was hindered from turning to despair, but which to the faithful of the New Testament already vouchsafes enjoyment—although only a partial enjoyment. The *συνωδίνει*, *travail together*, defines still more nearly the *nature* of the pain; it is compared to that anxious, woful pain of a woman in travail, which is attended by the peculiarity of uniting with the pain the secret joy of giving existence to a new being. The apostle ascribes this character also to the conflicts and sorrows of mankind, and of the whole creature in her long centuries of travail. The *συνωδίνει* therefore indicates indeed on the one hand the highest degree of pain, but on the other it contains the intimation also, that it brings with it the secret cheer of not being purposeless. The birth-pangs of the creature give life to a new and fairer world! (The rabbinical expression *הַבְּלִי הַמְּשִׁיחַ* for denoting the great conflicts before the Lord's second coming, is drawn from the same profound image; comp. thereon at Matth. xxiv. 6, etc.) In this general struggle for a perfect state the children of God themselves, so long as they sojourn here on earth, still share; for in their flesh they carry the *κτίσις* still, and in it even they still remain subjected to corruption. As therefore the regenerate has a conflict similar to that of the merely awakened (comp. at vii. 14, etc.), he also has the groaning and waiting of the creature, but with this difference that in his *νοῦς* he has the Divine consciousness already present, and his body only waits still for the redemption, which comes to pass so soon (according to ver. 11) as the mortal body is made living.\*

(Ver. 22, the *συστενάζει*, *συνωδίνει* is not to be referred to the children of God; the transition *οὐ μόνον δέ, ἀλλά*, does not admit of this. I would not, however, regard the *σύν* as mere strengthening of the simple form. It is best, without doubt, to resolve the *κτίσις* into the totality of the individual formations, which constitute it, and then to regard the words as implying that everything in nature yearns *one with another* for the freedom of the children of God.—The *ἄχρι τοῦ νῦν*, *until now*, applies to the time of the completion of the work of Christ, and the birth of the children of God connected with it, to which the yearning of the creature looked.—Ver.

\* Upon the *ἀπολύτρωσις τοῦ σώματος* comp. more particularly at 1 Cor. xv. and 2 Cor. v. The latter passage has especial affinity with the one before us.

23. Many different readings are found in the words *ἀλλά καὶ αὐτο*. κ. τ. λ., which, however, have no influence on the thought. The reading proposed by Griesbach is very natural, but for that very reason it is questionable whether it is the original one. Lachmann would read *καὶ αὐτοί* merely, and encloses *ἡμεῖς* in brackets. But perhaps Paul wrote *ἡμεῖς αὐτοί* twice, without its being at all necessary to suppose an enhancing of the thought at the second, such as perhaps a special reference to Paul or the apostles. The *στενάζειν ἐν ἑαυτοῖς*, *groan in ourselves*, is to be considered as contrasted with *στενάζειν ἐν ἄλλοις*, *groaning in others*, and applies to that groaning for their own perfection, which does not exclude a sympathy which prays for the perfection of others and of the whole.—The expression *ἀπολύτρωσις τοῦ σώματος*, *redemption of the body*, is found only here: it expresses redemption in its absolute completion [1 Cor. i. 30], while the term used elsewhere without the added *σώματος* denotes the beginning of the redeeming work of Christ. Applied to the body, the formula contains at the same time the indication that there is a nobler germ, a body of light, as it were, dwelling in it, which, being bound at present, shall yet be free through Christ.)

The description of the proper character of the children of God (*υἱοὶ* or *τέκνα τοῦ Θεοῦ*) is further remarkable. They have the spirit of adoption (*πνεῦμα υἰοθεσίας*, ver. 15), but yet are longing for the adoption itself. The Spirit is only the principle, which both begets the sonship and at the same time grants the security for it. The filial relation is not perfect until the bodily glorification, for it is the state of absolute perfection, in which the man as microcosm is a pure image of the macrocosm, the entire creation. Without bodily glorification, however, human existence is imperfect, therefore even the souls under the altar long for bodily perfection (Rev. vi. 9). As possessors of the Spirit, the faithful, from whom there is no ground at all for separating the apostles or Paul alone, are said to have his first fruits (*τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες*). Upon this idea, already touched upon, that the regenerate is called a possessor of the Spirit, so that the Spirit seems to be subject to him, comp. more particularly at 1 Cor. xiv. 32. The expression *ἀπαρχή* (= *תְּשׁוּבָה*, Levit. xxiii. 10; Deut. xxvi. 2) refers to the figure of a great harvest of the Spirit, which awaits humanity, and whose first-fruits were allotted to the apostolic church in all their glory. The idea of the early ripe as of that which is correspondingly excellent, is to be maintained therein, and hence those are by no means to be understood here, according to the view again maintained by Glöckler, who have but just attached themselves to Christianity, and with whom the second *ἡμεῖς* would, under this view, contrast the apostles. This expression, however, naturally points to an inferiority of the Old Testament

life, in which all, as well regeneration as communication of the Spirit, existed as type only, not as substance.

Vers. 24, 25.—By this participation of the regenerate in the groaning of the creature, the apostle would not have the reality of the redemption denied or limited ; this is rather objectively fulfilled (*ἐσώθημεν*), though not in perceptible possession of it, but in *hope*. This passage is especially important to determine the notion of *ἐλπίς*. First of all it is opposed to *βλέπειν* (= *διὰ εἶδους περιπατεῖν*, 2 Cor. v. 7), to the being able to behold as outwardly existing ; but next it forms an equally strong contrast to the complete absence and withdrawal of the object ; it is rather identical with the *inward possession* of the thing hoped for, so far as it lies in spiritual possessions. Man can only believe and hope for eternal things, so far as they are inwardly present to him, and on this account the Christian hope stands so high ; she is the daughter of *experience* (Rom. v. 4), and as such maketh not ashamed, and sister of faith and love (1 Cor. xiii. 13). Good wishes, desire, longing, all this, therefore, is not *ἐλπίς*, for they lack the inward, essential possession of the thing longed for.

(Ver. 24.—Lachmann leaves out the *καί*, which, indeed, rather impairs than aids the thought. Hermann's remark upon the use of *καί* [ad Viger. p. 837] is not applicable here, as *τί* is not "what," but "why ;" *καί* therefore, if it is not to be rejected from the text, must here be translated "also, besides.")

Vers. 26, 27.—As we thus have what we *do not see* (says Paul in the name of believers), so are we able in our internal groaning (ver. 23), to pray for what *we do not know*, namely, by the Spirit that guides us. Even in the creation it is only the universal Spirit which fills it, that is yearning for the eternal magnet ; but in believers it is that higher Spirit that makes them children (ver. 16). This spirit upholds human weakness, and leads it aright in the obscurity of its longing, which suffers it not to bring before God the necessities it feels in the form of definite prayers. The unuttered groanings (*στεναγμοὶ ἀλάλητοι*) are therefore (with reference to ver. 23), excited by the Spirit himself ; they are called *ἀλάλητοι*,\* inasmuch as man can only speak out what he knows and apprehends, but in this instance he only knows *that* he wants something, but not *what* he wants. The *general* knowledge that the redemption of the body is wanting is of course not enough ; the apostle means that the *special* need in every moment (which is signified by the *καθὸ δεῖ*), and the way in which it can be appeased, is hidden from the believer ; but an unutterable secret yearning thrills through his being, an attrac-

\* *Ἀλάλητος* is not to be distinguished from *ἀνεκλάλητος* (1 Pet. i. 8), or *ἀνεκδιήγητος* (2 Cor. ix. 15) : it signifies the unuttered, because it is (for the time, or forever) unutterable.

tion toward his eternal origin, that finds its vent in sighs. The apostle's words are gathered from such deep experience, that they make good their truth in every heart that ever felt this yearning; it reveals itself, however, there especially, where the sweet feeling, companion to the first love, has disappeared, and now the conflict with the wicked one (1 John ii. 13) begins. Then the soul often feels anxiety, without being conscious of any definite sin, and in her distress groans for redemption.\*

(In the *συναντιλαμβάνεσθαι* [comp. Luke x. 40], the *σύν* is not to be understood of the co-operation of the Divine Spirit *with* the human; the Spirit of God does not work *beside* the human spirit, but *on* and *through* it: still, however, not so as to annul, but to sanctify and glorify it. The word is used for the simple *ἀντιλαμβάνεσθαι* in the meaning *adjuvare, opem ferre*.—The reading *ἀσθενεία* is marked partly by the Codd. A.B.C.D. and many other critical authorities, partly by its intrinsic worth as the preferable one. Lachmann has also, according to his principles properly received it into the text.—In the *τὸ γὰρ τί κ. τ. λ.* the *τό* applies to the whole clause.—*Ἐντυγχάνειν ὑπέρ τινος*, to intercede for any one, *κατὰ τινος* [xi. 2] to work, pray against any one. The verb means primarily “to meet with any one,” so Acts xxv. 24 only. The composition with *ὑπέρ*, as in the passage before us, does not occur again. The formula with *ὑπέρ τινος* is used also of the Son, Rom. viii. 34; Heb. vii. 25. Now the *intercession* of the Son is of course widely distinct from that of the Spirit, according to the general difference in their respective offices. The former is atoning, the latter sanctifying and perfecting. The words of the apostle are to be understood accordingly as implying that what the Spirit teaches to pray for, he himself also fulfils and creates. The Spirit's intercession is not merely, as De Wette holds, that “he teaches us to pray aright.” The implication is rather that nothing human as such holds good before God; only God himself can satisfy God; so the Son in the work of redemption; as the Holy Ghost in the work of sanctification. As the Divine principle he naturally ever works in accordance with God's will [*κατὰ Θεόν*], who as knowing the depth of the heart can perceive the most secret wishes of men. In this relation of the Spirit to God entirely the same thing appears, which we observed in the relation of the Son to the Father, and the prayer which the former suggests [John xvi. 23, etc.] All true emotions of life in man, and therefore prayer among the number, have their foundation in God himself, and this

\* Meyer has remarkably misconceived this passage; he thinks that it is not the groaning of men that is spoken of, which the Spirit incites, but the groaning of the Spirit itself. As if groaning could be a predicate of God, and unutterable groans might in any sense whatever be attributed to God.

alone gives them their fulfilment ;\* whether the incitation shall be referred to the Son or the Spirit, depends upon its relations to the work of the one or the other.—In the expression φρόνημα τοῦ πνεύματος, the πνεῦμα is not to be understood of the Divine or Holy Spirit, but of the human ; φρόνημα can only be said of man ; never of God. But then either the Divine Spirit is to be supplied to ἐντυγχάνει, or, which seems more appropriate, Paul does not clearly distinguish here the Divine and the human Spirit, since they have most intimately penetrated and wedded each other.)

Vers. 28, 29.—The waiting for the redemption of the body (ver. 23), and with this all sufferings (ver. 18), are, however, so far from checking the perfection of the children of God, that in the case of the elect, who as such love God, they are the direct means of producing perfection, for this their perfection and assimilation to the image of Christ, is the very predestination of God, and therefore immutably firm.

(Ver. 28.—Πάντα applies especially to the sufferings ; these embitter or frighten away all who do not love God, but further all who love him. The εἰς ἀγαθόν denotes this inward ripening.—To interpret συνεργεῖν of a co-operation of several agents in the work of sanctification, as : 1, God ; 2, man himself ; 3, sufferings and all circumstances in general, is entirely contradictory to the doctrine of Paul. According to Paul, man effects *nothing*, God *everything*, and that *too* by circumstances. The συνεργεῖ, *co-operates*, is therefore, as συσπενάζει ver. 22, to be taken as resolving the idea of πάντα : “for furthering the perfection of man must, according to the will of God, all things co-operate mutually with each other, but so, that he is the fundamental cause of all these effects.” Paul does not found the certainty of perfection upon good purposes, or upon fidelity, but upon the election of God’s grace, which itself first transforms the bent of the man’s mind from faithlessness to truth. Christ, the prototype of holiness, is in this the model, to which God assimilates the faithful.—Σύμμορφος occurs again Phil. iii. 21, and there indeed of the body only, which neither here [according to ver. 23] is to be regarded as excluded. The will of the decree of love is to unite regenerate humanity to one great *family of God*, in which Christ is the first-born [πρωτότοκος]. Rev. i. 5. Christ is called the πρωτό-

\* Quite justly Augustine says (Tract. vi. in Joan.): “Non Spiritus S. in semet ipso apud semetipsum in illa trinitate gemit, sed in nobis gemit, quia gemere nos fecit.” This observation, which reveals itself in the experience of every one of the regenerate, even the extra-Christian world expresses in its most profound members, as the excellent passages of Gelaeddin show, which Tholuck has adduced here ; in one of them it is said :

Sagst du: Herr komm! selber heisst das: hie mein Kind!

Deine Gluth und Seufzer Gottes Boten sind.

Sayst thou: come, Lord? that means: come, child to me!

Thy glowing sighs God’s message bring to thee.

τοκος τῶν νεκρῶν, as first become alive from the dead ; so too Col. i. 18. But the resurrection is not immediately and expressly the subject here ; the expression therefore is to be taken in a wider sense, namely, like **בְּכֹרִית**, as the first perfected, and at the same time pre-eminent in every sense. So it occurs too Col. i. 15 ; Heb. i. 6. *Πρωτότοκος*, however, is by no means of the same signification with *μονογενής* ; it does not refer, like *μονογενής*, to the Divine nature of the Redeemer only, but to the *whole* historical Christ, with whom therefore men even may be compared. The name of honour, "Brethren," Christ himself moreover gives to his people, Matth. xii. 50 ; Mark iii. 35 ; John xx. 17. Comp. also Heb. ii. 11, 12 ; Ps. xxii. 22.—The expressions in these verses, which refer to the doctrine of election by grace, as *κατὰ πρόθεσιν κλητοί, προγινώσκειν, προορίζειν*, will be further explained at Rom. ix. I observe here, by way of preliminary merely, that, according to Pauline doctrine, a *prædestinatio sanctorum*, in the proper sense of the words exists ; that is, God does not know beforehand that they will, by their own decision, be holy, but he creates this very decision in them. *Προγινώσκειν* marks rather the element of Divine *knowledge*, *προορίζειν* that of the *will*, while *πρόθεσις* combines the two. Here, however, there seems to be no difference between *προέγνω* and *προώρισε*, while, too, Acts ii. 23 ; 1 Pet. i. 2 ; Rom. xi. 2, *πρόγνωσις* is used directly for the Divine will. In the verse before us it is only *συμμόρφους τῆς εἰκόνης κ. τ. λ.* that forms the advance in the thought.)

Ver. 30.—At ver. 19 attention was drawn to the significance of this passage for the doctrine of the *obedientia Christi activa*.\* The circumstance that *θεός* is here the subject and not Christ, does not influence it at all ; the whole work of Christ is God's work through the Son, and what is here said of God, therefore, holds just as good of Christ, because God has fulfilled it through him. The essential point in the doctrine of the *obedientia activa* is however this, that the work of Christ is not merely a *negative*, but equally a *positive* one. Christ does not merely efface the sins of men, and then leave it to them to produce holiness *themselves*, but he has in like manner produced it for himself and for all his people by his holy life, so that in the work of regeneration both the annulling of the old, and the creation of the new, are equally the work of *Christ*, and both were fulfilled already in his life on earth ; whence they are primarily only imputed to individual believers, and then gradually communicated. This in the passage before us, is most definitely expressed by the terms *justified* and *glorified* (*ἐδικαίωσε καὶ ἐδόξασε*.) In the former the real communication of the righte-

\* Comp. here the important parallel, 2 Cor. v. 14, etc., in which likewise all is conceived as for all already finished once for all in Christ.

ousness of Christ lies already indicated (comp. at Rom. iii. 21); but *ἐδόξασε* expresses even that entire sanctification and completion of the righteousness, which Paul had above (ver. 23) denied of himself and his brethren, *i. e.*, as being yet in their actual possession. Accordingly, as in *Adam* the whole natural race of man rested, and all history is but a development of that which is contained in him, so is *Christ* the real bearer of the whole church, of the new creation, of sanctified humanity, in that, as by his atoning power he annuls the old, he equally creates the new, and deposits his holy image in every believing soul. In this view it first becomes clear, how faith is the one and all in the Christian life; the Christian has neither *before* nor *after* his conversion to generate an *independent sanctification of his own*, but he has only constantly to receive the stream of the vital powers of Christ working upon him, and this *receiving* is faith itself. Just so the tree, when the development of its germ is begun, has only to suck in water, air, and light, in order to unfold itself from within, and all the drawing of a stupid gardener at the branches, all his working at the buds, to coax forth blossoms, can only disturb, but never further its development. And yet this utmost *passivity* is at the same time the utmost *activity*, since Christ does not work *out of* the man, but *in the very innermost depth of his most secret self*, and then pours the stream of his whole active power through the will. But the believer remains ever conscious of this active power as of one *given* him, and can so with the highest perfection preserve the deepest humility; *he* does not work, but Christ liveth and worketh in him (Gal. ii. 20). According to this it is sufficiently evident also, how in the passage before us the *aorists* are chosen to convey its essential meaning, whence every attempt to alter them must be entirely set aside. They should not be *Futures*, for with the word, "it is finished!" the Lord had negatively and positively perfected his whole church, together with the creation (*κτίσις*) for all ages. No mortal could add to it even the very least; all that presents itself in the individual members of the church, after the course of centuries, is a mere development of that already given in him; the church, and every individual in her, together with the *κτίσις*, which necessarily forms her basis, are "God's workmanship created in Christ Jesus" (Eph. ii. 10); redemption is a new glorified creation, and the prerogative of creation is and continues God's alone. The context leads imperatively to this reflection, for it is the very *certainty* of salvation, which nothing earthly can disturb, that Paul intends to shew. But the Divine act only has any true certainty. Salvation would be the most uncertain of all uncertain things, if it rested not on the objective act of God in Christ, but on the wavering subjectivity of man. Only by this its objectivity is the gospel a true glad tidings, which *nothing can*

remove; even unbelief can merely refuse it. (Comp. upon *δοξάζειν* the remarks at John xvii. 4.)

Vers. 31-34.—This profound and colossal thought, which in fact Divine power alone could generate and reveal to men, inspires the apostle to an enthusiastic strain, a very dithyramb of faith, which regarded even in its *formal* character, must be acknowledged to equal the sublimest creations of human language; whence also Longinus, perhaps too principally for the sake of this passage, ranks the apostle with the greatest orators.\* The absolute power of God makes every thing earthly vanish: “if God be for man, what can be against him?” But the greatest possible act of God’s love is the giving up of his Son; in that lies enclosed all else which can be thought and wished for.

(Ver. 32.—*Ἰδιος* has reference to the merely adopted children of God [viii. 19.]—The *οὐκ ἐφείσατο* is chosen with regard to Gen. xxii. 12, the history of Isaac being typically conceived.—For *τὰ πάντα* D.F.G. read *πάντα* only, which I prefer; it comprehends the idea more absolutely, while *τὰ πάντα* has respect to ver. 30. Inasmuch, however, as in the points there enumerated, especially in the *δοξάζειν*, all is absolutely included, it comes back to the same thought.—Ver. 33, etc. I prefer, with Augustine, the interrogative form throughout; the vividness of the language is greatly enhanced by it.—*Ἐγκαλέω* = *κατηγορέω*, comp. Acts xix. 38, xxiii. 28, xxvi. 2.—Upon *ἐκλεκτοῖς*, comp. at Rom. ix.—Upon *εἶναι ἐν δεξίᾳ* comp. the Comm. Vol. III. p. 50.—Upon *ἐντευξίς* comp. at ver. 26. Used of Christ, intercession signifies the continuing *communication* of his atoning and redeeming power to men; it is, like all which proceeds from Christ, to be understood not verbally merely, but *really*. Comp. particularly at Heb. vii. 25, ix. 24.)

Vers. 35-39.—As God and Christ can neither contradict themselves nor change in this work, but as they are entirely and constantly *for* Christians, so neither can anything earthly draw the faithful away from them. Man only has the sad prerogative of being able to draw himself away from the eternal Pitier by *unbelief*, the mother of all sins. (Comp. at John xvi. 9.) The whole world, indeed, with all its powers, its enticements, and its threatenings, is against the believer; but what is the world against God, who does what he will with its powers in heaven and on earth!

(Ver. 36.—The parenthetic citation describes the Christian’s constant danger of life; it is taken from Ps. xlv. 23. The expression *πρόβατα σφαγῆς* describes the adversaries’ contempt, who regarded the Christians as devoted to death.—Ver. 37. *Ἰππερικῶν* is found only here in the New Testament. The preposition strength-

\* Erasmus observes of this passage quite justly: “quid usquam Cicero dixit grandi loquentius!”

ens the meaning ; Josephus uses *ὑπεραγαπᾶν*, *ὑπερισχῆναι*, and similar expressions in like manner, to strengthen the simple forms. The reading *διὰ τὸν ἀγαπήσαντα* has considerable authorities, especially D.E.F.G. ; still the genitive evidently gives a more fitting thought, since it thus refers the power more definitely to God, as its origin.—The remotest opposites are brought together to mark rhetorically the idea of universality. That which is common to all is the idea of the created [the *κτίσις*, ver. 39], which is opposed to the Divine as eternal. No creature can do anything else than what God wills, for he holds them all in his hand ; but it is not God's will to destroy the saints by sufferings, but to perfect them ; consequently every creature must serve to bring the saints to their goal.—As to the text, some Codd. add *ἐξουσίαι*, others, which the *text rec.* follows, place *δυνάμεις* before *ἐνεστῶτα* and *μέλλοντα*. The latter reading evidently springs merely from the desire to rank the *δυνάμεις* immediately with the *ἄγγελοι* and *ἀρχαί*, from which they seem to be separated by *ἐνεστῶτα* and *μέλλοντα*. The addition of *ἐξουσίαι*, is, on the contrary, to be derived from 1 Cor. xv. 24 ; Eph. vi. 12 ; Colos. ii. 15. [At these passages comp. more particularly upon the different grades of angels.]—It is by no means entirely necessary by angels to suppose *evil ones* [on the ground that unless they were so they could not wish to draw away from the gospel], for, Gal. i. 8, Paul puts the case even that an angel from heaven may preach another gospel. All the terms are to be taken here in their most general sense, and need no exact limitation, as life and death, height and depth ; the indefinite expressions are to denote all that can be conceived, and are only a rhetorical paraphrase of the conception of *allness*.—*Ἐνεστῶτα* = *παρόντα*, “what is present,” occurs also Gal. i. 4 ; 1 Cor. vii. 26.)

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## SECTION V.

(IX. 1—XI. 36.)

### THE RELATION OF ISRAEL, AND OF THE GENTILE WORLD, TO THE NEW WAY OF SALVATION.

After this extended exposition of the new way of salvation (ch. iii. 6) and after the portraiture of that course of development alike individual and universal (ch. vii. 7) which it originates and controls, the apostle might have appropriately closed the doctrinal part of his epistle. But, meanwhile, the song of triumph with which he ter-

minated that discussion, has awakened powerfully his feelings for his own nation, for whom all glory in Jesus Christ had more immediately been promised and designed. For this very people to which he belonged, the Israel of God, had forfeited the Divine promises the moment they were fulfilled, and they were intrusted to the heathen. This unexpected issue, this peculiar relation of the two great portions of mankind to God's new way of salvation, reversing, as it did, their positions with regard to the covenants of God, Japhet coming to dwell in the tents of Shem (Gen. ix. 27), held back the pen of the apostle, and before Paul attains the close of the Epistle, he expresses himself in words full of mystery upon God's election by grace (ix. 1-29); with a view of evincing that it was not God that had proved unfaithful to his promises, but, rather, that the Jews had wilfully adhered to the righteousness which is by the law, and had rejected the righteousness by faith which God had revealed to them (ix. 30—x. 21). But *finally* he points to a time when the remnant of holy seed remaining in the nation of Israel shall again be grafted into the olive tree, and so all Israel shall be saved; and this gives him an occasion of terminating with praises of the love, the wisdom, and the knowledge of God.

#### § 14.—OF THE ELECTION OF GRACE.

##### (IX. 1—29.)

The ninth chapter of our epistle belongs to those passages of Holy Writ which display with pre-eminent clearness the unfathomable nature of its contents, and the colossal character of its ideas.\* Hence it has ever been, since the time of Augustine, a hinge around which the prevailing tendencies within the church have moved, and such is it even now. The Romish Church, in striking upon this rock, fell under the dominion of a Pelagianizing view, and daily experienced all the injurious consequences which are wont to accompany this tendency; while, on the other hand, the Protestant

\* Luther very truly says, on the reading of this section, "Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (Election of Grace) without injury and secret enmity towards God. On this account must Adam be first fairly dead, before he may bear this thing, and drink this strong wine. Wherefore, take heed that thou drink not wine, while thou art yet a sucking babe. Each several doctrine has its own season, measure, and age." A noble instance of the wisdom of the great reformer. On the subject of the following investigation, see the treatise upon Rom. ix. by Steudel, in the Tüb. Zeitschrift, 1836, No. 1, p. 1-95, and by Haustedt in Pelt's theol. Mitarb., No. 3. In the same work will also be found an essay by Meyer, upon the line of thought in Rom. ix.—xi. Rückert, in addition to his commentary, gives a separate treatise upon the doctrine contained in Rom. ix., in the first number of his Exegetical Magazine. In this section Rückert discovers the rigid doctrine of predestination.

Church of the present day, in its endeavour to master the import of this chapter, has either fallen down the precipice of the *absolute predestination of the evil to evil*, or been betrayed into the gulf of an universal restoration ;\* of which errors, the former leads at one time to desperation, at another to security, while the latter, as the Scripture plainly declares, must have moral indifference for its inevitable result. In the meanwhile, the symbolical books of the Lutheran Church, especially the Formula of Concord, as well as the "Confessio Marchica"† among the reformed confessions, have already, in all essential points, delivered the true scriptural doctrines ; and many interpreters have, in the main, adhered to them.‡ The causes which have, notwithstanding, led men so frequently, and on different sides, to depart from it, were probably, first, the inward one, of the want of a real experience of grace, and, in the next place, the outward one, of interpreting insulated passages without regard to their connexion with others, and with the general teaching of Scripture. The want of experience leads to Pelagianism ; the upholders of the absolute predestination of the evil to evil take the ninth chapter of our epistle apart from the eleventh ; the defenders of universal restoration take the eleventh without the ninth. To avoid all this one-sidedness, let it be our first endeavor to ascertain the connexion of this important section with itself, and with the whole of the epistle, and of Scripture doctrine, before we examine more closely the particular points in it.

The fifth section (ch. ix.—xi.) of the dogmatical portion of our epistle exactly corresponds with its first section (ch. i. 18—iii. 20). In this first section the apostle had considered the relation in which both Jews and Gentiles stood to the first way of salvation, the law ; in the fifth, he considers the relation of the Jews and Gentiles to the new way of salvation, the gospel. We are thus by no means to look upon the ninth chapter as a resumption of the subject treated ch. i. 18—iii. 20 ; the apostle is speaking, on the contrary, of a very

\* Schleiermacher's doctrine upon the subject of the Election of Grace (in the journal conducted by himself with De Wette and Lücke, No. 2) is an entirely anti-Calvinistic one, since he maintains the restitution of all things. Glöckler, Benecke, and Köllner, also assume the Apocatastasis. Reiche altogether questions the objective truth of the apostle's statements.

† Comp. in Augusti's "Corpus libr. symb." (Elberfeldi, 1827) p. 382, seq.

‡ Especially among more recent commentators, Flatt and Beck, in his "Pneumatico-Hermeneutical development of the ninth chapter of the Epistle to the Romans, Stuttgart, 1833." But Beck's paper, which contains so much that is excellent, would have been greatly improved, if, in connexion with this chapter, he had at the same time elucidated chapters x. and xi. Tholuck (whom my respected colleague, Professor Höfling, in his "Beleuchtung des Daumerischen Sendschreibens," Nuremberg, 1832, follows in essential points) takes the middle course, and explains some insulated passages very well, but he has neither delivered himself with sufficient precision upon the decisive passages, ch. xi. 25-32, nor has treated ch. ix. sufficiently in connexion with ch. x. and xi., to give entire satisfaction.

different matter ; at the same time the contents of either section have a close affinity to each other, since the relations of the Jews and of the Gentiles to both of God's dispensations were very similar. For, with regard to the law, their situation was this. By far the greater number of the Gentiles had transgressed it in the grossest manner, and so were sunken in an abyss of misery ; while some few among them really fulfilled it, according to their relative measure of knowledge. In consequence of these opposite conditions, both divisions of them were fitly disposed for the reception of the gospel, the new way of salvation. For those gross transgressors had experienced the dreadful consequences of sin which in them had become exceeding sinful, and so grace was able in them to be all-powerful ; while the more virtuous heathen had likewise attained, by their noble endeavours, to the true blessing of the law, the conviction of sin (Rom. iii. 20) ; and could hence, also, embrace the gospel as a remedy. With regard to the Jews, although a small portion of them might be in the last-mentioned condition, yet the relation of the greater number of them to the law was such that they gave it an outward obedience, but inwardly transgressed it—a case which might occur with individuals among the Gentiles also, though it was a very rare one. And so arose the melancholy consequence, that the law was unable to work its blessing on Israel, it could not, that is, effect any conviction of sin ; they confidently looked upon themselves as righteous, and yet were no less sinful than the most degraded among the heathen, if not in outward conduct, yet at least in heart ; this relation of the two parties to the law would naturally regulate their respective attitudes toward the new way of salvation in the gospel. The great mass of the Jews who were inaccessible to the faith, were sure to reject it ; the few only availed themselves of the proffered way of salvation ; while, with the heathen, on the contrary, it was precisely the great mass of them who were disposed to receive salvation in Christ ; and so the truth of the word (Rev. iii. 15, 16), “ I would thou wast either hot or cold ; but since thou art lukewarm, I will spew thee out of my mouth,” was established both in the Jew and in the Gentile. The Gentiles, as grievous transgressors of the law, were *cold*, as sincerely fulfilling the law *warm*, and so, in both capacities susceptible to grace, whereas the great mass of the Jews came between these two conditions. They strove in an hypocritical manner after the fulfilling of the law, but they had no genuine hatred against sin, nor any fire of pure Divine love. And so fell Israel from his vocation, and the heathen world stepped into his place.

Thus was brought about a strange confusion. Men appeared more powerful than God, since they were able, through their sins, to make void what God had promised. To show, however, that

this is not the case, but that *God observes justice in all his ways, is the great object of the apostle in the present section*; on which account, also, xi. 33, he exclaims, "Oh, the depth of the compassion, the wisdom and the knowledge of God!" He proves that, from the beginning, the promise of God was spoken not to the Israel after the flesh, but to that which was after the Spirit (comp. ix. 7 with ii. 28);\* and among these the promise had already found its fulfilment, namely, among the Israel of God, whether Jews or Gentiles. The contradiction, therefore, was only an apparent one (ix. 30), if the Gentiles, who sought not after righteousness, attained to it, while the righteousness-seeking Jews received it not; because the endeavour of the Jews after righteousness had been one that appeared so only in the sight of men, but in the eye of God had been a *real transgression of the law*; and, on the other hand, what, in the case of many a Gentile, would appear to human eyes a non-seeking after righteousness, had, in fact, been an inward *fulfilment of the law*. And thus there had been in God's dealings a strict consistency, which manifested itself alike in the adoption of the true spiritual children of Abraham, and the rejection of his merely fleshly issue; and which is apparent from other things, and especially from this, that the heathen, if they fall from their vantage-ground of faith (xi. 17), might again, on their part, be deprived of the gospel (which has already, in some degree, been verified in the Oriental church), while, in like manner, there is a possibility for the Jews, on their becoming ready to receive the faith, to enter again into their calling. Nay, the apostle expressly announces that, with regard to Israel, a general conversion really impends (xi. 25). So far the connexion of thought is entirely clear, and it necessarily follows from this, that the apostle neither intends by the grace of God to take away from man the free determination of the will, nor by the latter the all-sufficiency of grace; his object is to establish both in reciprocal connexion. The manifestation of the grace of God is always made to depend upon the more or less of fidelity with which men employ that knowledge of Divine things which they already have. (Ezek. xxxiii. 12.)

In the meanwhile, it must be allowed, this simple connexion of ideas would not have been misunderstood as often as it has been, but for an intervening discussion (ix. 14-29), which appears to lead to a very different result; namely, the declaration of Paul, that "God hath mercy upon whom he will have mercy, and whom he will he hardeneth." This declaration, viewed in itself, might very conceivably lead those who believe in the eternal damnation of the wicked, to the doctrine of absolute predestination, as, on the other

\* Compare also Deut. xxxii. 5, where it is said of the apostate Israelites, "they are despised and not his children." [Their spot is not the spot of his children, Eng. ver.]

hand, in the case of those who do not uphold the former tenet, it applies just as easily to that of the restoration ; the compassionating and the hardening presenting themselves only in the sense of an earlier or a later election ; and the close of Paul's argumentation (xi. 23), while it is directly opposed to the doctrine of the predestination of the wicked (which loses all semblance of truth as soon as ch. ix. 14 is viewed in connexion with ch. xi.), furnishes a very plausible ground for the last-mentioned interpretation, because the whole question there appears to be about the final reception of all, without one word being spoken of the damnation of any, and the whole reasoning issues in the great thought, "God hath concluded them all in unbelief, that he might have mercy upon all" (xi. 32) ; and thus the earlier or later disobedience, together with the unbelief which is necessarily connected with it, is just as much attributed to all as the earlier or later experience of the Divine compassion. Consequently, as ch. i.—iii. teaches the *universality of sin*, so ch. ix.—xi. would appear to indicate the *universality of redemption*, and so, in *this* point of view also, the two sections would correspond one with another. But, although perhaps we may not be able to point to any passage in Paul's Epistles, with the exception of that in 2 Thess. i. 9, which expressly teaches the doctrine of eternal damnation\*—nay, it must be admitted that they contain expressions, such as 1 Cor. xv. 28, which rather seem to lead to the opposite conclusion—yet the New Testament, in those portions which do not belong to Paul, and particularly in the discourses of Jesus Christ himself (Matth. xxv. 41, etc.), and that not merely in parabolic language (Matth. xii. 32 ; xxvi. 24 ; John xvii. 12), contains such decisive passages for this opinion, that we should be very cautious how we place the apostle Paul in contradiction with them. The business of the expositor is certainly to find the true sense of the passage before him, and not to allow himself to be led astray in his work through fear of a contradiction of other places ; still he would do well to reflect whether his proceeding have reached the true meaning of the words, if it issue in an open contradiction with other passages of Scripture ; and even such is the case here. For, granting that by admitting the doctrine of a restoration, the passage receives a consistent meaning, it by no means follows that this may not be obtained without this admission ; and if this be the case, the last-mentioned sense must undoubtedly be preferred, as the one which was really in the apostle's contemplation, since, at all events, it must be allowed that Paul, though he does not bring it prominently forward, is far from combating the doctrine of eternal damnation, or preaching expli-

\* The doctrine of eternal damnation is implicitly given in the passage Rom. ix. 3, upon which compare the commentary. In Rom. ii. 8, 9, 16, the *eternity* of the punishment of the wicked is not expressly marked, and the same applies to 1 Cor. v. 13 ; xi. 32.

citly the doctrine of the restoration. The following considerations may serve to indicate the practicability of such an explanation of the passage in question, as may avoid both the one and the other of the two extremes.

The difficulty and obscurity of the whole section before us are diminished when we reflect that it by no means contains anything peculiar; since the same ideas which so startle us in reading it, are also expressed throughout the whole of the Old as well as the New Testament. It is only their conciseness, their bold and powerful utterance, that lends them, as it were, an unprecedented appearance here. There are *two series* of apparently conflicting representations of the relation of mankind to God, which pervade the whole of the sacred writings. According to one series, all appears to depend upon man, his earthly position as well as his eternal position in the world to come. Already, in the Old Testament, laws are placed before man, accompanied with blessings and with curses: if he observed them, he was bid to expect welfare and peace both here and hereafter; if he observed them not, the contrary portion awaited him. In this point of view, man is represented as responsible for all his actions, and for the development of his whole life; he appears as the absolute master of his destiny. And in the New Testament, a similar series of expressions presents itself. "Believe and be baptized," is the command given to men: it is their own affair; it rests with them to receive or not receive it. The most arduous commandments are imperatively laid upon them, "Be ye perfect," or "Be ye holy!" Of the impenitent and unbelieving, it is pronounced, "Ye would not!" It is the Lord himself who calls with deepest sorrow; it is the Creator who cries with tears before his creature, "How often have I desired to gather you, as a hen gathereth her chickens together, but ye would not!" (Matth. xxiii. 37; Luke xiii. 34.) But, by the side of this view, there is another series of representations which apparently constitute a complete contradiction of the first.\* It is expressly said that it is "God that worketh both to will and to do in man according to his good pleasure" (Phil. ii. 13), while immediately before occur the words, "Work out your own salvation with fear and trembling." Christ himself says, "All that the Father giveth me is mine; no man can come unto me except the Father draw him." (John vi. 37, 44.) "No man can come unto me except it be given him of the Father" (John vi. 65); and, "without me, ye can do nothing." (John xv. 5.) Moreover, it is said, "a man can receive nothing (and therefore neither truth nor untruth) except it be given him from heaven." (John iii. 27.) According to this view, man no longer appears as

\* Compare my previous remarks in this Commentary, particularly vol. i., Matth. xiii. 10, 17, 36, 43; xxv. 34, 36. Vol. ii., Matth. xxvii. 3, 10.

the lord of his destiny, but Almighty God alone, who worketh all in all. And on this account do all saints acknowledge, with the Apostle Paul at their head, "through the grace of God, I am what I am;" everything, fidelity, faith, the reception of grace, is God's work in man, and man may as justly call his conception, and birth in his mother's womb, his own work, as he can call the life of faith his own work. The believer is God's work, created in Christ Jesus unto good works. (Ephes. ii. 10.) "He that glorieth let him glory in the Lord." (2 Cor. x. 17.) Now, on the side of *the good*, this absolute agency of God, as delivered in Scripture, is easily understood and admitted. He who has abandoned the Pelagian point of view finds no difficulty in conceiving that the good are not good *beside* God, in such sense that he is acquainted with their good thoughts, resolutions, works only from without; rather will he feel that none is good but the one God, who himself both is the good that is in them, and works the good that he discerns in them. But, if such be the relation of man to God, then it further plainly appears that man cannot reserve any good for himself, even though the greater portion be of God, as, for example, the free continuation of the work of regeneration, which God has begun (for what God begins God alone can continue), or belief in grace, or the apprehension and appropriation of the same;\* for this apprehension is precisely the capital point in the whole work of conversion, and this would reserve to God only a secondary part; or, at any rate, man would thus admit God only to an equal share in the production of the new man, which is certainly altogether inadmissible. It is God who produces the beginning, the middle, and the end in the work of conversion. He *gives* grace, and empowers man to embrace it at the beginning, and hold it fast to the last; all, in short, is God's and nothing is man's of himself. Meanwhile, although we maintain the agency of God in man in its fullest extent, this will yet combine very well with the first series of expressions which apparently attribute all to man, so long as we have reference only to *the good*. For the working of God by no means takes away the freedom of man, but rather perfects it. God works in the good and holy not externally to their wills, but rather within them, and fills them with that energy from a higher world which they experience in themselves. Hence he is able to create in them to will and to accomplish, without their ceasing to be free; nay, it is precisely by this agency that they become truly free, since, so long as they are able to will anything, other than what God works, they have not *libertas*, but rather, at the best (as Adam before he fell), the *libera voluntas*, or (as is the case with fallen

\* Compare the subjoined passages in which conversion, belief, fidelity, are expressly referred to God, and nothing of his own left to man. Jerem. xxxi. 18; Heb. xii. 2; Luke xxii. 32; 1 Cor. iv. 7; 2 Thess. iii. 2; 1 John v. 4.

men, in whom exists a predominating inclination to what God willeth not), the *liberum arbitrium*. The whole world of good angels, as also the just men made perfect,\* will nothing and can do nothing of themselves, but only through God, and yet are they free; nay, among creatures they alone are free, since in them God works as in beings whom he hath constituted for independence and freedom. Moreover these imperative addresses to men, "Be ye perfect," etc., are intelligible, notwithstanding the fact that man is not able to make himself perfect, but only God, when understood with reference to good, since this Divine command is no other than the creative word whereby they become perfect, according to that deep saying of Augustine, *Da quod jubes, et jube quod vis*.

*The whole weight of the difficulty falls thus upon the side of the evil.* God is in himself, substantially, The Good. He wills and creates only the good; and so it is conceivable, how in good men who are known to him, he operates all that is good. But he is absolutely separate from the evil, which besides, has no substantial being; by virtue of his holy nature he is not able to will it;† and yet the Scripture says that God, according to his eternal foreknowledge, not only knows all evil, but that he works it too. The former assertion alone might suffice, since in consequence of the unity of operation in all his attributes, the knowledge of God cannot be conceived apart from his working; but then the Scripture adds to this the explicit declaration, that God worketh evil, both here and in other passages. In the prophecies of the Old Testament, from Gen. ix. 27, downwards, God's knowledge of evil is decisively enough proclaimed. "Japhet shall dwell in the tents of Shem;" thus the descendants of Shem are to fall from their vocation. Again, in Deut. xxxi. 16, 17, 20, 21, and Deut. xxviii., xxix., xxx., the fall of the children of Israel is predicted in the most definite manner, and no less clearly is it signified (precisely as in Rom. xi.), that after this

\* Meanwhile no created being has this freedom innate within it. It is the result of establishment in the war against sin. So that we cannot say that God might have so made all conscious beings that it should have been impossible for them to sin. It was necessary for the creature to possess the possibility of deviating from the law of life implanted in it by God, in order that it might not hold its perseverance therein as somewhat merely mechanical.

† The difficulty which many find in this whole cycle of doctrine, is aggravated by the want of a distinct conception of the fundamental ideas, good and evil. Good may, it is true, in a subordinate sense, signify a relation, but even then only where it is a question of a merely legal righteousness. In its true and highest meaning, it is to be taken as a substantial thing. God's essence alone is good, and where good is, there is God. Hence no man can generate good, it must be imparted unto him. On the other hand evil is nothing substantial (as affirmed by Manicheism), and yet it is not without reality (a mere *μη ὄν*), it is a really (though inwardly and then also an outwardly) *disturbed relation*. And therefore all the powers of the evil are in substance good, but perverted in their employment. From this it is that God may operate, in and with all the evil, and yet from evil, as such, remain absolutely separate.

fall Israel will be converted and inherit the blessing. The passion of the Messiah is foretold in the clearest manner, and this involves also the knowledge of those by whom he was to suffer. (Comp. Ps. xciv. 11; 1 Cor. iii. 20.) In like manner Jesus knew who it was that should betray him (John vi. 64, etc.), and yet chose Judas to be one of his disciples; he knew beforehand that Peter would fall, he warned him, and it came to pass as Jesus had already foreseen and spoken. In consequence of this God's absolute knowledge of evil, it is also said (Is. xlv. 7), "I form the light and create darkness, I make peace and create evil," and (Amos iii. 6), "Shall there be evil in the city, and the Lord hath not done it?" He hardeneth Pharaoh, he awakeneth Nebuchadnezzar, in short he worketh what he will, good as well as evil. To say that these are merely Oriental phrases is evidently inapplicable to the solution of this difficulty, nor again would any man be disposed in the face of these and similar passages to maintain that God does not foreknow the free actions of man, or at least if he foreknow the good ones, because good has a being, to deny that he knows the evil, since evil is a nonentity. For the world's history develops itself as well by evil actions as by good, even as the crucifixion of the Son of God, which was brought about by actions perfectly free, is the turning point of the old and the new world; and thus if there be *anything* that God does not know, then it becomes impossible to admit any true foreknowledge in God, and consequently any personal God at all. Since, therefore, as we remarked before, it is found impracticable, upon a deeper consideration of the subject, to separate the foreknowledge from the predetermination of God, nothing remains but to take the thoughts of Holy Scripture as they are presented to us, and to inquire in what way it would have them understood. That it should mean that God wills the evil as evil, and hath wrought it himself in his creatures, is so manifestly contradictory to innumerable passages of it, and also to its entire spirit, that none of the elder partizans even of the rigid doctrine of predestination, Augustine, Gottschalk, Calvin, ever ventured to maintain it; they only said that, whereas by the fall of Adam, which took place without the predetermination of God, mankind had become a *massa perditionis*, God, out of them, by an absolute decree of grace, and by means of *gratia irresistibilis*, hath elected some to happiness, and (as Gottschalk and Calvin add), by decree of reprobation, hath appointed others to perdition. The later supralapsarians were the first who went so far as to maintain that the fall of Adam himself was predetermined, in which, indeed, the doctrine of a *gratia irresistibilis* being once admitted, they were more consistent than Augustine and his followers; nay, in consequence of their principles, they were obliged to derive even the fall of the devil and his angels from the decree of

God, and not from the abuse of their own free will. Still, as surely as we see it to be the doctrine of Scripture, that God does not work *evil as evil*, it being the melancholy privilege of the creature, in virtue of the free will created within him, to be able to generate evil, so surely is it equally impossible to exclude evil, viewed as a phenomenon, from the Divine operations. Abstract evil never appears in history; it is but evil personalities, who with their evil deeds, ever appear on the scene; these, however, exist in necessary combination with the world of good, because, in every evil being, and even in the devil and his angels, the powers themselves with which they act are of God, who bestows on them at the same time both the form in which, and the circumstances under which, they may come into manifestation.\* With reference to this agency of God in evil, he is said in Scripture to be the originator of evil itself, considered as a phenomenon in history, and this was what the ancient dogmatical authors† intended to express by the canon, *Deus concurrat ad materiale, non ad formale actionis malæ*. Certainly, after this method of understanding it, the great and perhaps ever insoluble problem still remains, namely, the ability of a created being to act contrarily to the will of God.‡ Meanwhile we must proceed upon the supposition of this ability as upon an axiom, even as we lay it down as an axiom that the world was created out of nothing, without forgetting that the question *how* the world came to be from God, and through God, does not on that account cease to be a problem. What has been said, however, will serve to elucidate the various expressions used in Scripture, regarding the relation of free beings to God, and solve, at the same time, in essential points, the difficulty of the passage under our consideration. We thus avoid the predestination of the evil to evil, as well as the re-

\* Without this infinitely consolatory doctrine, the man whom hostile elements assail, would be obliged to believe himself abandoned without hope to their savage power. Consider the martyrs of the early church in presence of the shocking wickedness of their persecutors; what could have inspired them with courage, if they had not been upheld by the sure conviction that God, in his wisdom, had ordained precisely this way, in order to their perfection and happiness, and therefore had summoned up such forms of evil as those which they saw opposed to them?

† Nor has the most recent science been able to produce anything more satisfactory upon the relation of human freedom to the Divine omnipotence, than the old theory of the *concursum* contains. Yet this must not be understood as implying that God contributes one half to the execution of the free deed and man the other, but rather that God alone and exclusively is the creator as well as the upholder of the whole man, and of every deed he does.

‡ The assertion that, as the possibility of a thing is already the thing in the germ, if God have created man with the possibility of sinning, he must have also created the germ of sin in him, is not tenable, because it is only in the case of substantial realities that there can be any question of a germ at all. But evil is not any substantial reality. it is the deflection of created will from the will of God; this originated in a free deed, which was in fact the beginning of an entirely new series, but its ground or cause it bore in itself alone.

storation of all things, and maintain, on the contrary, an election of grace in the case of the holy,\* in pursuance of which God not only knows who will be holy and happy, but also effects that they may be holy and happy, without abolishing their own free self-determination. This, as the *confessio Marchica* very pertinently says, is "one of the very most consolatory articles," for, whereas no man is acquainted with the mind of God, and God excludes no man from happiness (1 John ii. 2; 1 Tim. ii. 4), although God knows who excludes himself, *so each one can and may hold himself as elected*. This belief that we are elect, can injure none but him who inwardly is so impure as to dream it possible for a man to become happy without becoming holy, nor, on the other hand, without this belief can any one be made perfect; for, upon what shall a man found the certainty of his happiness, if he may not presume to rest it upon the unalterable decree of God? Nothing remains but to rest it upon himself, his own will, his own integrity, which, of all conceivable foundations, is the most insecure. Yet we do not by any means conceive this election of grace as a *gratia irresistibilis*, which necessarily draws after it the whole doctrine of predestination, with its most extreme consequences, but only, as we do not attribute to the holy and the happy the smallest part in that by which they become such, for that is the mere work of God; so man, certainly, in every stage of his earthly development, reserves the negative ability of resisting grace: he may fall at any time from it. Thus alike the whole *merit* belongs entirely to God, and the whole *guilt* entirely to man.† Though the whole development and form of evil in the world's history depends upon God, so far as it is he who causes the evil to be evil in that particular form in which he is so, yet the being evil, in itself, is the simple consequence of the abuse of man's own free will. Taken in this scriptural point of view, his-

\* Although, therefore, man is free, it is impossible that *all* should become evil and oppose God's way of salvation; for were this possible, man would be more powerful than God, and able to defeat God's plan. Comp. the words of Christ, Matth. xxiv. 24; 1 Cor. x. 13.

† The non-resistance of grace in the holy is not equivalent to the receiving of grace. The former is the pure negative, the latter is positive, and presupposes an energy in the will, which is first wrought in man by God. Man, therefore, can hinder God's work, but he is not able to promote it, just as he is in a condition to destroy created objects in the world, and yet is unable to make a single blade of grass. Nor is there any inconsistency, when we are told in the Bible that in the work of regeneration, man can do nothing of a positive nature, and yet we are directed *to pray*; for prayer is simply non-resisting, that incipient attitude of preparation which is requisite in order to receive the workings of grace. For the rest, it stands to reason, that there is no moment of human existence, nor any conceivable act of men, in which the negative and the positive elements can be entirely separated; rather they are continually interpenetrating one another. Still one or the other always has a decisive predominance; the *positive* activity predominates in the natural man, but in the work of regeneration the *receptivity* must prevail, in order to leave the positive element to the Holy Spirit.

tory becomes no iron necessity, no fatalistic physical evolution, nor, on the other hand, are mankind exhibited as a number of little gods, each one of whom makes of himself just whatsoever he may please. The truth is, that in God all is necessary, as in man all is free—not in mere supposition, but in living truth; and it is only thus that the ideas of guilt and judgment have their deep and awful significance. All evil, in God's hand, serves but for a foil and for the promotion of good, and yet his wrath burns with justice against it, because it originates only in the wickedness of the creature which receives its punishment from righteousness. The possibility of this punishment being an eternal one, does not depend upon God, but is in the creature alone, which, as it has the power to resist God's will once, may also continue to persevere in its resistance.\* The doctrine of the restoration appears inconsequent in admitting the possibility of resistance for a time, and making it cease in as arbitrary a way at a certain point, for there is no point at which the resistance of the evil may not be considered as possible to be continued. Moreover, as this doctrine does not deny the reality of sin, it gains little by having recourse to a final restoration of all the evil, because, if God knew beforehand that a being would be evil for thousands of years, and yet created that being, it might justly be said, that, since evil is so awful a thing, that it would appear better never to have been born than to have sinned but once with no more than the glance of the eye, God should rather have never created such a being at all. The only doctrine consistent with itself, is that which denies the reality of evil, but this consistency rests upon a *πρωτον ψεῦδος*; for, according to this, the quality of all actions is alike. Whereas, if we assume the reality of sin, and the one problem of the ability of the creature to resist God, the whole doctrine of the Scripture follows legitimately, and both Divine and human interests are perfectly secured. And the principles here laid down furnish at the same time the following simple connexion of the passage in question: "I behold with deep sorrow the unbelief of Israel; but God's word is not on that account made of none effect; *the All-knowing and Almighty One rather permits both good and evil to have their manifestation according to his will*, even as he has long ago predicted the fall of the Jews, and the election of the Gentiles, in the prophecies of the

\* According to the theory of the unreality of sin, and the perpetuation, not of the individual, but only of the race, it might be said that there is neither a restoration, nor yet an eternal damnation. Those who have become entirely evil would perish when they die altogether, and come to nothing, as the withered leaves fall from the tree, while the sanctified alone would continue to live. But it is scarcely necessary to observe that the Bible is far from asserting the personal immortality of some persons only; not to mention, also, that upon this supposition, the grief of Paul, Rom. ix. 1, etc., would be without adequate motive, "for he who is dead would be free from sin" (Rom. vi. 7), and no longer an object of lamentation.

Old Testament" (ch. ix.) But the *guilt* of this apostacy is not, on that account, at all the less chargeable upon the Jews alone, since by resisting grace, they went about to establish their own righteousness, instead of the righteousness of God (ch. x.) Moreover, even in the fallen nation itself, God hath reserved a holy seed, and in this will the fulfilment of the Divine predictions one day be realized (ch. xi.)

If we now proceed to consider the cycle of expressions employed by the Apostle Paul to expound his doctrine of election, we shall find that the circumstance of earlier or later, which are merely human modes of thinking, and which cannot be thought to have any place in the mind of God, are implied in all of them. The terms *προεῖδω*, *foresee* (Acts ii. 31; Gal. iii. 8), *προγινώσκω*, *foreknow* (Rom. viii. 29, xi. 2; 1 Pet. i. 20), *προορίζω*, *predetermine* (Acts iv. 28; Rom. viii. 29, 30; 1 Cor. ii. 7; Eph. i. 5, 11), *προτίθημι*, *place before*, *purpose* (Eph. i. 9), and the substantive *πρόγνωσις*, *foreknowledge* (Acts ii. 23; 1 Pet. i. 2), and *πρόθεσις*, *purpose* (Rom. viii. 28, ix. 11; Eph. i. 11, iii. 11; 2 Tim. i. 9) express the knowledge and the will of God, before the object of his knowledge comes into outward manifestation. And as all the expressions applied in Scripture to God have been selected not on his account, but for the sake of man, so too it is only for man that they hold perfectly good. Considered from the human point of view, God does in fact *foreknow*, although for himself the whole co-exists in one eternal present. Again, in the expressions in question, there are evidently two distinct classes, first those which express knowledge or discernment, then those which apply to the will. It may be objected that, although the will always presupposes the knowledge of that which a man wills, yet knowledge need not always be combined with the volition of the thing known. God, for instance, knows evil as such, not simply as a phenomenon; he discerns in the evil deed what it is that makes it evil; in short, God possesses the thought or the knowledge of evil, but not the will. Yet, correct as this is, it has no relation to the phraseology of Paul. The apostle never speaks but of God's knowledge of the evil phenomenon; but this God *wills* as well as *knows*; and it is only and solely because he wills it that it comes into manifestation. We must, therefore, altogether reject the Pelagian distinction of a *prævisio* and *prædestinatio* when we view the question in relation to the good (since it has indeed with regard to evil a degree of truth), as being of no service at all in solving the difficulties in the apostle's writings. In Paul, God's foreknowledge always implies a fore-working and a fore-determination, just as his fore-determination is never without foreknowledge. Now this fore-determination, as has already been demonstrated, does not destroy the freedom of the will, but

rather presupposes it. God creates and works in free beings as free, and in beings not free as not free. Now, one remarkable expression of the Divine πρόθεσις, *purpose*, is the *choosing out, electing* (ἐκλέγειν), (John xv. 16, 19; Acts xiii. 17; 1 Cor. i. 27, 28; Eph. i. 4), equivalent to which is ἀφορίζειν (Gal. i. 15), or the ἐκλογή (Rom. xi. 5, 7; 1 Thess. i. 4), also πρόθεσις κατ' ἐκλογήν, *purpose according to election* = πρόθεσις ἐκλέγουσα (Rom. ix. 11), by which the ἐκλεκτοί, *elect* (Matth. xx. 16, xxii. 14; Rom. viii. 33; Col. iii. 12; comp. comment. on Matth. xxii. 14, xxiv. 22) are designated, and which is manifested through the calling (κλήσις) to the human consciousness. (Rom. xi. 29; 1 Cor. i. 26; Eph. i. 18, iv. 1; 2 Thess. i. 11; Heb. iii. 1.) This election of the holy and the blessed (since it is to *blessedness* alone that ἐκλογή in Paul's language refers, and not, as will be shortly shewn, to subordinate advantages) has nothing compulsory in it; the possibility of resisting still remains in every one of the elect; though with God, in virtue of his omniscience, neither this possibility obtains nor any other possibility whatever. (Matth. xxiv. 24.) Nor does the election at all involve in itself the positive rejection of the non-elect. Humanly considered, they also are elect, since God wills the happiness of all; but since they resist this Divine will, and God knows it so will be, before him they are non-elected or rejected, not through any decree of reprobation, but only through their own rejection of the universal decree of grace.

After these observations, we may now proceed to consider the particulars with some hope of a prosperous issue out of the labyrinth of the apostle's discourse, which seems, like the sixth chapter of John, calculated for the express purpose of sifting the Church of Christ.

Vers. 1, 2.—Paul expresses his sorrow for the unbelief of his people with the most earnest protestation; his use of the phrase, "I speak the truth, I lie not" (ἀλήθειαν λέγω, οὐ ψεύδομαι), indicates an apprehension that some might not give him credit for these sentiments. It is clear that in the case of the hostile Judaizers, this was so; we have, however, no particular ground for looking for these in Rome; the habitual feeling of the apostle exerted an involuntary influence upon his immediately present ideas; and he had the less inducement to repress it, inasmuch as he must needs have expected to meet the resistance of these his opponents also in Rome.

(Tholuck is certainly right in not allowing the words ἐν Χριστῷ, ἐν πνεύματι ἁγίῳ, *in Christ, in the Holy Ghost*, to amount to forms of swearing; after these words, we ought rather to understand ὢν; but he overlooks the fact that still virtual swearing lies in the vehement protestations, which are so heightened by the words ἐν Χριστῷ that they come near in meaning to an oath. There is no ground for

Griesbach's proposal to inclose the words *συμμαρτυρούσης μοι τῆς συνειδήσεώς μου* in a parenthesis. Lachmann rightly connects them with those following.—Ver. 2. 'Οδύνη is the stronger expression, sorrow, grief of soul.)

Ver. 3.—To shew how great his grief is, the apostle exclaims, *ἠύχόμην αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*, *I could wish*, etc. The whole passage loses its meaning and its deep earnestness, if we suppose that Paul was really aware that every single individual of the Jewish nation, all mankind indeed, would in the end be blessed. These words, therefore, indirectly contain a strong proof of his conviction, that there is a state of eternal damnation; as he expressly declares, 2 Thess. i. 8, 9, that those who obey not the Gospel shall suffer punishment, even everlasting destruction from the presence of the Lord. (See John iii. 36.) The words have no meaning unless we understand him to wish to be banished from Christ and so miserable for ever, in place of his brethren (*ὑπὲρ* = *ἀντί*, not merely for their advantage, comp. Comment. Rom. v. 8, 12, etc.) This wish, it is true, is an impossible one, since neither does love admit of happiness (rather where true love is there must needs unhappiness), nor can one brother suffer in place of another (Ps. xlix. 8); Christ alone is able to do that, because he is the representative of all.\* But the love of Christ which had been shed abroad in the heart of Paul, made him also cry, as the same spirit of Christ had already bid Moses say; “forgive them their sins, if not, then blot me out of thy book” (Ex. xxxii. 32, 33), in which place, also, the sense of the whole passage ought, certainly, not to be completed by the words, “for a certain time,” but “forever.” The words may thus be taken for an intercession of Paul with Christ, † who was able to do what he was only able to wish, and

\* To maintain the objective possibility of any one giving his soul to be anathema for another, leads by direct consequence to Gichtel's doctrine of the Melchizedekian priesthood, according to which, the Christ within us is able to suffer for sins, in the same manner in which Jesus himself suffered. But this doctrine evidently contradicts the all-sufficiency of the merits of Christ, who, by his once offering of himself, hath perfected all them that are sanctified (Heb. x. 14). No doubt Christ pours his love into the hearts of the faithful, and they willingly undergo whatever portion of temporal suffering the sin which is in man brings with it for them; but the undertaking of the burden of sin for another upon one's self, together with its eternal consequences, is a thing not to be conceived by any man except in the person of Jesus alone. The partizans of the so called pure love, as Fénelon and Madame Guion, often quote these words: meanwhile, if the doctrine of pure love mean any more than that man ought not to love God on account of his gifts alone, it certainly cannot lay claim to any countenance in Scripture. In the rest, the words of Bengel are worth considering: “de mensurâ amoris in Mose et Paulo non facile est existimare; non capit hoc anima non valde provecta.” Such passages as Eph. iii. 13; Col. i. 24; 1 Thess. iii. 10, which are apparently related to the present, require another interpretation, as will appear when we come to explain them. [Gichtel, mentioned at the beginning of this note, was a German enthusiast, born 1638, died 1710.]

† Similar sentiments are of frequent occurrence in the mystics, both of former and of

what, in the form of a wish, he utters of and for himself. Meyer's view will not hold (v. Pelt's theol. Mitarb. Pt. 3, p. 71), which regards the imperfect tense as intended to indicate the merely momentary rise of this wish. The imperfect here, as Winer has already rightly remarked (Gr., §41. 2.) has no narrative force, but stands, as often, for the conjunctive, "I could wish."

(*Ἀνάθεμα* was originally the same with *ἀνάθημα*, but in more recent times, and in the New Testament also [Luke xxi. 5], the latter form was used for what was consecrated, devoted to the gods, while *ἀνάθεμα* came to signify anything devoted to the gods in an evil sense, or accursed, like *sacer*. It corresponds with *κάθαγμα*, *περίψημα*, *περικάθαγμα* [1 Cor. iv. 13], that is, a victim for a community, a man upon whom, in the case of a pestilence or other national calamity, the guilt of the community, which is supposed to be the cause of the visitation, is laid as upon a victim. This meaning would be applicable here by reading *ὑπό*, which is supported by D.E.G.; but *ἀπό*, which, upon critical grounds, merits the preference, does not admit the application of this figure of speech. On this account, it is more to the purpose to compare the Hebrew כְּהַרְגוּ, by which we obtain the notion of extrusion, exclusion, banishment. We need not mention that the ban here spoken of is not to be understood, as an outward exclusion from the communion of the church, or of merely physical death; the depth of the thought points to a spiritual and eternal exclusion from the communion and life of Christ, in which alone Paul had found happiness [viii. 33, etc.] We may supply here *εἰ δυνατόν*, which occurs in a similarly hyperbolical passage of Gal. iv. 15.)\*

modern times, which are to be viewed as the offspring of their overflowing love. So Angelus Silesius, in his "Cherubonical Pilgrim," No. 28, says:

Kein Tod ist seliger als in dem Herrn sterben,  
Und um das ew'ge Gut mit Leib und Seel' verderben.

"No death is more blessed than to die in the Lord,  
And for the eternal good with body and soul to perish."

\* This interpretation I cannot but deem subject to great difficulties. 1. No explanation can do away with the extreme harshness of the thought that Paul wishes himself *accursed from Christ* for his brethren. 2. This construction leaves the first verse to terminate in a very abrupt manner. 3. The Imperf. *ἠύχόμην* without *ἄν* may indeed be rendered "could wish," if the exigencies of the verse require it. But such is not its primary use, and the burden of proof lies on those who claim it in a particular case. 4. The *αὐτός ἐγώ* should, according to this construction, belong to *εἶναι*, "I could wish *myself* to be," which is impossible. *Αὐτός* alone might be so constructed, but *αὐτός ἐγώ* by fixed Greek usage, can belong only to *ἠύχόμην*, "I myself was wishing," etc. Would it not be better therefore (with a few interpreters) to divide and render thus: "Great grief and unceasing anguish in my heart (for I myself [once] prayed to be separated from Christ), for my brethren," etc. This relieves the passage of all that is offensive, makes a natural termination of the first verse, and converts the offensive clause into a statement of an added reason for his distress, viz., that he himself once like them prayed for separation from Christ. The use of *ἀνάθεμα* may be suggested by his present Christian feeling; he prayed for that separation which he now feels to be *ἀνάθεμα*.—[K.]

Ver. 4.—To set the depth of the fall of Israel in the plainest light, Paul brings forward all their prerogatives, the exercise of which, nevertheless, was bound up with their obedience (Deut. xxviii.), and which are kept in reserve by God for the people, until the stipulated condition, the obedience of faith, should have been realised in them, just as a throne is withholden from a kingly race overthrown by their own culpability (xi. 26). In front of all their privileges he places the sacred name Ἰσραηλῖται, by which the theocratic people were to be characterized as wrestlers with God (2 Cor. xi. 22; Phil. iii. 5). But in the days of Christ they were no longer victorious in the struggle, as was Jacob of old (Gen. xxxii. 29); on the contrary, they fell. The adoption (*υιοθεσία*) belonged to the nation as the type of the true Israel of the New Testament; for, considered in itself, Israel was yet in bondage (viii. 14), yet the people is already called in hope the first-born son of God. (Ex. iv. 22; Jer. ii. 3.) The glory (*δόξα*) here cannot well be applied to the general glory of Israel, since that could not, properly speaking, be mentioned among its special privileges, nor is the supposition of an Hendiadys more tenable, since the object of the apostle evidently is to enumerate, one by one, the greater prerogatives of Israel, and on this account *καί* is constantly repeated. The best way, undoubtedly, is, to compare it with *בְּבוֹד* (see John i. 1), and to understand the pillar of cloud and fire which, as the symbol of the presence of God, led the people through the wilderness. In distinguishing the *διαθήκαι*, *covenants*, from the *νομοθεσία*, *giving of the law*, we must remember the covenants of God with the patriarchs Abraham and Jacob. The *λατρεία*, *service*, specifies the *νομοθεσία* with reference to the several theocratic institutions of the temple worship. Under *ἐπαγγελίαι*, *promises*, are included all the prophecies, especially the Messianic ones. *Πατέρες*, *fathers*, denote especially the patriarchs, the first ancestors of the race, of whose possession the Israelites were so proud, and by whose blessings they were blessed. The reading *ἐξ ὧν* would restrict what follows to *πατέρες* alone; *καὶ ἐξ ὧν* reckons the natural descent of Christ among the privileges of the nation. Critical authorities are decisive for *καί*, only F.G. omit it, as also the following *τό*.

Ver. 5.—In the treatment of this famous doxology, interpreters have differed, down to the most recent time, according to their doctrinal view of the person of Christ. All those who have maintained the Divinity of Christ, have understood this passage also of him; all those who have denied it refer it to the Father. Glückler alone is in favour of referring it to God, though, so far from denying the Divine dignity of Christ, he expressly acknowledges it. This impartiality is laudable in itself, and it must be admitted that the important doctrine of the Divine natura

of Christ cannot suffer from the loss of a single text ; and, moreover, Christian antiquity made but little use of this passage as a proof, properly so called, from an apprehension that too much might be proved thereby, namely, the Sabellian confusion of the persons.\* I should, on that account, determine without hesitation, in favour of Glöckler's view, if his reasons were more solid than they are. For he takes the words from  $\delta \omega\nu$  to  $\acute{\alpha}\mu\eta\nu$  together, and considers the first half, with  $\acute{\epsilon}\sigma\tau\iota$  or  $\acute{\epsilon}\sigma\tau\omega$  understood, as the subject, and the latter half as the predicate.† The words are thus intended to fit into the context in such a way, that Paul praises God for the many tokens of his grace exhibited to the Jews ; but as the apostle had just been afflicted by the thought that all these favours had been forfeited by the people of Israel, Glöckler supposes that these words are only to be viewed as a transient smile called up on the countenance of one in sorrow, by the remembrance of the happy moments of his life. But this is obviously a forced construction, and it is much more simple to regard Paul as intending to place the human nature of Christ in contraposition to his Divine nature. The observation that, by referring it to Christ, the sentence falls into two parts, an apposition, that is, and a doxology, whereas this is not the case if it be referred to God, is utterly without significance. Thus but two objections of any moment remain, first, that  $\acute{\epsilon}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma$  does not occur in application to Christ (comp. Luke i. 28 ; Mark xiv. 61 ; 2 Cor. xi. 31 ; Rom. i. 25 ; Eph. i. 3 ; 1 Pet. i. 3), but to God alone ;‡ and, secondly, that  $\delta \acute{\epsilon}\pi\iota \pi\acute{\alpha}\nu\tau\omega\nu \Theta\epsilon\acute{o}\varsigma$ , *who is God over all*, can be predicated only of the Father. To the former of these remarks no weight is to be attributed, since it is only so far true, that  $\acute{\epsilon}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma$  cannot be applied to mere man, or any creature whatever, but in as far as Christ is God from God, so far does this Divine predicate also belong to him, as much as any of the remaining ones, and it must hence be looked upon as a matter of mere accident that it has not been assigned to him in several places. The second observation, on the other hand, is not without its weight, and it is, upon the whole, the only one which can perplex the expositor in his treatment of this doxology. For not only does the expression  $\acute{\epsilon}\pi\iota \pi\acute{\alpha}\nu\tau\omega\nu \Theta\epsilon\acute{o}\varsigma$ , *God over all*, not occur with respect to Christ (if that were all, the argument would have no force,

\* Compare Reiche's Comm. vol. ii., p. 268, note.

† *I. e.*, "Let God, who is over all, be blessed forever."

‡ In Matth. xxi. 9, Luke xix. 38,  $\acute{\epsilon}\lambda\omicron\gamma\eta\mu\acute{\epsilon}\nu\omicron\varsigma$  is certainly applied to Christ, but it occurs in a quotation from the Old Testament. But if we remember that, with the exception of 2 Tim. iv. 18, the New Testament in general contains no formal doxologies to Christ (see, however, Rom. xvi. 27 ; Rev. v. 12, vii. 10), the want of places in which the term  $\acute{\epsilon}\lambda\omicron\gamma\eta\tau\acute{o}\varsigma$  is applied to Christ, is very simply accounted for. But after such passages as John v. 23, the almost total absence of formal doxologies to Christ can only be accidental. (The doxology in 2 Peter iii. 18, cannot well be brought to bear, as the genuineness of this epistle has been called in question.)

since there is no need that all his names should repeatedly occur), but it would seem that it could not be assigned to him. For, notwithstanding the Son's essential equality with the Father, the latter remains ever the Unbegotten, and so God over all, and the former the Begotten One. If, then, this name could not, without violence, be reconciled with the scriptural doctrine regarding the Son of God, the reference of the doxology to Christ must be abandoned, although everything else is in its favour, since critical authorities in favour of the omission of Θεός are unimportant to the last degree, being no more than a few citations of the Fathers; and the inversion of the words (Θεός ἐπὶ πάντων) does not at all affect the sense. It must, however, be acknowledged upon a nearer survey of the words Θεός ἐπὶ πάντων, that we cannot take πάντων as the masculine with perhaps ἀνθρώπων or even Θεῶν, understood (as in the sense, Lord of all lords, God of all gods, Deut. x. 17), since there is here no reference to the Gentiles; it can only be taken as neuter, so that our passage becomes parallel to Rom. x. 12, and Acts x. 36, where it is said, οὗτός ἐστι πάντων κύριος, *he is Lord of all*. And if we further consider that in John i. 1, etc., the name Θεός is applied to the Logos, and, at the same time, the universe is represented as dependent upon him, it is difficult to see why the Son should not be called "God over all." The expression would be an improper one only in case the Father were conceived as included among the "all," but it is self-evident that this is not the case, as Paul says, 1 Cor. xv. 27: ὅταν δὲ εἴπῃ, ὅτι πάντα ὑποτέτακται, δῆλον, ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα, *but when he saith that all things, etc.* I therefore understand the passage in the usual manner with Tholuck, Rückert,\* and other recent expositors, as relating to Christ. Among the various punctuations on record since Erasmus, the one otherwise most plausible is that which refers the words ὁ ὢν ἐπὶ πάντων to Christ alone, and takes the last words as a doxology to the Father. But in that case the doxology stands without any connexion, and ἐπὶ πάντων has no regular position: this, therefore, can satisfy only those who have an insuperable objection to apply the name ἐπὶ πάντων Θεός to Christ. (The conjecture of ὦν instead of ὢν, is indeed sagacious, but destitute of critical authority from manuscripts.)

Vers. 6-9.—After this introduction, the apostle proceeds to the argumentation itself. In the first place, he shews how the fall of the Israelites from their vocation does not make void the word of

\* The last-mentioned scholar's remark, that εὐλογητός, when applied to God, must, according to the idiom of the Old and New Testament, always precede the noun, is of no weight. Köllner rightly observes, that the position of words is altogether not a mechanical thing, but determined, in each particular conjuncture, by the connexion, and by the purpose of the speaker.

God, and the promises contained in it, since, under the descendants of Abraham, to whom these were to be referred from the beginning, were to be understood, not his fleshly but only his spiritual progeny. He might even have said that the Word of God had been established by the fall of Israel, since he shews by the citations from the Old Testament, ix. 24, etc., that the fall itself had already been predicted in it. Paul founds the idea of a spiritual Israel, which he had already broached, Rom. ii. 28, 29, upon that passage in Gen. xxi. 11, where Isaac is denoted as the seed to whom the promise belonged, and upon Gen. xviii. 10, 14, which contains the words of the promise itself. Isaac is represented as the antithesis to Ishmael, who was born indeed before the former, and yet was not the heir; stress must not be laid upon merely natural descent, but rather upon the spiritual affinity with the faith with which Abraham lived. (Compare the detailed treatment of this antithesis between Isaac and Ishmael, Gal. iv. 22; Heb. xi. 1, 9.) The primary object of this demonstration is indeed only to shew that the Word of God remained unshaken, but this would not make the notion that the apostle had no positive intention of exhibiting Isaac as the figure of the faithful, and thus of the blessed, and Ishmael as the type of the unbelievers, and thus of the lost, at all the less certainly false. It is true, Paul does not here express the idea, but it slumbers in the depths of his soul, as appears from Gal. iv. 22, and as becomes evident by the subsequent discussion in this chapter. Only we must not conclude that because Paul represents Ishmael as the typical representation of unbelievers, that is, of the non-elected portion of mankind, he therefore viewed Ishmael himself and all his descendants as actually condemned; since we ought, on the contrary, to maintain for Ishmael and all the Ishmaelites the power to cease in the apostle's view to be that which they are, and thus pass over into spiritual sonship, just as we must assume for Israel the power of excluding themselves from the spiritual family. Paul is not here intending to offer any decision upon the secrets of the Divine judgment, as to whether Ishmael in person should be eventually blessed or not, but represents his spiritual position as it occurs in Scripture, as symbolical.\*

(The phrase *οὐκ οἶον ὅτι* in ver. 6, is elliptical, for *οὐ τοῖον ἐστίν, οἶον ἐστίν ὅτι*, meaning: but still I do not mean to say, or it does not, however, follow from that. [Comp. Winer's Gr. §64. 6.] Lo-beck on Phrynichus, p. 427, adduces similar forms of speech from

\* As the meek Isaac, who gave his life for a willing sacrifice, is the symbol of the gospel in its peculiarity, so Ishmael, the wild man, whose hand is against every man (Gen. xvi. 12), symbolizes the peculiarity of Islam, which was born of the people descended from him. For, as the seed already contains the character of the plant which is to be developed from it, so in the ancestors of nations are found those peculiarities which characterise their descendants.

ancient writers, but a precisely parallel idiom is nowhere found. A similar use of ὡς ὅτι occurs in 2 Cor. xi. 21 ; 2 Thess. ii. 2.—Λόγος Θεοῦ refers to the whole of the Old Testament, which would be altogether shaken by the annihilation of so very important a portion as the prophecies.—Ἐκπίπτειν answers to לָפַח, the opposite to μένειν, to fall away, to lose power or significance ; here in reference to the fulfilment, to remain unfulfilled.—“Israel” denotes not the person of the patriarch, but the nation, with reference, however, first to their physical existence, and secondarily to their spiritual character. No one can possess the latter who wants the natural descent, and *vice versa*.—Ver. 7. In like manner σπέρμα = זָרַע is first the physical offspring, and then the spiritual ; the former are the τέκνα τῆς σαρκός, the latter the τέκνα τοῦ πνεύματος or Θεοῦ. The same distinction between σπέρμα and τέκνα occurs in John viii. 37, 39.—Καλεῖσθαι here, as frequently in the Old Testament [see Comm. on Luke i. 32], has the signification of being, with the secondary idea of being recognized as such ; it is by no means = ἐκλέγειν, as Tholuck proposes.—The quotation, ver. 9, is the substance of Gen. xviii. 10 and 14, given freely from memory.—The word ἐλεύσομαι refers, as it were, to God’s foresight of the accomplished fulfilment.—On the phrase κατὰ τὸν καιρὸν τοῦτον = הַיָּמָה הַזֶּה, compare Fritzsche’s letter, p. 15. In the Septuagint, instead of the usual form, we find εἰς τ. κ. τ. together with εἰς ὥρας, and I agree with Reiche in thinking it probable that originally this last phrase alone stood in the text of the LXX., and the phrase κατὰ τ. κ. τ. was first introduced into it from Rom. ix. 9. The expression signifies “this time year,” the year being taken as a thing which perishes and again produces itself.)

Vers. 10-13.—But the history of the holy patriarchs furnishes, in the relation of Esau to Jacob, a still more decisive proof of the principle that the blessing does not depend upon fleshly descent. For Ishmael was the son of a bondmaid, which makes it more easily conceivable that the child of the lawful wife should be preferred to him ; but Jacob and Esau were both sons of a free woman, nay, they were even twins, and yet as soon even as they were born, and without regard to any act of theirs whatever, their respective positions were assigned, by the predestination of God, according to the passages in Gen. xxv. 22 ; Mal. i. 3. Here again, then, Jacob corresponds with Isaac, and Esau with Ishmael. Every attempt, however well-intended, to mitigate the harshness of the idea, and to avoid viewing Esau as the representative of the reprobate, must be repelled, as contrary to the intention of Paul, especially as Esau is presented as such elsewhere in the Scripture. (Heb. xii. 17.) The apostle here already adopts into his argument the leading idea which he follows out in the 14th and succeeding verses, namely, that God summons forth evil creatures as well as good in the pro-

gress of the world's history (not certainly as evil, but as evil beings in this or that definite shape), and therefore these last do not avail to defeat his purpose and system of governing the world, as made known by the prophecies.

(The construction of ver. 10 is elliptical, not inconsecutive ; as Rebecca is named, the most natural word to supply is Sarah, meaning, "not only Sarah shews this, but also Rebecca." The other suggested modes of completing it, are forced.—Κοίτη, bed, an euphemism for cohabitation, whence κ. ἔχειν is said of the woman who conceives from cohabitation with any one, κ. διδόναι of the man.—Ver. 11. Πράσσειν ἀγαθόν points evidently to Jacob, κακόν to Esau, so that the meaning is, that although they had neither done good nor evil, yet God spoke of them as if they had. It is doing violence to the meaning to refer the πρόθεσις κατ' ἐκλογήν, *purpose according to election*, which did not depend upon the works that were not in existence, but rested upon the holy will [μένειν = ἵστασθαι, remain unalterably fixed], alone of him who called whom he would [viz., Jacob only, and not Esau], with Beck, simply to the right of primogeniture, or with Tholuck to the occupation of the theocratical land. For in Paul's view, Esau's possession of the primogeniture and the theocracy involved his election to eternal life ; as therefore he proves in Gal. iv., that Ishmael was to be rejected, so in his view Esau is also the rejected son, and the type of all the rejected in general.—Ver. 12. The thought is not materially affected by understanding, with Tholuck, the terms μείζων and ἐλάσσων of the nations which sprung from Jacob and Esau, since, according to the view of Paul and the Scriptures, these latter participate in the character of their fathers, not indeed in every individual, but in the great mass. But δουλεύειν need not be understood of political servitude ; it must be referred to spiritual dependance into which Esau was brought by throwing away his birthright, while the stream of grace turned away to Isaac.—Ver. 13. All the assurances that μισεῖν here does not mean to hate, but only to love less, to bestow a less advantage, cannot satisfy the conscientious expositor, since he cannot overlook the fact that Paul has purposely selected a very strong and repulsive expression from the passage of Scripture in question. Nor does it make against this, that in the passage of Malachi the immediate question is of outward circumstances, since these also are to be viewed as expressions of the wrath of God.)

Ver. 14.—It is only this severe mode of interpretation that gives meaning to the question, μή ἀδικία παρὰ τῷ θεῷ ; *is there unrighteousness with God?* and pertinence to the thrilling answer in ver. 15. The softening constructions of the passage from ver. 6–13, afford no occasion for such thoughts at all ; and, therefore, we can in no way evade the more stringent interpretation. But we must

not forget at the same time, the principle, *Scriptura Scripturæ interpretes*, and therefore many to whom the observations already made (ch. ix. 1), have clearly shewn that God does no injustice when he hates the wicked, because God is not the cause of his being wicked, but only of his wickedness coming into manifestation in such a form as is most salutary both for himself and for the universe, might demand how are those other passages in which the universality of grace is asserted, to be reconciled with this doctrine of the *purpose according to election*. We have already given this a brief consideration in ix. 1, in treating of the twofold manner in which the subject is represented in Scripture, which attributes the whole process in the work of renewal at one time to God, and at another to man; nevertheless this doctrine forces itself so strongly upon us in every verse of the following passage, that it stands in need of a fresh consideration. The Scripture declares in the most explicit words, that God wills that all mankind should be saved, and come to the knowledge of the truth. (Ezek. xxxiii. 11; 1 Tim. ii. 4; Tit. ii. 11; 2 Pet. iii. 9.) This universality of grace would seem, however, to be done away by the *πρόθεσις κατ' ἐκλογήν*. But, evidently, this could be the case only were we to attribute man's agency in resisting grace also to God, in the way in which this is done by the rigid doctrine of predestination; for in that event God would call those who were not elected as it were in mockery, only to put men all the sooner and more surely to confusion; a representation which can only be described as one of the most remarkable aberrations which the human mind has ever disclosed. Whereas, if we will only leave the power of striving against grace, and, in short, all that is evil to man, as his own melancholy property, the two modes of expression are easily reconciled with one another in the following method. God's all comprehending love excludes no man from salvation; whoever is excluded is himself the author of his own exclusion. But, on the other hand, God compels no man to be saved, and knows, in virtue of his omniscience, who it is who will exclude himself, even, as in virtue of his omnipotence he is the author of every *form* of sinful development. In reference, therefore, to this latter consideration, God's will is styled a *purpose according to election* (*πρόθεσις κατ' ἐκλογήν*), in reference to the former, God's grace is universal. Though, therefore, in virtue of his attributes of omniscience and omnipotence, God assuredly both foreknows who they are that will resist his grace, and causes them to appear in definite forms in history, he knows them only as persons who, *by abuse of their own free will, have become evil and continued so*; thus should there exist beings possessing the possibility of resisting God, the relation of God to those in whose case this possibility was realized, can be represented no otherwise than as the Bible exhibits it.

Vers. 15, 16.—Paul does not meet the question with a direct answer, he only replies by quoting God's words in Exodus xxxiii. 19. The question indeed involves a self-contradiction, and could only have been hazarded by human blindness or temerity ; accordingly, at ver. 20, it meets with its merited rebuke. God's will is the eternal rule of right (Deut. xxxii. 4). How then can unrighteousness be in him ; there is no abstract right to which God is as it were subordinate, but his free and holy will alone is for the creature the rule of right. The circumstance, however, that in the passage here quoted, the mercy of God alone is spoken of, is but an apparent relieving of the difficulty, since, according to the intention of Paul, we must also add, "and whom he will he hardeneth" (ver. 18). The words harmonize with the context only when taken in the following sense : God's will is absolute, he does what he will, and there is no one who may call him to account, and say, "What doest thou?"\* It is self-evident that in God the will cannot be an arbitrary one, but must ever work in union with love and wisdom ; but since man is not able to comprehend the ways of God, his duty is humbly to submit himself to his will.

(Ver. 15.—No distinction need be sought between *ἐλεεῖν* and *οἰκτερεῖν* *חַנּוּן* and *רַחֲמִים* ; both are used only in opposition to the idea of merit, *ἐξ ἔργων*, ver. 11. But they certainly refer to the election to salvation, not, as Tholuck thinks, to the exhibition of any extraordinary proofs of love. The immediate original context of the passage gives us here no clue ; Paul treats this as well as the following from a more extended point of view, and we must therefore follow him to his point of observation.—Ver. 16. *θέλειν* and the stronger *τρέχειν*, which need not be exclusively applied to running in the race-course, signify here the positive activity of man, which has no existence in relation to God. Every, even the least portion of good in man, is from God alone.† It is not, however, here asserted that man is not able to exert a negative power of resisting God. Accordingly, the Scripture continually urges upon him, *ye would not, ye have been unfaithful, disobedient* ; but, on the other hand, it says : it is *God* who hath wrought in you alike the will, and the faith, and the obedience.)

Ver. 17.—Although in ver. 15 the question was only of the gracious operation of God, the example in the present verse is taken from an instance of a directly opposite character, which clearly

\* It stands to reason that the notion that Paul intends in this place to oppose the Pharisaic doctrine concerning fate, as Heumann especially, following Origen and Chrysostom, has construed it, is utterly untenable.

† Glöckler's view of this passage is wholly erroneous. He translates it : "it depends not upon man's willing and running, that is, it is not according and subservient to human willing and running, but yet not *contrary* thereto." Paul is treating of the *causality* of the spiritual life, and this must be denied to man, and awarded to God alone.

shews that Paul intends this notion to be supplied in the former verse also. In the passage Exod. ix. 15, 16, the Scripture expresses itself in such a manner with regard to Pharaoh and his opposition to Moses, the messenger of God, that God would seem to be himself the *author* of this sinful phenomenon.\* Every attempt to explain away the force of these thoughts is altogether contrary to exegetical principles. According to the manifest drift of Paul, the conceptions denoted by *ἐξήγειρα*, *raised up*, and *ὅπως ἐνδείξωμαι*, *that I may show*, are not to be taken in a diluted sense, but in the full power of their import. It by no means follows from this high view of the subject, that Paul intends to say that God has made Pharaoh evil by any positive operation, but he only means that God permitted that evil person, who of his own free will resisted all those workings of grace which were communicated in rich measure, even to him, to come into manifestation at that time, and under these circumstances, in such a form that the very evil that was in him should even serve for the furtherance of the kingdom of The Good and the glory of God.† Even so, Paul means to say, must the apostacy of Israel also glorify the name of God, for it too has been brought into manifestation by God in this very form.

(Paul has intentionally sharpened the language of the LXX., who had expressed the thought in milder terms. He renders *הִשְׁחָדָהוּ* by *ἐξήγειρα*, whereas the LXX. have *ἐνεκεν τούτου διετηρήθης*, which conveys the idea that Pharaoh had made himself evil. But

\* Glöckler understands *ἐξεγείρειν* of the elevation of Pharaoh to the throne, and maintains that *ἐνδείξωμαι* should be taken in a passive sense, "in order that I might be manifested as to my power." The first proposition is altogether untenable, and needs no refutation, and the second does not mitigate the thought, as Glöckler seems to think, it does. Moreover, there is a decided predominance of the middle form in the New Testament idiom, and there is no ground whatever to depart from it here.

† It is horrible to say, with Gomarus and other Supralapsarians, that when God will condemn a man, he first creates sin in him, in order that after he has been plunged into sin, he may be justly damned. But, in the apostle's view, the rousing of the evil themselves, is an act of the love of God, not only for the members of the kingdom of God and the pious, but even for the wicked. For the evil is in man without having been created by God: when, therefore, he causes what is lying concealed to come to sight in the concrete manifestation, it is the most powerful means to bring the wicked into a sense of their condition, and, if possible, effect their conversion. (See Comm. xi. 8.) If, however, any one should rejoin; before men this may be true, because they may always hope that the wicked may be converted, but not before God, who, by virtue of his omniscience, knows who they are who will not be converted, for in such persons as should not be converted, their guilt would be even aggravated by every attempt to convert them; the answer must be, that it certainly is the very curse of the evil that they turn even what is good to their own injury, but that God when he willed the possibility of sin, thereby established also the possibility of persevering in sin, and of abusing his grace. There only remains the matter of fact, which furnishes the ultimate problem, viz., "How came God to create a being with power to withstand him, the Almighty One?" And here nothing is left for man but to be silent, and say: "it is God's doing, whatever God does is well done."

Paul's translation entirely corresponds with the original text. The interpretation, "permit to stand," "permit to continue," for which Tholuck decides, is no doubt admissible in itself, but in the first place it is not the primary force of the Hiphil of  $\text{תָּעַן}$ , and next, it is contrary to the sense and intention of the writer, as the following verses clearly shew, and Reiche, Köllner, and Glöckler rightly acknowledge. "Ὅπως must be taken strictly *τελικῶς*; in order that Pharaoh might become a monument of the penal justice of God, God provided that the evil actually existing in him should be manifested in this definite form. The last words of the quotation, which in no way affect the main idea, agree with the LXX., only they have *ἰσχύν* instead of *δύναμιν*. Paul therefore substituted *ἐξήγειρα* with express design, as his argument required, a circumstance which puts all mitigation of the thought out of the question.)

Ver. 18.—In consequence of the preceding quotation, the apostle now, according to his bold method of pursuing an idea to the very limits of the truth contained in it, plainly discloses the previously suppressed antithesis; for he says, God also hardeneth whom he will. Here, also, the will of God is obviously not to be understood of mere arbitrariness, which cannot in any way be imagined in God, but of his will, as directed by wisdom and love. But it is objected that the notion of *σκληρύνειν* (equivalent to which is *πωρόω* from *πῶρος*, *callo obducere*, *obdurare*, Rom. xi. 8; John xii. 40), appears in itself inapplicable to God; certainly the usual form is *σκληρύνεσθαι* or *σκληρύνειν ἑαυτόν* (see Acts xix. 9; Heb. iii. 8, 13, 15, iv. 7. Occasionally also in the Old Testament and the Apocrypha. Ex. vii. 22, viii. 19; Ps. xcvi. 8; Sirach xxx. 11.) But here the hardening, as in Rom. xi. 8, is referred to the will of God. In the Old Testament, on the other hand,  $\text{קָטַף}$ ,  $\text{פָּקַדָה}$  (2 Sam. xvi. 10; 1 Kings xxii. 22; Is. lxiii. 17; Deut. ii. 30; Ps. cv. 25), are more frequently found, denoting the positive agency of God toward the wicked. The notion of its standing, as Ernesti and Schleusner prefer (like *μισεῖν* in ver. 13) merely = *οὐκ ἐλεεῖν*, is evidently inadequate. They appeal to Job xxxix. 16, where it is said of the stork, *ἀποσκληρύνει, τὰ τέκνα ἑαυτῆς*, i. e., she neglects her young. But it is an equally hard thought to say that God neglects one of his creatures. On the other hand, it is not incorrect to explain it of the Divine prescience in the case of evil, provided this be not extended also to good, so as to make the sense, that God will have mercy upon those of whom he foresees that they will, of their own accord, determine themselves to good, and he hardens those of whom he has foreseen the contrary. For the very determination of himself to do good, in the good man, is God's work, but the resisting of good in the evil is no work of God. Still, this appeal to the prescience of God, even though it be not incorrect in the case of evil, creates more

difficulty than it clears up, in that it makes the Divine will appear dependent upon the will of man ; whereas, the express object of the apostle, in this place, is to set in clear light the absoluteness of the will of God. The best method, therefore, will be to consider more attentively what is implied in the notion of *hardening*. In the first place this hardening is not the beginning of an evil state ; it rather presupposes this as already begun. Accordingly, Paul does not say that God awakens the beginnings of evil in men. He considers these motions as already in being, first, as a consequence of original sin, and then of man's own unfaithfulness, which does not suppress the already existing sinfulness, but gives it sway. Again, this hardening is not an aggravation of sin, but, so far as it is partial, it is rather a method of checking its aggravation. It is essentially the withdrawal of the susceptibility to the influences of grace ; God renders man, under certain circumstances, incapable of receiving grace, in order to mitigate his guilt ; for if the man had the eyes of his spirit open, were he aware what was offered to him, and yet resisted, he were a far greater subject of punishment than, without this capability, he could be. Thus one might say of the contemporaries of Noah, that God had hardened, had indurated them so that they obeyed not the preaching of Noah (2 Pet. ii. 5), and yet, by reason of this very obduracy, they were not rejected forever (1 Pet. iii. 18). Finally, total induration is a manifestation of the simple punitive justice of God, when the sin of man has reached that degree of intensity in which it constitutes that which is called the sin against the Holy Ghost. If this be the import of Paul's conception, no objection can be made, on any score, to the proposition, "whom he will, he hardeneth." The Divine will, tempered by wisdom and love, applies this hardening, be it a partial or a total one, only in those cases, and in that degree in which his holiness requires that it should be applied. God neither makes the hardened person evil, nor the evil more evil than they are ; all he does is to cause the evil that is already in him, and must at any rate accomplish its development, to come in such a way, and no other, into outward manifestation ; this, however, he does, as Calvin says, not merely *permittendo*, but also *intus et extra operando*.

Vers. 19-21.—The apostle now lets\* the unwise inquirer

\* The whole tone in which Paul here exhibits the remonstrances of the Jews, is characterised by a kind of familiarity which we often find, in the Old Testament, in all its simple dignity, and especially in Job, where, towards the close of the book, God himself acknowledges the truth that it contains. When, however, nobility of sentiment is lost, this familiarity then assumes the form of rashness, and, therefore, this defect also belongs to the darker side of the Jewish character, in the days of its degeneracy. The consciousness of the Divine election, which, in an objective view, was a well-founded one, instead of producing an humble adoration under such unmerited favour, imparted to many individuals among the Jews an unblushing temerity, a vaunting of their own

of ver. 14, come forward anew to find in this agency of God even in the forms of evil an excuse for himself. Paul abashes this arrogance with an appeal to the *absolute character of God*, to whose ways the creature must render an unconditioned submission, even where it is not able to comprehend them. The similitude which he introduces of a potter, and his relation to the clay which he fashions, exhibits this dependency in the most striking manner. Nothing, however, but the same want of sense which suggested that question, could understand him as intending by the comparison to represent God as resembling, *in all respects*, a human artizan. The difference between the two, which the apostle nowise intends to deny here, but which he has no inducement to bring especially forward on this occasion, is this: man maketh what he will of his own weak and often unholy and loveless will, whereas God createth, with his almighty will, but which is yet ever holy, ever full of love. In consequence of this, God can certainly form beings with different endowments, and impart to one more, and to another less of these endowments, and, consequently, determine their several vocations to a greater or inferior agency, but he cannot make one evil and another good, because his holy will is unable, in any case, to produce evil. But here the question arises, whether the vessels for honour and for dishonour (*σκεῶς εἰς τιμὴν, ἀτιμίαν*) in the present passage, do not exactly denote these different grades of vocation which God dispenses of his own free determination, without their having any relation to morality or a life of faith, and therefore to the bliss dependent upon them? In the first place, the comparison might be employed to shew that no potter ever makes entirely unserviceable vessels, but only such as are destined for some more or less honourable use. Next, this view is apparently favoured by the circumstance, that, in the following verse, the vessels of mercy and of wrath (*σκεύη ἐλέους* and *ὀργῆς*\*) might be so discriminated from the vessels of honour and dishonour, that the vessels of honour should not necessarily be vessels of mercy, nor the vessels of dishonour vessels of wrath, but only so that, according to the good or bad use of their free will, the Jews, who were the vessels of honour, might become vessels of wrath, and the heathen, the vessels of dishonour, might become vessels of mercy. And this would contain this admonition for the Jews: do not imagine that you, vessels of honour, must necessarily be and continue vessels of mercy; you may become vessels of wrath, righteousness even in the sight of God, the like of which was never found in any other nation. Paul's present object is to abash this tendency, and hence the form which his argument assumes, which, however, is not carried to a vicious extreme, but observes the limits of the truth.

\* The expression *σκεύη ὀργῆς* seems to be formed after the Hebrew *כֵּלֵי זַעַם* (Is. xiii 5), although its signification in the passage from the Old Testament varies a little from that in which Paul employs it.

and the heathen, who are vessels of dishonour, may become vessels of mercy ! This, no doubt, yields a very beautiful meaning, and we must unhesitatingly admit that Paul might have followed out this thought ; but his line of argument, upon the whole, does not authorise the notion that this was what he really meant to utter here, or why should he have come so suddenly upon the inquiry into the various dispensation of gifts ? The words from ver. 19 onward refer, I admit, to the thought in ver. 18, but in this verse *ἐλεεῖν* and *σκληρύνειν*, refer to moral conditions alone, not to gifts of grace, and verses 24-29 also point to the same. There is not a word to indicate any difference between the vessels of honour and dishonour, and the vessels of mercy and wrath ; in Paul's intention, they correspond entirely with each other, just as in the parallel passage of 2 Tim. ii. 20, the wooden and earthen vessels stand, not for those who are less endowed, but for the wicked. These latter, indeed, are called vessels of God, inasmuch as God knows how to make even them available to his purpose, and in this respect also the similitude of the potter holds good.\* God not only permits the wicked to come into the world, but he also causes them to become as they are, although he does not cause the evil that is in them (ver. 19).

(*Ἀνθέστηκε* is not a hebraism for the optative aorist, as Tholuck supposes, but is to be understood thus : "Who hath ever been able to resist his will ?"—Ver. 20, *μενοῦνγε* is wanting in D.E.F.G. In A. it comes after *ἄνθρωπε*, but it was doubtless left out only on account of the difficulty ; it occurs elsewhere in the New Testament only in Luke xi. 28, and is to be viewed as a particle implying at the same time concession and limitation, and to be rendered "certainly it

\* Glöckler groundlessly refuses to recognise any similitude here, but only a simple conclusion from the less to the greater, as if the meaning were, if a vessel cannot question the potter, how much less can man question God ? But evidently this will not hold, since it might be answered, that it is the very property of a man that he is able to do what the lifeless vessel cannot. The parallel instances of the Old Testament sufficiently prove that it is intended to be a similitude. But the reader has already been reminded, on Matth. xiii. 1, that no comparison holds good in all its relations, otherwise it were identical with the object which is to be illustrated by it.—Rückert and Usteri are of opinion that the proof is defective in this place, but the exposition which has been just given of the connexion of thought here will have made it evident that the proof is conducted in the most stringent manner, provided we do not encumber the apostle with the proposition that God creates evil itself. If, however, it be rejoined, why then does not Paul give the question *τί ἔτι μέρεται* the direct answer, "because thou makest the evil thyself, and God only determines the shape in which it shall come out in manifestation ?"—it will be sufficient to answer that the apostle does, in point of fact, expressly make this observation in the 30th and following verses of this chapter ; but here he will not allow himself to be diverted from his immediate train of ideas, which is of the highest importance with him, because it might be the means of impressing upon the Jewish mind that they must first abandon their claims upon God, before any mention could be made of a participation in the kingdom of God, because the advancement of these pretensions stood entirely in the way of an humble reception of grace on the part of the Jews.

may so seem." [Comp. Hermann ad Viger. p. 541, who translates it by *quin imo, enim vero.*]—Upon the image of the potter, comp. Job x. 8; Isaiah xlv. 9; Sirach xxxvi. 7; Wisdom xv. 7. But the passage which appears more particularly to have been in the apostle's mind in this comparison, is Jerem. xviii.—Ver. 21. Πῆλος is the clay in its raw state, φύραμα the mass of clay kneaded for work, the *dough* as it were.)

Vers. 22, 23.—After this may now be mentioned the respective relations in which the appearance of the evil as well as of the good in the world's history stands to God's designs; the latter furnish occasion for the revelation of his grace, the former for his power and his justice. Hence we cannot deprive *ἵνα* of its telic force, and the phrase θέλων ἐνδείξασθαι καὶ γνωρίσαι must be considered as equivalent to *ἵνα*. On the side of the good, the Divine agency is to be considered as absolutely all-accomplishing though not compulsory, on which account, in ver. 23, it is said, θεὸς προητοίμασεν σκεύη ἐλέους εἰς δόξαν, *God prepared beforehand vessels of mercy for glory.* According to this, προητοίμασεν signifies God's knowing as well as his working and creation of good, both in its commencement, continuation, and end. But of the evil, on the other hand, Paul will not say that God creates the evil in them, but only the form which it assumes. Therefore, he does not use προετοιμάζειν of them; moreover, instead of the active, he uses the middle form κατηρτισμένα,\* by which the production of evil itself is transferred to the creature.

(Vers. 22.—A few unimportant MSS. omit εἰ δέ or δέ alone, in order to relieve the construction; but the words are evidently genuine, though the sentence is an anacoluthon. The usual supplements, τί ἐροῦμεν or τί μέμφεται, are inappropriate, because they merely go back to the question in ver. 19; it is better to suppose that after the words εἰ δέ, κ. τ. λ., there should have followed in the apodosis, which, with the form, καὶ ἵνα γνωρίση, abandons the intended construction, some such words as οὕτω καὶ γνωρίζει κ. τ. λ., or γνωρίζει καὶ κ. τ. λ. At any rate this is more natural than Meyer's most

\* Here, also, Reiche and others would supply ὑπὸ τοῦ θεοῦ. Were this in the text, even then it might be explained of the operation of God in the wicked considered as a phenomenon. But since it is not found there, I cannot consider such an addition warranted by the intention of Paul, but am much rather disposed to believe that we must assume that the apostle intended by this method to signify the different relation in which God stands to the good and the evil, since he employs such different terms for the one from what he does for the other. And I am the more readily determined in favour of this sense in the present case (although, otherwise, I observe, as an exegetical cause for the interpretation of this passage, the rule of taking every expression in its entire force), because the ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ, *bore with much long suffering*, will not accord with the prominence thus given to the Divine agency. There is something not only discordant but absolutely contradictory in the idea that God endures with *much long suffering* what he has himself prepared.

violent supposition, which, at the conclusion of ver. 23, makes an Aposiopesis. The manner in which ver. 24 joins on to ver. 23 is quite incompatible with this interpretation.—Τὸ δυνατὸν = ἡ δύναμις with the idea of avenging power implied.—Φέρειν ἐν μακροθυμίᾳ can apply only to the ripening of the evil in evil. God endures the wicked in their evil, until they become manifest to themselves in their evil fruit, in order that, even by these means, they may yet be brought to repentance, or else be involved in utter destruction. In Paul's intention, ἀπώλεια in this place is = ὀλεθρος αἰώνιος [2 Thess. i. 9], even as δόξα must be taken = ζωὴ αἰώνιος.—Σκεῦος ἐλέους = σκεῦος ἐκλογῆς, Acts ix. 15.—The choice of expressions here is strictly governed by the already-used image of the potter. Moreover in the Hebrew יָבֵר has the more extended meaning of utensil, instrument. Comp. Is. xiii. 5; Jer. l. 25.)

Vers. 24-26.—The principles which have just been developed are also openly propounded in Scripture. The passages of Hos. ii. 23, i. 10, are a comment upon ὃν θέλει ἐλεεῖ (ver. 18). These prophecies were realized in the calling of the Gentiles, which is so far from annulling God's word, that it fulfils it (ver. 6). God's prophecies, being the utterances of the All-knowing and Almighty one, *must* be fulfilled, not, however, by destroying the free will of the creature, but rather *through* that very free will.

(In ver. 24, with the word οὗς, the figurative expression σκεύη is dropped for terms proper to man. Οὐ μόνον—ἀλλὰ καὶ is a softened expression; for Paul might have said, few Jews and many Gentiles. The latter alone are referred to in the first quotations, yet so that the fall of Israel is there already intimated. Since, after the analogy of the sons of Isaiah [Isaiah vii. etc.], the daughters of Hosea also wear a typical character, in particular the οὐκ ἠγαπημένα, *not beloved*, [מַהֲרַךְ אֵל] represents the kingdom of Israel. Paul, however, takes the name in a wider sense, and comprehends under it all the heathen down to whose level the kingdom of the latter had sunk. [1 Pet. ii. 10.] For the rest, the translation does not exactly correspond with the original text; but as the difference does not at all affect the thought, it must only be ranked among those incident to quotations from memory.)

Vers. 27-29.—The following citations from Is. x. 22, 23; Is. i. 9, form the comment on the second half of ver. 18, which constitutes the central point of the apostle's entire argument, namely, the words, "and whom he will he hardeneth" (ὃν δὲ θέλει σκληρύνει). According to these predictions, the people of Israel, taken in the mass, is represented as rejected, while only a holy remnant is to remain to later times. The discarding of the Jews does not on this account invalidate God's word, but rather establishes it (ver. 6).

(Paul might have produced many similar prophecies, *e. g.*, Is. vi. 13; Amos ix. 9; Zachar. xiii. 9; Zeph. iii. 12. But he selected these, because, in connexion with the rejection [which, in fine, in the former of the two passages, is only expressed in a negative and indirect manner], they also make mention of an holy remnant. In contrast with the little host of the true soldiers of God, Paul places the innumerable mass of the fleshly unbelieving Israelites. Though the number of the children of Israel be as the sand of the sea, nevertheless the remnant only shall be saved. Israel has its old and its new man; the old man must be slain and put off. God's wonderful providence is seen in the dreadful judgments which fell upon the people, while those escaped destruction who were to constitute the remnant [κατάλειμμα = תְּשׁוּבָה יְשׁוּבָה], as seed for the future; a thought which already points to ch. xi.—Ver. 28. The words here quoted follow exactly the LXX., until ἐπὶ τῆς γῆς, for which the latter read, ἐν τῇ οἰκουμένῃ ὅλη. Paul probably chooses the former expression, because it more decidedly declares the universality of the judgment. The passage portrays the judgment of God visiting the Israelites, which began on them with the appearance of Christ [which here, as often elsewhere, is conceived as one with the last times]; they ought then to have brought forth fruits worthy of repentance, but no such were found among them. In the original, the quotation accurately rendered, runs thus, “God executeth his fixed decree with righteousness, since God will make, that is, accomplish, a decisive decree in the whole land.” Accordingly, the participles must be completed by the words θεός ἐστι; but λόγος corresponds with בְּיַיִר, fulfilment, decision, word, *i. e.*, will of God. Συντελεῖν stands for הִשָּׁב, properly, stream forth, then fill, fulfil. Συτέμνειν is used in a peculiar sense, to which the Hebrew חָרַק corresponds. This word signifies to cut, cut off, then, to decide. To decide, to shorten, to hasten, are all kindred conceptions; and the apostle, following the LXX., has given special prominence to the last. The words, therefore, according to the disposition of the text in the passage before us, must be translated thus, “God fulfils speedily his decree, for a rapidly executed decree will he make on the land.” Ver. 29 entirely agrees with the LXX. The Hebrew, בְּמִנְטָה קְטַנָּה “a remnant, how small, *i. e.*, a small remnant,” is translated by the LXX. σπέρμα, *seed*, to signify that out of this remnant, as out of a grain of corn, the nation shall, as it were, flourish again. By this remnant life was preserved in the whole,\* and, without it, all Israel had come to

\* Just as Abraham, at the destruction of Sodom, prayed that God would not destroy the city for the sake of the righteous persons that were within it. At the same time, the life-giving power of the holy must ever be considered as standing in some relation to the number of those who are to be preserved. Ten may serve to preserve a city, but not a nation.

destruction ; and then indeed the promises of God had been made void ; but God, in his omnipotence and compassion, was always able to preserve this holy seed in the nation of Israel.

### § 15. ISRAEL'S GUILT.

(IX. 30—X. 21.)

The apostle has hitherto confined himself to the distinct consideration of the *Divine* agency ; he now with a like precision exhibits the *human* aspect of the subject. Although it was not without the knowledge and will of God that the Jews fell from their calling, yet the *guilt* is solely and entirely their own. Notwithstanding all the warnings of God in the Old Testament (for every prophecy is at once an act, and, when it relates to sin, is at the same time a warning to man against the accomplishing of that act, *e. g.*, the Saviour's words to Peter, "Before the cock crow, thou shalt deny me thrice"\*), yet the Jews opposed the long-desired Messiah when he came, nay, they nailed him to the cross (as is intimated in ix. 33), because he did not answer to the idea which they had formed of him. Before the Babylonish captivity, the people had been addicted to idolatry and gross sins ; even in those days it was rejected in the mass ; only a small seed returned into the Holy Land, and from this remnant the nation derived a new youth. From that time it appeared entirely cured of idolatry and heathenish vices ; but it now fell into the opposite error of proud self-righteousness. This became quite as great a hindrance to laying hold on Christ as the former state (comp. Rom. i. 18, iii. 20, where these two forms of sinful perverseness are described as those generally prevailing among men) ; for it is humble repentance alone which fits for a reception of Christ and his power, and to bring himself to such repentance is still harder for a self-satisfied, self-righteous person, than for one who has grossly sinned ; and therefore our Saviour promises the kingdom of heaven rather to publicans and harlots than to such persons (Matth. xxi. 31).

Vers. 30, 31.—Paul by an oxymoron expresses the idea, that the

\* The remark of Bacon, quoted by Beck (*loc. cit.* p. 104), is here in point, "Prophetia historiae genus est, quando quidem historia divina eâ polleat super humanam prærogativâ at narratis factum *præcedere* non minus quam *sequi* posset." Prophecies are to no purpose, unless on the presupposition of Paul's doctrine as to predestination : it is not man that causes their fulfilment, but God by means of man, and that precisely by his free act. Hence it is no illusion if God warns against a sin, and yet that sin must needs be committed ; for it is precisely as the free act of the creature that God foreknows it ; although doubtless such a sin heightens the guilt of the sinner. But according to the comprehensive love of God, the deed of sin is always meant to lead to repentance and regeneration, as the history of Peter clearly shows ; and on this account even the evil are not to be rooted out (comp. on Matth. xiii. 30).

Gentiles who were degraded and took no thought about any righteousness, laid hold on that which was offered to them in Christ as a free gift, while the Jews, who followed after righteousness, did not attain to it. These words are an authoritative commentary on ver. 16; all willing (*θέλειν*) and running (*τρέχειν*) of the Jews were unavailing; while they anxiously avoided fleshly sins and idolatry, they fell into so much the greater spiritual sins—into self-conceit, hard-heartedness, and want of love—and thus the second deceit became worse than the first; they only departed further from the goal which they sought to reach. But, on the other hand, while God punished the sin of the Gentiles by sin, so that they became exceedingly sinful, these came into the condition of true repentance; they conceived a longing for aid from above, and were now able in faith to lay hold on Christ. Thus, then, all depends on God's mercy (*ἐλεεῖν*) not on human striving (*τρέχειν*). *Positively* man cannot produce the least of what is good; he must, therefore, always place himself in a passive position towards God, never in an active; his whole productive power is *negative*, and its fruit is evil, of which the essence is opposition to the will of God. Hence no sin is so great and difficult to cure as self-righteousness; for this is want of love; and love alone is the fulfilling of the law, for God is love, and it is only through his power that the creature can love purely.

(Glöckler is for connecting *τί οὖν ἐροῦμεν* with ver. 22, and considering all that intervenes as embraced in the protasis [or conditional clause] of the sentence; but this is clearly very unsuitable. Nor is the question to be regarded as a subsumption of the whole preceding argument [ver. 6, seq.], and translated, "What shall we now say after all this?" It is so taken by Koppe, Rückert, Beck, De Wette, who make the answer to begin at *ὅτι ἔθνη κ. τ. λ.* The following *διὰ τί* [32], is in favour of the continuation of the question to *ἔφθασε*.—Vers. 30, 31, contain the problem to be solved, but not the solution of it; *τί οὖν ἐροῦμεν*, therefore, must relate only to what follows, not to the preceding words.)

Vers. 32, 33.—The cause of this strange phenomenon is their unbelief—*i. e.*, their resistance to the grace which would work belief in their heart; for this reason it is that the rock of salvation became to them a stone of stumbling, as had been foretold long before in the Old Testament (Is. xxviii. 16, viii. 14.) The nature of *faith*, therefore, is the key to the mystery; as it is impossible to pour anything into a vessel which is stopped up and full, in like manner is a soul full of pride and devoid of love incapable of receiving the streams of the Spirit. Man cannot, indeed, by his own deed, empty and open himself, but doubtless he can hinder God's accomplishing this work on him, and on this resistance, which is within the power of man, his guilt rests as its final cause.

(In ver. 32, ὡς ἐξ ἔργων νόμου denotes the subjective fancy of the Jews, that they might attain to righteousness through works [comp. Winer's Gr. § 65, 9].—On λίθος προσκόμματος comp. at Matth. xxi. 42, seq., where there is a similar citation from Ps. cxviii. 22.—For σκάνδαλον, see at Matth. xviii. 6. Paul accommodates Is. xxviii. 16 to his purpose, by an addition from viii. 14 [on this proceeding see on Luke iv. 18, 19]. The same union of texts is found in 1 Pet. ii. 6, in combination with Ps. cxviii. 22. Neither of these passages relates to the Messiah in its immediate connexion, but they had been typically applied to him as early as the Chaldean and Rabbinical paraphrases, and Paul with propriety so applies them. The Old Testament is one great prophecy of Christ; all isolated and particular relations of men to God, have in him and by him become universal and comprehensive truth.—Πᾶς is here spurious; it is wanting in the MSS. A.B.D.E.F.G., and in several versions; it was perhaps adopted from xi. 10—Καταισχυνθήσεται would correspond to קָיִשׁ, but the text has קָיִשׁ, which primarily means *festinavit*, and then is commonly taken in the sense of *fugit, expavit*. Perhaps the LXX. read קָיִשׁ.)

Chap. X. 1, 2.—There was, after all, a true element in the legal striving of the Jews; it arose from a deep earnestness and a lively zeal, which, however, were without a true insight into the nature of the old covenant, as well as of the new. This, then, the apostle explains more exactly in what follows. (The μέν presupposes an omitted δέ, by which the guilt of Israel should be marked. [Compare Winer's Gr. § 63, e.] Εὐδοκία and δέησις do not harmonise with reference to ὑπὲρ αὐτῶν, if the usual sense of "good pleasure" be retained; but the connexion is enough to shew that it is here inapplicable; the word is rather to be taken, as also רָצִיָה, in the sense of *longing, wish*. Εἰς σωτηρίαν signifies the object of the prayer for Israel.—In ver. 2, ζῆλος Θεοῦ does not denote the greatness of the zeal [as it were a *Divine zeal*], but zeal for God and his cause. Josephus, Philo, and the profane writers of the first centuries of the Christian era, are full of examples of the zeal which the Jews shewed for their religion; but it was a raging fanatical zeal, and hence was full of conceit, without higher aspirations, love and the tender virtues of the spirit which truly seeks God. The words οὐ κατ' ἐπίγνωσιν, *not according to knowledge*, are meant—not, indeed, to *acquit* the Jews of all guilt [for they might have had the knowledge from the word of God], but yet—to *soften* their guilt, and render visible the possibility of the conversion promised in ch. xi.)

Vers. 3, 4.—The ignorance of the Jews relates to sin and righteousness. The law had not wrought in them any consciousness of sin, and therefore they did not lay hold on the new way of salvation,

which offered them that which the law could not bring. They clung to the law, although it had reached its end in Christ.

(In ver. 3, *ὑπετάγησαν* bears a middle sense. The aorist points to the act of proffering the gospel to them. De Wette wrongly understands *τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν* to mean, "They have not submitted to the righteous ordinance of God, the [*νόμος πίστεως*]." *Δικαιοσύνη* never occurs in such a sense. The meaning is: They have not penitently submitted themselves in faith to the righteousness which has been won by Christ, and which was offered to them, but they have wished to originate a righteousness of their own.—In ver. 4, Christ is to be understood in combination with his whole work; but it is a peculiarity of the gospel, that in it everything is referred to the Redeemer himself, not to anything *in* him or *from* Him.—Agreeably to the connexion, and to the usage of language, *τέλος νόμου* can mean only the *goal*, the *terminating*, as our Lord says [Luke xvi. 16], *ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, the law and the prophets until John*. But this, of course, is not to be understood of a portion of the law only, *e. g.*, the ceremonial alone, but of the whole law, nor must we conceive of it as an abrogation, but as a higher and essential fulfilment. [Matth. v. 17.]—Everything in the Old Testament is, in its enduring import, transferred into the New, and is done away with only in such a sense that there it remains preserved. Hence we learn from the fate of the Jews, that man must not depend on any momentary work of God, but on God himself, so as to be able to follow the changes in his modes of working. The Jews strove against the Lord by the very circumstance that they wished to maintain an institution which unquestionably originated from him, at the time when he did away with it. True piety fixes its love on God, not on his gifts.)

Vers. 5-8.—The apostle proceeds (as if by way of supplement to the argument in iii. 21, seq.), to exhibit the difference between these positions occupied by the law and by faith, by passages from the Old Testament, and that from the writings of Moses, from the law itself; whence it appears that the Jews had not understood the writings of Moses, inasmuch as they fancied that they were adhering to them when they opposed themselves to faith. He shews from Lev. xviii. 5, that *doing* is the character of the law, and from Deut. xxx. 12, 13, that *believing* is that of the gospel; the former presupposes an *active*, the latter a *passive* position of the soul. That Paul intends here to found a formal argument upon the passages which he quotes, has been well maintained by Reiche, in opposition to Tholuck and Rückert, who had followed earlier interpreters in questioning it. The difficulty in the second quotation is the only thing that could suggest such an assertion; for the passage from Leviticus (which is also referred to in Ezek. xx. 21; Neh. ix. 29; Matth.

xix. 16 ; Gal. iii. 12), is excellently adapted to the apostle's line of proof. "No one can live (*i. e.*, ζῶην αἰώνιον ἔχειν) by the law, but he who keeps it : but no one can keep it (Rom. i.—iii.); consequently, another way of salvation is needed."

(The reading ὅτι before - ἣν δικαιοσύνην in ver. 5 is merely a correction on account of the construction of γράφει with the accusative. Γράφειν can scarcely be taken as meaning "to describe, to represent." It is better to take the accusative absolutely "with respect to the righteousness." Αὐτά and αὐτοῖς refer to ἔργα, works, involved in the conception of νόμος. On this passage compare the remarks on Gal. iii. 12.)

There is, however, unquestionably a difficulty as to the second quotation (Deut. xxx. 12, 13) in which the righteousness of faith is conceived of as if personified, or God, as its author, speaks to man, in whom it was produced, with the intention of directing his mind from that which is outward to that which is inward—to deep self-contemplation and heedfulness to God's working in him. In the first place, the passage in Paul agrees neither with the original text nor with the LXX. The clauses τοῦτ' ἔστι, Χριστὸν καταγαγεῖν, *that is, to bring down Christ*, and τοῦτ' ἔστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν, *that is, to bring up Christ from the dead*, are, indeed, to be regarded as explanatory additions of the apostle, which he did not at all intend to be reckoned as part of the question ; and thus, leaving out of sight unessential omissions and abbreviations, the variation certainly does not appear so very considerable. Still, it is here said τίς καταβήσεται εἰς τὴν ἄβυσσον ; *who shall descend into the deep?* instead of which, the LXX. have τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης ; *who shall pass for us into parts beyond the sea?* which with the other alterations is enough to cause perplexity to the defenders of literal inspiration. According, however, to the principles which we have throughout maintained, such a free use of the Old Testament text does not occasion any difficulty which can affect us ; Paul made use of the Old Testament in the same Holy Spirit in which it was composed, and therefore could not charge its import with anything foreign to it. But, apart from this, the sense of the passage is itself obscure. The connexion in Deut. xxx. is as follows :—In ch. xxix., Moses had threatened the people with ejection from the land of promise, in case of unfaithfulness, but afterwards, in ch. xxx., foretells that they will return to themselves, and will at last be gathered again by God into the land of their fathers. "Here God will circumcise their heart, that they may love him with all their heart, and keep his commandments. For God's commandment is not far from them, neither in Heaven, that they should say, *Who shall go up for us to Heaven, and bring it to us?* nor beyond the sea, that they should say, *Who shall go over the sea for us, and bring it to us?* it

is nigh unto them, in their mouth, yea, in their heart." The passage is unmistakably Messianic; it points to the circumcision of the heart—to a state in which man will be able truly to love God and to keep the commandments. The only possible difficulty is from xxx. 11, which says—*ἡ ἐντολὴ, ἣν ἐγὼ ἐντέλλομαι σοι σήμερον*, *the commandment which I command thee to-day*; which seems to refer the passage to the law of the Old Testament, and not to faith. But if we consider that the law is by no means wanting in the New Testament—that it is only regarded as no longer something merely outward, but as inward—as the voice of the eternal Word in the heart of man (John xii. 50), nay, that this reception of divinity into itself is the very essence of the New Testament, and of the life of faith which belongs to it—it will be clear how the apostle might with perfect justice, interpret those words of the Old Testament as applicable to the relation of the New.\* He conceives of Christ in his person, and as the object of preaching, not merely under his historical appearance, but as the eternal Word, which slumbers in every man, and which preaching from without only wakens and renders active. This Word, then—the living law itself—has also in itself the power and energy whereby man is placed in a condition to keep it, and to love God above all things.† The course of thought, therefore, in Paul, takes this form. "The Scripture saith of the righteousness of the law, that whoever shall fashion himself conformably to the law which meets him from without, shall live; but this no man can do; consequently no man attains life thus; all that he can attain by this way is the knowledge of sin (iii. 20). But, in the New Testament, he hath, by the operation of the Spirit, the law within himself; it is written on his heart; therefore he need no longer seek it from afar, but only become aware of this treasure within him, and follow the power of the Spirit."‡

\* Some (as lately Reiche) have falsely designated the apostle's explanation in this place as *allegorical*, such as that in Gal. iv. 22, seq. The only proper name for it is *spiritual*; *i. e.*, it is such an explanation as penetrates through the letter of the Old Testament into its spirit. The whole passage (Deut. xxix., xxx.) points most properly to the New Testament dispensation, and in this inner sense it is understood by the apostle.

† Christ is active in the Old Testament (1 Pet. i. 11; Heb. xi. 26) also; but rather as an influence (*βῆμα*) than as a person (*λόγος*) (comp on John i. 1; also my Opusc. Theol. p. 123, seq., and the essay on the Word of God in the *Christoterpe* for 1835, p. 1, seq.) But, in the preaching of the apostles, the subject was not the doctrine *concerning* Christ, but he himself, in his life and power. (Comp. 1 Pet. i. 23-25, which forms the most perfect parallel to ver. 8.)

‡ If the connexion of the words, both in the Old Testament and in the passage before us, had been more carefully attended to, it could not have been possible that so many *single* applications should have been brought forward—as, that the intention was to prove that Christ is omnipresent (Origen)—or, that the gospel is not hard to fulfil or to discover (Flatt, Morus, Rosénmüller)—or, that the reality of the appearance and the resurrection of Christ is the subject (Reiche, Rückert, Usteri). These applications, it is true, all lie in

The words, "say not in thine heart, who shall ascend or descend" (with which those in vii. 24, "Who shall deliver me?" are parallel) are a negative expression of an idea which would be positively expressed as follows:—If in the Old Testament doing was required, so now it is faith; for all has been done through Christ. "Ascending into heaven," and "descending into the deep," are, therefore, merely symbolical expressions to signify seeking in the remotest quarters. The latter phrase is stronger and bolder than that of the LXX.—*διαπερᾶν εἰς τὸ πέραν τῆς θαλάσσης*, *crossing beyond the sea*; for the word *ἄβυσσος*, which corresponds to *בְּיַסְפֵּי*, is not to be understood as meaning the sea, but the regions of the dead.\* In making choice of it, the apostle had, no doubt, Ps. cxxxix. 8 before his eyes. (*Ἄβυσσος* is properly an adjective, *bottomless*, from *βυσσός*, the Ionic form of *βυθός*; thus Euripid. Phœn. 1632, *ταρτάρου ἄβυσσα χάσματα*. Comp. Luke viii. 31; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1.) After what has been said, it only remains to be explained how Paul could apply the "ascending" and "descending" to *Christ*, as if they related to bringing *him* down from heaven, or up from the dead. As in Christ, the eternal Word had been made flesh (John i. 1-14), and this Word forms the very object of the preaching of faith in the gospel (ver. 8), every seeking after Truth, as something distant, which had not yet appeared among men, is to be looked on as an ignoring of Christ and his almighty presence; by such seeking, men act as if Christ had not yet come down from heaven into the flesh, or as if he were still among the dead, and not long ago risen again.

the words; it is not, however, as *isolated* truths that they are there, but as belonging in general to the essence of faith. Bengel, Knapp, and Tholuck suppose that Paul is representing to the anxious heart, which knows not how to enter into heaven or to escape hell, that Christ can effect this in it. The context in this place, however, evidently does not point to the distresses of penitent hearts, although it is true that, where there is faith, penitence is presupposed. Rather the apostle contrasts the law and the gospel with each other *in their most general character*, and shews that it is already recognized and exhibited in the Old Testament. The nature of the law is represented *directly*, as requiring the *doing* of the law; the gospel *indirectly*, as the life of faith. The indirect form of the proof, however, is of such a nature that faith is indicated in its origination [Genesis]; faith personified, or one who already believes, is represented as speaking to unbelieving humanity, or to an individual believer. Unbelief has for its characteristic a turning to what is outward. It regards God as a distant being. From this outward direction, the spirit is called back into its inward depths, in which it finds God's eternal Word present; and this finding is faith itself. But this eternal word Paul, of course, conceives as that which has become incarnate; and hence he brings forward the consideration that *Christ* is neither far off nor dead, but intimately nigh to every one and living.

\* The opinion of some writers (as Bolten and Koppe), that *εἰς τὸ πέραν τῆς θαλάσσης* also signifies *Sheol*, Hades—this being imagined, as by Homer, to be situated at the boundary of the ocean—is inadmissible. The Hebrews supposed the region of the dead to be beneath the earth (comp. note on Eph. iv. 9); the expression in question denotes merely a distance which it exceeds man's power to reach. And this idea has only been expressed more pointedly, but not altered, by Paul.

(Instead of ῥῆμα πίστεως, 1 Tim. iv. 6 has λόγος πίστεως. It is not the business of preaching to introduce the word originally into man [comp. at 1 Pet. i. 25], but only to arouse its dormant life as a spark does fire. There is in all things a word of God, for God upholdeth all things by the word of his power. Heb. i. 3.)

Vers. 9-11.—This having of the Divine Word within ourselves, in unspeakable intimacy, so that it is nearer to us than we are to ourselves, is the essence of faith, in which profession is included; whosoever, then, possesses faith, obtains, through the power of the Divine principle in it, the salvation which he could not have attained without it. This power of faith, which leads to salvation, is, moreover, acknowledged in the Old Testament also, Is. xxviii. 16.

(The distinction between confessing with the mouth [ὁμολογεῖν στόματι], and believing with the heart [πιστεύειν καρδίᾳ], is occasioned merely by the foregoing quotation; the two are correlatives. No true belief remains without confession, any more than fire without light; and every confession presupposes belief, for a hypocritical confession is no confession at all, but a counterfeit of it. A dumb faith is no faith. "I believed, and therefore have I spoken." 2 Cor. iv. 13.—The reason why the resurrection of Christ is especially brought forward as the object of faith, is that it is the moment of victory, the figure of the spiritual resurrection of all men.—Σωτηρία and δικαιοσύνη are not to be distinguished as Glöckler supposes; for in ver. 9 σωθήση stands by itself. As this distinction, then, cannot be pressed, and as, moreover, ver. 11 also relates to one thing only, ver. 10 seems identical in sense with ver. 9. The emphasis, however, is to be laid on *heart* and *mouth*, so as to yield the sense: in order to the attainment of salvation, what is outward must be united with what is inward.—On the quotation of Isaiah xxviii. 16 in ver. 11, compare the remarks on ix. 33.)

Vers. 12, 13.—The distinction made under the Theocracy between Jews and Gentiles, therefore, no longer appears in the New Testament; *all* men have one access to the Lord of all, namely, faith, of which calling on him is the expression. This is again confirmed by a passage of evangelical prophecy. (Joel ii. 32.)

(On οὐ γάρ ἐστι διαστολή [ver. 12], comp. iii. 22.—Ὁ αὐτός is the subject, and κύριος the predicate. According to the context God is primarily meant, as the quotation indicates, but as intended by Paul, it is of course God *in Christ*.—Πλουτεῖν relates to the riches of grace and mercy, from which no one is excluded. Εἰς indicates the direction in which the stream of grace pours itself forth. Ἐπικαλεῖσθαι, like ὁμολογεῖν above, presupposes a lively faith. We need not therefore supply, "If the invoking be sincere and honestly intended," for unless it be so, it ceases to be an *invoking*; it only *appears* to be that which it really is not.)

Vers. 14-21.—If, however, this new way of salvation is to be for all, it is necessary that to all—Gentiles and Jews alike—should be given the opportunity of becoming acquainted with it. This Paul sets forth in four questions, which depend one upon the other, and then he shews how God, agreeably to his promise (Is. lii. 9), has sent his messengers to preach. But men, especially the Jews, have been inattentive to the preaching, as God had foretold (Is. liii. 1); they have not listened to it or acknowledged their preaching.\* The statements in vers. 16-19, therefore, answer exactly to the several questions in ver. 14, and carry out the idea that God has done what was to be done on his part; he has sent messengers and has set them to preach; but men have not laid hold on God's word (John i. 5). The reference to Israel is discernible in the whole passage, but is not expressly brought forward until ver. 19, seq.

In ver. 14, to which ver. 17 is a necessary supplement, we meet with the important idea that preaching is the only way by which the gospel is propagated among mankind. (In ver. 17 ἀκοή is = ἡ ἀκοή ἐκ τῆς κήρυγμα.) It cannot be produced by some immediate operation of the Spirit, scattered as seed here and there, but in order to its propagation there is constantly required an imparting from the central point of the church. The church of Christ partakes the nature of every distinct organization, and cannot develop itself save on the condition that all the members remain in connexion with the whole. Not only is it impossible that a community of Christians should *come into existence* without connexion with the whole body of the church, without having the history of Christ preached to it,† but, moreover, without this living connexion it cannot subsist for a length of time without changing its nature—as is proved by the history of the Ethiopian church. This is to be accounted for, first, from the *historical* character of Christianity, which essentially rests on the *facts* of the history of Jesus; and, next, from the Spirit, which is the power that operates in preaching. This principle is connected with the person of Jesus (John vii. 39), and is diffused in continuous operation from him. Hence in ver. 17 ῥῆμα Θεοῦ, *word of God*, is certainly to be referred to the *doctrine* of the revelation which forms the basis of the preaching, but in such a way that

\* This is not to be understood as if the preaching alone were of God, and faith were of man; rather, as God creates both the light and the eye, so also the preaching and faith are both of him. *Unbelief*, however, is man's fault, as, without being able to *produce* the light, he can certainly close his eye intentionally against light, that he may not see.

† No people ever has been or can be converted, nor can a church be formed, by means of the Holy Scriptures alone, without an interpreter and the living word [of preaching]; otherwise the first member would have to begin by baptizing himself. Wherever there arises a really lively feeling of need, thither God sends messengers of the faith; the Bible, however, may certainly awaken the need.

this doctrine is conceived as animated and quickened by the Spirit of God, so that the expression might also have been ἡ δὲ ἀκοή διὰ πνεύματος Θεοῦ. Missionary activity, therefore, is an essential property of the church, and the charge in Matth. xxviii. 19 is of force for her to the end of time. Next, however, comes the question, what ought to be supplied after εἰ μὴ ἀποσταλῶσι; *unless they be sent forth?* First of all, evidently ὑπὸ τοῦ Χριστοῦ, *by Christ*. He himself, the Lord of the church, sends forth all the messengers, and by his Spirit arouses them for his service. But that the order of the visible church may be preserved, this inward calling requires the addition of an outward sanction. Therefore the inward call must have recourse to the constituted ecclesiastical authorities, in order that it may be able, through their confirmation and recognition, to co-operate in a regular manner towards the edification of the church. An opposite course would introduce a tumultuary and *separatistical* manner of working, in which all superintendence of the teachers, and consequently all prevention of enthusiastic and fanatical efforts, must become impossible. Paul, who was called from the world in the most immediate manner, nevertheless by his example most strikingly confirms the reality and necessity of this mutual co-operation with the established organs of the church. Although baptized with the Spirit by the Lord himself, he yet receives baptism from Ananias at Damascus (Acts ix. 19); and, although expressly set apart by the Lord for the ministry of the Gentiles, he yet does not formally enter on his ministry among them until the church at Antioch chooses him, and sends him forth as a messenger to the Gentiles (Acts xiii. 1). The subordination of the individual to the needs and regulations of the whole body, is a necessary condition of the church's prosperous development.

(The passage from Is. lii. 7, does not exactly follow the LXX. Paul keeps nearer to the Hebrew text, and gives the passage in the form which was most suitable for his purpose. The feet are mentioned as the organs which are most characteristic of the messengers, and of their itinerant office. The parallel with the angels, as spiritual messengers of God, forces itself on us; the incarnate God sends forth human messengers also to fulfil his commands. The passages from the second part\* of Isaiah, which are quoted in this section, are all to be considered as most properly evangelical; all other applications—*e. g.*, to the people of Israel, the prophets, or the better members of the people—are not excluded by this, but by a typical interpretation lead us back to the evangelical sense.—In ver. 15, Göschen renders ὡπαῖοι by *veloces*. The speed of the messengers, and the zeal from whence it proceeds, are certainly included in the idea, but yet it is because of the delightful tidings which

\* [Chaps. xl.-lxvi.]

they bring, that the feet of the messengers, *i. e.*, they themselves, are especially styled *ῥαῖοι*. In vers. 18 and 19, *μη οὐκ* are not to be joined together; *μη* is the interrogative particle, and *οὐ* belongs to the verb.\* [Comp. Winer's Gr. § 57, 3.] Ps. xix. 5 is quoted according to the LXX. The passage relates, primarily, to *nature*, which tells the glory of God; whence *φθόγγος* = *כִּיָּר*, is used, whereas in reference to *persons*, *λόγος* or *κήρυγμα* would be more suitable. Paul, however, considers the church as a new work of the creating God, the creatures of which—the saints—penetrate the world with their song of praise, and draw all things to join in the general ecstasy. Whatever opposes this movement [as did the Jews], shuts itself out from the joy of the new world. Hence *ἐξῆλθε* is to be understood prophetically; that which is begun is viewed as if already completed, and therefore we need not seek for any further explanation, how it is that Paul can represent Christ's messengers as spread all over the earth, whereas, when he wrote these words, they had not so much as carried the preaching of Christ through the whole Roman empire.—Ver. 19. The unbelief of Israel had been expressed as far back as Deut. xxxii. 21, in terms which also indicate the pressing forward in faith, of the Gentiles, who are designated by *οὐκ ἔθνος*, *ἔθνος ἀσύνετον*, to get before them. The idea that even in those days there was a possibility of the gospel reaching the Gentile world, presupposes its rejection by Israel. *Παραζηλώω*, *παροργίζω*, to excite jealousy, are expressions taken from the figure of the marriage between Jehovah and Israel; by bestowing his love on others, God designs to awaken in them a consciousness of their infidelity. Bretschneider and Reiche wrongly take *θεός* as the nominative to *ἔγνω*, making the sense to be, "Does God then no longer know (*i. e.*, love) Israel?" It is not until xi. 1, seqq., that this idea is brought forward; to supply *θεός* here is harsh, and is quite unnecessary, as the connexion is plain. *Οὐκ ἔγνω*, *did not know*, is parallel with *οὐκ ἤκουσαν*, *did not hear*, in ver. 18, and in this place as in that, we ought to supply *κήρυγμα πίστεως*, *preaching of faith*, which is agreeable to the scope of the whole passage.† The object of ver. 19, then, is merely to apply the general question to Israel in particular. There is no reason for apprehending that the quotations which follow will not harmonize with this explanation. For Paul could scarcely

\* *Μη* at the beginning of a question generally expects a negative answer, *οὐκ* an affirmative. Thus, *οὐκ ἤκουσαν*; *did they not hear?* *μη ἤκουσαν*; *they did not hear, did they?* *μη οὐκ ἤκουσαν*; *it is not true, is it, that they did not hear?* *οὐ* here negating the signification of the verb, and then *μη* negating subjectively this collective idea.—[K.]

† Köllner follows Koppe and Rosenmüller in understanding—"Did not Israel know that it was to stand below the Gentiles?" But ver. 21 does not agree with this, and, moreover, a subject is thus anticipated which Paul does not begin to treat before ch. xi. It is only by taking the first two quotations (19, 20) apart from their main connexion, that this way of supplying the ellipse could be suggested.

again answer that messengers had been sent to them, since he had just before declared, in the words of Ps. xix. 5, that messengers had been sent into *all* lands, even into the distant regions of the Gentiles ; he therefore answers indirectly ; in shewing that the Gentiles believe, he implies—How, then, should Israel have been unable to believe, if only it had been *willing* ! The same idea is repeated by Isaiah lxx. 1, “I am found of them that sought me not ;” how much more might Israel have found me if it had been willing ; but it is in vain that God stretcheth forth his arms to the unfaithful people ; they *would* not [Matth. xxiii. 37].—Πρῶτος in ver. 19 refers to the later prophecies of Isaiah.—In ver. 20 δέ is not adversative, but continuative. Ἀποτολμᾷ denotes the boldness of the prophet’s speech in representing the heathen as called. The idea in ver. 20 is parallel to that in ix. 30, and the contrast which is there expressed [ix. 31], is to be supplied in this place also.—*And those who [in appearance] sought me have not found me.*—Ver. 21. For πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα the Hebrew has only אֶל-עַם סִינַי ; perhaps the LXX. found added in their copies יַמִּינָה, which occurs in connexion with סִינַי in Jer. v. 23.)

### § 16. ISRAEL’S SALVATION.

#### (XI. 1-36.)

After having shewn the guilt of Israel, Paul proceeds to teach prophetically that this apostacy of the people is neither total nor perpetual—that God has preserved in Israel a holy seed, and in this all Israel is to be blessed. For the understanding of this section, however, it is necessary to consider more particularly an idea without which it must be obscure, namely, the relation of the individuals to the whole body—which has already been cursorily touched on in vol. ii. 242, and in the note on Rom. v. 12. Doubtless the whole race of men forms one unity, in which the nations are lesser wholes, and these, in their turn, are composed of individuals ; but yet the degrees of development of the collective body, and of the several nations are very different, and consequently so is their responsibility. At the moment of Christ’s appearance, when the fulness of time was come, and mankind had attained the age of maturity (Gal. iv. 4), yet all the nations were not equally advanced, but many were still in the lowest grades of development, as continues to be the case at this day. But as to the question of a nation’s guilt, everything depends on its degree of development. In the wilderness the people of Israel incurred guilt, so that it was necessary that the elder generation should die there ; the like happened in the captivity, where the

greater number of the exiles remained behind among the heathen, and were mingled with them ; but, because the culture of the people was not then so far advanced as in our Lord's day, their guilt in those earlier times was also less. (Comp. on Matth. xi. 20, seqq.) And in the same way do individuals in the greater or smaller aggregations of people stand relatively to each other. True, all the members of a nation, without exception, are influenced by the same spiritual atmosphere—the spirit of the nation, as we commonly call it. The lower the condition of the whole people, the greater is the dominion exercised over individuals by this spirit of the generality ; with advancing culture the individualizing tendency increases in a nation. Yet still, neither in the higher nor lower stages of development, is the condition of all the individuals who compose the nation alike. Rather, as different nations in the unity of mankind stand at different stages in the same period of their collective development, so too do the various individuals in the unity of a nation. When, therefore, we speak of the guilt of a people at a particular period, this guilt is distributed in very various measures among the individuals of that people. Now, in every people there may be distinguished *active* and *passive* individuals ; in acts of sin, the latter are merely drawn along in the train of the former class, but the active are those who, in the critical moments, determine the sinful tendency of the whole. Thus, in our Lord's time, it was the Pharisees and Priests who produced the sin of the apostacy ; the mass of the people were only carried along by them ; if the leaders had taken another direction, it might have been differently guided. Thus, then, in a case of national guilt, the *degree* of guilt is variously determined in such a way that the active members especially bear it. In the mass, which is only swayed by them, the guilt of many may be very slight in such a proceeding as the rejection of Christ was, inasmuch as an exact knowledge of the circumstances is often not even rendered possible for them. Those, then, who thus have loaded their conscience but little, may form the seed of a new generation. Hence the great *judgments* which befel Israel (in the wilderness, in the captivity, under Titus, and under Hadrian)—in which those members of the people who had fallen wholly under the dominion of sin, were removed)—appear, at the same time, as *restorations*, inasmuch as the remnant of the people, like a living root which is set free from the dead tree, was in a condition to put forth new shoots. There are, therefore, *three* classes to be distinguished in the people of Israel : *first*, the few who had the energy, in opposition to the corrupted spirit of the mass, to recognize and apprehend the Messiah in him who was crucified ; these passed over into the spiritual Israel of the church. *Next*, those members of the nation who, with more or less clearness of knowledge, strove against God ; these fell off

from Israel, and, although circumcised in the flesh, became in spirit of the heathen uncircumcision (ii. 28-9), for which cause God caused them to perish in the great judgment under Titus which followed. *Thirdly*, those who were not strongly enough actuated either by sin or by grace; so that they neither became so deeply guilty as the second class, by their not believing, nor, on the other hand, attained to the same perfection as the first. This third class remained over as a seed, and out of it was developed the Israel after the flesh, which we see descending through the course of the Christian ages, and which sojourns among us as a living miracle of the Lord, scattered over all the world, yet faithfully adhering to its inherited customs. Japheth indeed now dwells in the tents of these children of Shem; *i. e.*, they are bearing the guilt of their fathers, and have ceased to be the centre of the Divine system of salvation; yet they are not cast off forever, but their prerogative is only withdrawn for a time, and still remains in store for them. They are like a royal race excluded from the throne through the fault of its ancestors, but for which the crown is reserved until the time when it shall please God to restore it to its dominion.

After these remarks, the following statement of the apostle as to the various classes of individuals, and the aggregate of the people of Israel, will be more easily intelligible.

Ver. 1.—In accordance with what has been said, the question *μη ἀπόσατο κ. τ. λ.*, is not to be understood of the individual members of the nation who lived in the days of our Lord and the apostles; for they were, in truth, for the most part rejected, and in ch. ix. Paul expressed his deep sorrow over them that they did not belong at all to that Israel for which the promises were intended (ix. 6, seq.); it relates to the people as a body. This depended on the remnant (*λεῖμμα*, xi. 5); *i. e.*, on the better disposed among the people, who either already believed, or, at least, did not intentionally strive against faith. For these the promise *remained*, according to God's prescience (*ὄν προέγνω*) which also involves the operation of grace, and therefore cannot be in vain. Those, on the contrary, who had fallen away, were never, in God's sight, members of the true Israel; for he foreknew their unfaithfulness, and had not elected them; just as the dry branches of a tree are cut away by the gardener, without his thereby giving up the tree itself—nay, rather the pruning is a proof of his continuing care for it. As an *example* of this holy seed in the nation, the apostle mentions himself; but with Paul we are also to think of all those who had at that time already attached themselves to the church; for by these it was visibly manifest that God had not forsaken his people.

Vers. 2-4.—He proceeds, however, further from the *visible* to the *invisible* nucleus, (or *kernel* as it were) of the people of God

The history of Elijah (1 Kings xix. 10, 14, 18) offers him an excellent opportunity of illustrating this truth as to the existence of a hidden handful of true believers in an apostate people. It is evident that Paul cannot here mean those Jews only who had passed over to the church—for they were discernible—but those, unknown to every human eye, who bore in their heart, without being themselves conscious of it, the hidden treasure of fidelity and uprightness. These stand in the same relation to the bulk of the people as the remains of the Divine image to the old man in the individual; or as in the regenerate person the new man, undeveloped, and often repressed by sin, stands towards the sinful man which encompasses him. As this latter must die in order that the other may have sway, so, too, must the “remnant” be set free from the alien husk in which it dwells, in order that it may be in a condition to extend itself. It is always the nation properly so called (ix. 6, seq.) to which all promises relate, as the new man which makes no show is alone the true man in the rude mass of the old.

(In ver. 2, *ἐν Ἠλίᾳ* means the section in which the history of that prophet is told. In like manner Thucydides i. 9, uses *ἐν τῇ σκῆπτρου παραδόσει* to denote the second book of the Iliad.—*Ἐντυγχάνω κατὰ τινος* does not occur elsewhere, except in the Apocrypha, 1 Macc. x. 60. In ver. 3 the quotation is freely made, and does not exactly follow either the LXX. or the Hebrew.—*Χρηματισμός*, the answer of an oracle; the substantive occurs in this place only; on the verb comp. on Matth. ii. 12.—Ver. 4. The form *ἡ βάαλ* is chosen by Paul after the LXX., who commonly use this form, although in the story of Elijah [1 Kings xix. 18] it is *ὁ βάαλ*. The feminine for *בַּהַל* does not occur in the Old Testament as meaning the goddess, who is there spoken of by the name of Queen of Heaven or Astarte. The circumstance that the LXX. represent the male god as also female, is to be traced to his androgynous character, and is not to be regarded as mockery.)

Vers. 5, 6.—Having in ch. x. decidedly characterized the want of faith as guilt, he now as strongly denies that the superiority of the better kind is their desert; this, like all other good, is not to be ascribed to any works whatever, but solely to grace.

(In ver. 5 *λεῖμμα* = *κατάλειμμα*, comp. on ix. 27.—The words *ἐκλογὴ χάριτος* do not require *ἐκλογὴ κρίσεως* by way of opposition, for the Divine agency produces only what is good. The idea, however, of the election of grace doubtless includes this—that God perfects those whom he chooses. The election is in itself as comprehensive as the love of God itself; but through his foreknowledge of those who by resistance make themselves evil, it becomes *partial*.—In ver. 6 A.B.D.E.F.G. omit the addition *εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον*. It seems evidently super-

fluuous; and moreover, the last words, τὸ ἔργον οὐκέτι ἐστὶν ἔργον, are in their form quite out of keeping with Paul's manner. 'Επεὶ is to be taken in the sense of "otherwise," comp. iii. 6.)

Vers. 7-10.—Israel, therefore, considered as a people, is divided into two parts—the *λεῖμμα* or *ἐκλογή*, the people in the true theocratic sense (ix. 6), and the hardened. In the former class the grace of God accomplishes everything; in the latter it produces the *form* of their manifestation in history. In order to establish this idea of the division of Israel into a believing and an unbelieving half, as an act of God, the apostle again appeals to the Old Testament, where the unbelief and the sinful development of many Israelites (always of course, in respect of the manifestation only, and not in its character as sin), is not only foretold according to God's omniscience, but is also ascribed to his omnipotence. Thus the ideas of ix. 17 are here repeated, but with a definite application to Israel.

(Reiche is for extending the question to *ἐπέτυχεν*, but it is better to understand *τί οὖν* only as interrogative. The words refer back to ix. 30. Here, however, as in ix. 6, Ἰσραήλ is to be understood of physical posterity only; the *ἐκλογή* alone is the spiritual Israel. But it is God alone, as omniscient, that can distinguish between the spiritual and the physical Israel *before* the event; man cannot do so until *after* the event.—Πωρόω = *σκληρύνω*, comp. at ix. 18. The only words that can be supplied agreeably to the quotation which follows, are *ὑπὸ τοῦ Θεοῦ*. But God hardens only those whom he *will*; and he wills to harden only those who, to a certain degree, have given themselves over to sin. Such an one he intends to restrain from deeper guilt by the *πώρωσις*, if it is but temporary, or to punish by it, if it is permanent. It is evident from the words *ἕως τῆς σήμερον ἡμέρας*, *until this day*, that the apostle has in view, primarily, only a temporary hardening, and hopes that it will soon be possible to remove the spirit of slumber from them, without being obliged to apprehend that they will afterwards, when awake, continue to resist, and only incur heavier guilt.—The received text reads *τούτου*, but A.C.D.E.F.G. have *τοῦτο*, which reading, as the more unusual, is to be preferred; *ἐπιτυγχάνειν* usually takes the genitive, comp. Heb. vi. 15, xi. 33; James iv. 2. The reading *ἐπηρώθησαν*, *they were hurt, maimed*, has no considerable authority in its favour.—The citation in ver. 8 is freely made up from Is. xxix. 10, and Deut. xxix. 4. The unbelief of Israel is the proper subject of both passages; but in the first *πεπότικεν* stands instead of *ἔδωκε*, and in the second the turn of the sentence is, "God gave you not eyes to see and ears to hear;" whereas Paul connects the negative with "see" and "hear." The word *κατάνυξις* signifies in the LXX. *deep sleep*, *πρωτη*, from *νύω*, not, as in profane writers, *pricking*, from *νίσσω*. The expression, *spirit of slumber*, would seem to denote the reality of the

Divine operation—the outpoured element which produced the same effect in all.—Vers. 9, 10 are from Ps. lxi. 23, 24. In this passage Israel is not the subject; rather David is speaking of his enemies and curses them. Here, however, as in other Psalms, these are not his personal enemies, but the enemies of God's cause in him; his curses are the expression of God's righteous judgment, the effect of which might be the only thing that could avail to lead the adversaries from their evil way and convert them. This quotation also is freely made from memory; *θήρα* is neither in the original nor in the LXX. The sense of the first verse is—*Where they least expect it, let the snare of destruction come upon them by way of recompense*; of the second—*Load them with misery, let their eyes become dark, bow down their backs for ever*. The original has, in the first verse, *לְשֵׁלוּיִים* for those who are at rest, the secure; as the LXX. translate *εἰς ἀνταπόδομα*, they no doubt read *לְשֵׁלוּיִים*. The darkening of the eyes, and bowing down of the back, cannot well be understood here of age and its burdens, because *διαπαντός* = *תָּמִיד*, is joined with them; we shall do better to understand *subjection*, perhaps with blinding of the eyes.)

Ver. 11.—The subject of ver. 1 is now resumed, and carried further—how that God has by no means rejected the people as such, but rather salvation has come to the Gentiles, through the fall of the Israelites, in order thereby to incite these to the recovery of their prerogative. Thus (as in ver. 8) the hardening of Israel would appear as merely transitory, out of which God, according to his wisdom, knows how to bring forth some good effect. If, however, this idea were understood of *all* the individual members of the outward body of the nation, then, as has been already remarked at ver. 1, in the first place the grief which Paul expressed in ch. xi. seq., would be merely affected; for in that case the calamity would be nothing more than that some reached the goal later than others; and as, moreover, the salvation of the Gentiles was hereby brought about, all cause of complaint would substantially disappear. And further, in that case the apostle would contradict himself; for in ix. 6, seq., he had said that not all those who were physically members of the Israelitish people were such inwardly also, but that to these latter alone the promise belonged; consequently he cannot here intend to speak of all who are Israelites by fleshly descent. If we should choose to suppose (which, however, according to the subsequent discussion, is not probable) that Paul imagined the coming of Christ to be immediately at hand, and hoped that it would effect the conversion of the Israelites; still, there had been an interval of more than twenty years since our Lord's ascension, and during that time many Jews, who might have become believers in Christ, had died in unbelief; and therefore, even on this supposition, the apostle could

not mean *all* the individuals who had ever belonged to the nation. We must rather, according to the principles laid down at the beginning of this chapter, make a clear distinction between the individuals and the essential part of the nation. Many individuals “stumbled at Christ that they should fall”—*i. e.*, in punishment of their own sin they utterly forfeited the salvation which is in Christ; but these were such as in nowise belonged to the people of God, properly so-called, being only members of the fleshly Israel; the “remnant,” on the other hand (ver. 5), which is the proper essence of the nation, was, through this very stumbling of the others, and the calling of the Gentiles, to be saved, and hereafter to become a great blessing to the world. The sense of the words is consequently this—to the elect all things must serve for good, even the sin of their brethren; to those who are not elect, all things serve but for their hurt, even the Divinely-appointed means of salvation; for their moral perverseness causes them to pervert everything from its proper purpose. (Comp. Ps. xviii. 27; Rev. xxii. 11.) Of course, however, as has already been often remarked, this election of God is not to be regarded as arbitrary, but as directed by Divine wisdom and holiness, and consequently as leaving no one unchosen but such as resist the operation of grace. The only striking difficulty therefore in the passage is, that the apostle does not distinguish these two classes, but speaks of the whole mass as if it were *of uniform quality*. The cause of this phenomenon, however, is only to be sought in the circumstance, that Paul views the people as a definite unity, and attributes to it collective actions. The two wholly different classes contained in this unity—those of genuine and false Israelites, of elect and non-elect—can be separated by God alone; it is only in the generations which have quitted the earthly scene that man begins to perceive their difference, and even in these but partially and uncertainly, while in the living not at all. One who at the last moment is an unbeliever, may yet, with his latest breath, turn and become a believer. And it is with the whole of mankind as with the people of Israel. In *God’s sight* there are two distinct classes among mankind, but for *man* this distinction is not perceptible. In the living and in coming generations, man sees a great mass destined to salvation; it is only in the generations which have passed away that he sees the difference; and even among these, again, he sees it but imperfectly, since no human eye penetrates into the depth of the soul, and we can seldom be entirely assured as to the happiness or misery of another.

(We must not attempt at all to refine on the relations of *πταίειν* and *πίπτειν* to each other; the former means simply *to stumble against* (with reference to ix. 33), the latter the *falling*, consequent on stumbling, with the result of this fall, *viz.*, the destruction

(ἀπώλεια) which may follow from *such* falling. The tendency of the apostle's argument in this place, is to prove how God's wisdom can turn the fall of Israel, in the sense which has just been more particularly defined, primarily at once to the good of others, and eventually to that of Israel itself. Ἰνα is, therefore, to be understood τελικῶς, as also in ver. 19, which is a passage very similar to the present.—Ἐγένετο is to be supplied to ἡ σωτηρία. Salvation, doubtless, would have come to the Gentiles, even in the case of Israel's having believed; but, in the first place, it would not have been until later, and moreover, if Israel had remained true to its calling, the Gentile world would not have become, as it has, the vehicle and transmitter of the ordinances of salvation.—On παραζηλώσαι, comp. at x. 19.—As in the individual, a deep fall is often necessary in order rightly to kindle the new life in him to a flame (as, *e. g.*, in the case of Peter), so too are the fall of the Jews among mankind, and the sight of the Gentile world enjoying their prerogatives in consequence of this fall, the means in God's hand of bringing the Israel of God to the true life.

Ver. 12.—Paul goes on to shew, by an argument *a minori ad majus*, how powerful an influence Israel exercises on mankind—like the heart, by the motions of which the life of the whole organic system is regulated. If even their *fall* has had the power *per contrarium*, to operate for blessing, how much more will their *rising again*! The apostle, however, forthwith defines more precisely the idea of the παράπτωμα; for, in another view, this fall of Israel was the acceptance of some members of the people. Had it been possible that the apostles also (who were all children of Abraham), the LXX., and all the Israelitish friends of our Lord, should have continued in unbelief, or have become apostate (which indeed, according to Matth. xxiv. 24, was impossible), then neither would the gospel have reached the Gentiles; it would have utterly failed. Paul's idea, therefore, is properly this: If so small a number of Israelites has been able to effect so much in the Gentile world (κόσμος = ἔθνη, comp. note on iii. 7), what will Israel effect when the whole body comes to act! The expression chosen for this idea, ἡττημα καὶ πλήρωμα, is as difficult as the idea itself is simple. Παράπτωμα would require, by way of contrast, some such notion as ἀνάστασις; but this is wanting, and is absorbed in πλήρωμα. Ἡττημα, attic for ἡσσημα, is used by profane writers like ἡσσα or ἦττα, in the sense of *overthrow, hurt, loss*; in that sense it would be synonymous with παράπτωμα, but if so taken it forms, seemingly, no contrast with πλήρωμα. The only other place where it occurs in the New Testament is 1 Cor. vi. 7, where it means, like ἐλάττωμα, a *moral defect, degradation*. The expression πλήρωμα, which is used of the full complement of a ship, the whole population of a city, and the like,

points to the idea of a *part* as its opposite ; but this sense cannot be certainly made out for ἡττημα. We might apply here the analogous German term *Ausfall* ("falling off"—hence abatement, deficiency) which denotes the deficient, uncompleted portion of a connected multitude. The apostle, no doubt, had in his mind the idea of a *definite number*, which, in the course of its development, the people of Israel must make up—an idea which also appears in a modified form in Rev. vii. 4. This number had, in our Lord's day, an important deficiency [*Ausfall*], in consequence of the unbelief of many ; and yet, if the faithful few already had such powerful influence, what, Paul means to say, may we infer that the effect will be, when the number determined by God shall be full !\* The passage was rightly explained in a similar way as far back as Origen. Beza and Grotius in later times, and most recently De Wette, also agree in this explanation, of which ver. 25 is a further confirmation.

Vers. 13, 14.—Paul proceeds to say that, actuated by a knowledge of what is in store for Israel, he, although especially an apostle to the Gentiles, yet always keeps his own people also in view, in the hope that his labours among the Gentiles may react beneficently on Israel. As, however, he says σώσω τινὰς ἐξ αὐτῶν, *may save some of them*, it is clearly a mistake to suppose that the apostle continued, at the date of the Epistle to the Romans, to imagine our Lord's second coming to be as near as he had thought when he wrote to the Thessalonians. For, as appears from ver. 25, he expected the conversion of all Israel (παῖς Ἰσραήλ) at the advent ; consequently, if he had still regarded this as so near, he would have chosen some more comprehensive expression instead of "some." It might indeed be said, that Paul left the conversion of the mass of the Jews to the Twelve, and himself only hoped to convert some Jews incidentally to his proper work. And if so, no conclusion could be drawn from this passage as to Paul's views respecting the nearness of Christ's coming. Still, the Epistle to the Romans gives the impression, that Paul no longer considered the advent so near.

\* The passage Gal. iv. 24, seq., is very instructive as to the apostle's whole view of the relation between the aggregate of Israel and the individuals who compose it. The nation is the mother, who constantly represents a *possibility* of bearing ; but she is long barren (Galat. iv. 27) ; and when she bears, as Sarah bore only Isaac, she bears but few children. But the time will come when the forsaken, aged, barren one, shall bear more children than she that hath an husband. Israel, scattered among all nations, and forsaken of God, is like to such a declining and barren woman ; individuals alone here and there separate themselves from the people, and enter into Christ's Gentile Church, which at present has the husband—*i. e.*, in which God and his grace are operative. But this barren widow will in her age hereafter bear children, as the dew is born from the dawn (Ps. cx.), [where the latter part of ver. 4 is rendered by Luther, "Thy children are born to thee as the dew from the dawn."] Israel's growing old is a continuous process of *purification* ; the refuse gradually falls away, the pure gold remains behind.

(Comp. at xiii. 11.) But in any case, he hoped by his conversion of some, to hasten greatly the restoration of all.

(Ἐφ' ὅσον, *in so far as, inasmuch as* [supplying τρόπον]; not, *so long as* [supplying χρόνον]. The conversion of some Jews appears to the apostle, who always keeps in view the great prerogatives of his nation, as an exalting [δοξάζειν] of his office. Σάραξ μου = יִצְחָק [comp. Gen. xxix. 14], in the sense of *kindred, persons of the same nation, fellow-countrymen.*)

Ver. 15.—Now, from this conversion he expects a beneficent result for the whole kingdom of God, according to the principle of ver. 12, that if even the falling off of so many conduced toward the salvation of the world, their accession would yet have a far more powerful effect. Here reconciling of the world (καταλλαγή κόσμου) explains the more general expression, riches (πλοῦτος, ver. 12). The Gentiles were in a state of natural enmity to God (Eph. ii. 1, seq.); the removal of this enmity, by their calling unto Christ, is the reconciliation. Here, too, the Gentiles are conceived of as a collective body, standing in contrast to the Jews as another collective body. Although so many Gentiles were still in unbelief, it is yet already said of them in altogether general terms that *they are called*, inasmuch as the Gentile world, *as such*, was destined by God's decree to be, instead of the Jews, the support and transmitter of the Divinely-appointed ordinances of salvation; and although individual Jews became believers, and in the course of ages many continually joined the church, it is yet said of them that *they are rejected*, because, regarded as a people, they had ceased to be the central-point of the ordinances of salvation. Ἀποβολή is used as equivalent to ἡττημα in ver. 12. But the *rejection* of Israel is at the same time the *reception* of some, and it is only in this positive aspect that it is the blessing of the Gentile world. The πρόσληψις, however, is that reception of the whole body which is to be expected (according to ver. 25), and of which the operation will be so much more potent for all mankind, because already so small a number had been able to influence them so powerfully. The form τίς—εἰ μή (which corresponds with πόσω μᾶλλον in ver. 12), is intended to give prominence to the greatness of this influence. The “life (scil. of the world) from the dead,” is equivalent to resurrection (ἀνάστασις), which is to be regarded as that still higher result which arises from the reconciling, exactly as in Rom. v. 9, seq. : the two are mentioned together as the lower and the higher. The *resurrection* is here primarily *spiritual* (as in Ezek. xxxvii). The enmity of the Gentiles was, indeed, removed by the fall of Israel, but the spiritual life was still weak in them; from the assumption of Israel, on the other hand, Paul expects the most powerful excitement of life for them. The two divisions of mankind, therefore, Jews

and Gentiles, operate reciprocally on each other. The life which is in the Gentiles arouses the emulation of the Jews; and the life of the Jews, in its turn, heightens that which is in the Gentiles. But inasmuch as, according to ver. 25, it is not until the end of the world's development that the *πρόσληψις*, *receiving*, is to take place, and then also the physical resurrection of the saints follows, thus far the life from the dead has reference at the same time to the *bodily* resurrection also—as the two, indeed, always properly imply each other. (Comp. on John vi. 39, seq.)

Ver. 16.—Again continuing his argument with *εἰ* (a particle which begins six sentences between ver. 12 and ver. 21), the apostle employs figures of which the sense is in itself plain, although there is an obscurity as to their connexion with the course of the reasoning. The object of both figures is to affirm that the part bears the nature of the whole, or the derivative that of the original. The *ἀπαρχή* is the general\*—the holy first fruits which were offered to the Lord, from which the *φύραμα*, *mass*, *lump*, is prepared as a derivative; in like manner, the root (*ρίζα*) is the original, out of which the branches (*κλάδοι*) grow. The nature of the tree is shared also by the branch which shoots forth from it. This second image Paul retains, and uses it as a substratum throughout the argument which follows. But how does he light on the general idea? and what does he intend by it in this place? The sentence which must be supplied in order to restore the connexion is this:—*But that πρόσληψις which has been spoken of may be expected with certainty, for that which is derived must needs have in it the nature of its original, and consequently the Israel that now is—(the branches)—must also have the nature of the root from which it grew.* Now these roots are, of course, the patriarchs, Abraham, Isaac, and Jacob (ver. 28); because they are holy, their seed must also be holy; for the blessing of the righteous descends to thousands (Exod. xxxiv. 7). Then the connexion is quite simple between this and the further statement (ver. 17, seq.), that the Gentiles indeed were grafted in

\* There were two kinds of firstlings—*בכורים ראשית*, the first ripe fruits, and *ראשית תרומות*, the parts offered to the Lord of that which was prepared. To suppose, with Tholuck and Reiche, that the latter are meant, is a needless increase of the difficulty; for so the two images would stand in opposite order. The *root* is the general, out of which the *branches* grow; and, by analogy, *φύραμα* must also have stood first, and *ἀπαρχή* have followed. But that Paul should have intentionally chosen the one position in the first comparison, and the other in the second, is utterly unlikely, since his argument requires that the derivative should follow from the original, as existing before it. *Ἀπαρχή* means the first fruits which are consecrated to the Lord, *φύραμα* the dough which is prepared for them. Reiche tells us that we nowhere read of dough being prepared from the first fruits, but it is not necessary that a thing which is understood as a matter of course should be specially related. If Paul had wished to express the other idea, he would have had to say, *εἰ δὲ τὸ φύραμα ἅγιον, καὶ ὁ ἄρτος*. Moreover, the distinction altogether is of later origin. Comp. Winer's Real-lexicon *in voc.*

instead of the branches which were cut off, but that, notwithstanding, Israel was not rejected forever. If it be objected that too much would follow from this idea, viz., that the Jews could not have fallen at all, whereas the apostle had just been representing that they had fallen—it is to be considered that Paul does not mean to deny the possibility of a good tree putting forth unprofitable shoots; out it is inconceivable that it should not produce *any* fruitful branches at all. The apostacy of many, therefore, nowise proves that all hope is to be given up forever; rather, generous branches must yet be put forth from the generous root. De Wette's explanation, which makes *πίζα* to denote the ideal theocracy, founded in the patriarchs, and *κλάδος*, on the other hand, the mere external relation to it, fleshly descent, and outward membership—exactly coincides with our interpretation; for outward membership would seem to include an invitation to enter into that which is inward also.

Vers. 17, 18.—The *tree*, chosen for the figure, is more definitely characterized as a generous *olive-tree*. From this branches have been cut off—(the apostle gently speaks of them as *τινές*, whereas he might have styled them *the greatest part*;) and instead of these, wild olive-branches have been grafted into the generous parent-stock. Paul, of course, means by this the children of Japheth who dwell in the tents of Shem, and who are thus, consequently, admonished to preserve a humble consciousness of this benefit as a *favour* shewn to them. The circumstance that Paul makes choice of the olive-tree for the illustration of his idea (while our Lord chooses the vine) arises from the character of the tree; its fatness is symbolical of the spiritual fulness of Israel. Hence the holy anointing-oil (Exod. xxv. 6; xxx. 31; xxxvii. 29) was a symbol of being filled with the Spirit. And whereas, according to the image in this place, the wild branches are engrafted into the generous tree, reversing the usual process by which good branches are grafted into wild trees—we are informed by both ancient and modern writers that such a process is practicable in this very tree, the olive, and is often practised in the East—a circumstance fully sufficient to account for the representation in the text. (Comp. Columella de Re Rust. v. 9; Palladius de Insit. xiv. 53; Schulz. Leit. des Höchsten, vol. v. p. 38.) Still, the main idea in these verses—the *engrafting* namely—has itself an appearance of difficulty. What is the idea which the figure, when explained, is intended to express? The converted Gentiles will, after all, not become Jews, as might be said of a proselyte, inasmuch as he is quite absorbed into the nationality of the Jews, and joins them in their manner and way of life. Still, it is said that the Gentile Christian is grafted, not only into the root, but into the very branches which are cut off (*ἐν ἀντοῖς*). These words are by no means to be considered pleonastic, but denote the

place where the branches grew on to the tree, the wound (as it were) which was produced by their removal, and into which the Gentiles are engrafted. The apostle's whole representation of the case can be understood only by premising the following fundamental ideas. Paul conceives of the true Israel, *i. e.*, the community of all true believers—as an articulate organization which has in it its own proper life. Whoever does not stand in connexion with this organism has no share in the life which animates it. Now, this organism has been developed from Abraham as the Father of the Faithful (Rom. iv.), until Christ, who was, in his humanity, its absolutely perfect fruit; its influence did not extend beyond the bounds of the fleshly Israel, inasmuch as the Gentiles, whom it received into itself, were always proportionately few, and these, moreover, became at the same time nationally Jews. But with the appearance of Christ arrived the hour of salvation, and at the same time of judgment on the fleshly Israel; the power of life in this holy, self-contained organism broke forth, attracted the kindred natures in the physical Israel, and repelled the uncongenial multitude. As the latter preponderated, and formed, properly speaking, the mass of the nation, the physical Israel now ceased to be the centre of that spiritual organism, the *true* Israel. The Gentile world now became this centre, and the gaps left by the unfaithful members of the fleshly Israel were filled up by the faithful Gentiles. We must, therefore, consider the idea—that if members in this organism fall away, others must fill the gap—as the basis of the argument. This is typically shewn in the body of the apostles; when Judas had fallen out of it, his place was filled, another was to take his bishopric (comp. at Acts i. 20). This idea leads us to apprehend the powerful realistic manner in which Paul conceives of this spiritual body, which is no other than the *ἐκκλησία*, extending through all mankind—the forming new man in the great old-man of the race, who even from the beginning was filled with the breath of the Eternal Word, although it was not until the fulness of time (Gal. iv. 4) that this Word personally incorporated Himself in the church, and so brought him to the knowledge of himself.

(*Ἀγριέλαιος* is less usual than the feminine form, *ἀγριέλαια*; *καλλιέλαιος*, ver. 24, is its opposite.—*Ἐγκεντρίζειν*, to insert into anything by pricking, from *κέντρον*, Acts ix. 5.—*Κατακαυχᾶσθαι* here means *selfish exultation over another*, as opposed to the humble consciousness that whatever has been received is of grace. *Εἰ δέ*, in ver. 18, requires us to supply “then know—then thou must know.”)

Vers. 19-22.—Notwithstanding that the apostle's statement *appears* in certain parts to subject everything to a rigid necessity, yet other passages, on the other hand, clearly shew how firmly he at the same time holds free-will; and to this latter class belong the follow-

ing verses. He reminds the Gentiles of the possibility of their falling away, and of the restoration of the people of Israel. Paul, therefore, is far from teaching a doctrine of *irresistible grace*. It is indeed, through God alone—as well through his election as through his operation—that the good man does any good thing; but yet he retains the power of *resistance* as long as he lives on earth; hence the continual possibility of falling away. And, on the other hand, the worst of men, so long as he sojourns in the body, retains the possibility of ceasing from his resistance, and hence the continual possibility of conversion. God, indeed, knows the event beforehand, but he knows it precisely as one that is brought about through the free-will of the individuals. This possibility Paul states in the passage following; and we must acknowledge in consequence the *possibility* that the candlestick of the Gentiles might be removed. History presents us with partial appearances of this kind, especially in the Eastern Church; but, according to ver. 25, it is not to be conceived that, as to the Gentiles as a whole, this *possibility* should ever be *realised*.\*

(In ver. 20, *faith* and *unbelief* are specified as the tempers which fundamentally determine the mind, by which man stands or falls. The former means, as it always does, susceptibility to the influences of a higher world; the latter, the self-sufficient self-isolation and restriction to its own powers, which consequently can lead to nothing above itself.—Υψηλοφρονεῖν is again found in 1 Tim. vi. 17, and is the opposite to φοβεῖσθαι, which is not meant to denote a slavish fear, but a tender carefulness—not a fear of God, but a fear for God and his cause, a fear of one's-self and sin.—In ver. 21, φοβοῦμαι is to be supplied before μήπως. The received text has φείσεται, which is indeed more accordant than φείσεται with the usual construction of μήπως; there is, however, no lack of examples of the construction with the indicative also [comp. Winer's Gr. § 56. 2.]—In ver. 22 the meaning of ἀποτομία is sufficiently determined by the opposite χρησ-τότης; is is = ὀργή, but is preferred on account of the figure of the cut-off branches.—By ἐὰν ἐπιμείνης it is not intended to ascribe to man an independent power of action of his own, as if without the help of grace he could preserve himself from falling away by his own strength and faithfulness; but τῇ πίστει is to be understood [comp. ver. 23], and it is intended to signify the continual preservation of

\* The adherents of the well-known fanatical preacher, Irving, in London, hold that the whole Gentile church has already become apostate, and that now, at the end of the development of the church, a Jewish church will again be formed. This idea, however, has evidently no foundation in Scripture, and must therefore be reckoned among the many errors of that party. It may, however, not impossibly be in the scheme of Divine Providence, that in the last days a Jewish church may again arise, *by the side of the Gentile church*, as was the case in the apostolic age.

susceptibility to that grace which protects from falling away. 'Επεί, *else, otherwise,\** as in ver. 6.)

Vers. 23, 24.—The possibility of the restoration of rejected Israel is now placed by the side of the possible apostacy of the Gentiles; the condition of it is, that they no longer continue to resist the Divine grace, by which resistance the omnipotence of God itself is hindered, inasmuch as it cannot be his *will* to put constraint on a being that was created free. The whole, however, continues thus far to be on the footing of a hypothesis, as it is not until vers. 25, 26, that the *certainty* of such a restoration is expressed; further observations on this idea are therefore reserved for the following verses.

(In ver. 23, δυνατός κ. τ. λ. denotes the Divine omnipotence, which, however, is never to be thought of as separate from wisdom; hence God *cannot* again engraft those who continue in unbelief, since his wisdom does not admit of his *willing* it. The contrast of κατὰ φύσιν, *according to nature*, and παρὰ φύσιν, *contrary to nature*, must by no means be regarded as an unmeaning part of the image; rather it has the important signification that the Jews, considered as a people, have in their whole tendency and qualifications, a higher call than all other nations to employ themselves on the things of God. This calling of theirs is not taken away by their unfaithfulness, but only suspended; the consciousness of it, consequently, can very easily be reawakened in them, while a very long time was required to bring the Gentile world into its proper relation to the Divine ordinances of salvation.

Vers. 25, 26.—In order, then, to bring the Gentile Christians, whom he seems in this place to regard exclusively (or quite predominantly) in the Roman church, to the proper estimate of their position (ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι), the apostle points with prophetic emphasis (οὐ θέλω ὑμᾶς ἀγνοεῖν, comp. note on i. 13), to the mystery of Israel's restoration, when the fulness of the Gentiles shall have first come in (to the community of the faithful, or of the kingdom of God). That this remarkable passage contains a prophecy, properly so-called, respecting the people of Israel, is acknowledged by the great majority of expositors, both ancient and modern; and the context so positively requires us to understand Israelites *after the flesh*, that a different interpretation of the passage will never be able to gain a permanent footing. It was only from a mistaken opposition to the Jews, and from apprehensions of fanatical abuse of the passage, that Chrysostom, Theodoret, and Jerome long ago, and in later days the reformers especially, were led to explain the apostle's words as relating to the *spiritual* Israel.

\* 'Επεί properly and always "since." The rendering "otherwise" is but the English mode of expressing the force of the ellipsis.—[K.

The correct application, however, was again established as early as Beza in the Reformed Church, and in the Lutheran by Calixtus and Spener. How forced the sense of the words is, according to that interpretation which refers them to the spiritual Israel, is apparent from the translation of the passage to which this leads, *Israel has been in part affected with hardness, throughout the whole time that (ἀρχὴς οὖν) the fulness of the Gentiles is entering into the kingdom of God, i. e., while the Gentiles are entering in a body, individual Jews only will become Christians; there is no help to be expected for the Jewish people as a whole.\* But then (viz., when all the Gentiles shall have entered), will the whole spiritual Israel, made up of Jews and Gentiles, be blessed.* The utter irrelevancy of this last sentence must be apparent to every one; it is only when applied to the fleshly Israel that the language acquires a meaning. Ammon, Reiche, and Köllner acknowledge this, indeed, but suppose that the prophecy has received no fulfilment; as if the history of the people of Israel to this day did not preach aloud that it is yet to receive its fulfilment. Benecke, without any ground, transfers this fulfilment *wholly* into the next world; the portion of truth which may lie in this idea will forthwith come out more distinctly. The first question which occurs, on our attempting to ascertain more exactly the sense of this remarkable prophetic expression is—what does the apostle wish to be understood by all Israel (πᾶς Ἰσραήλ)? Does he mean all the individuals who ever belonged to the fleshly Israel? and consequently, among them, Judas Iscariot, Absalom, and all the cut-off branches? It might seem so, according to vers. 15 and 23, where the possibility of engrafting is declared with respect to those who have been cut off, *i. e.*, the reprobate. This is also strongly favoured by ver. 11, where it is expressly stated that the design was not that they should utterly fall, but that they should be stirred to emulation. But the *καὶκεῖνοι*, *they also*, only means the Jews regarded as a whole, in opposition to the Gentiles, but not the single individuals of the nation who had contracted especial guilt. If all individuals were one day to be made blessed, there would, as has been remarked already, be an essential untruth in Paul's grief (ix. 3); and so too in the separation between the spiritual and the fleshly Israel (ix. 6), since in that case the whole of Israel would be spiritual, only that this character would not be developed in some until a later time. Or (2), does "all Israel," signify

\* The positiveness with which Luther asserts the impossibility of the conversion of the Jews is remarkable. He says, among other things: "A Jewish heart is so stock-stone-devil-iron-hard, that in no wise can it be moved; they are young devils; damned to hell; to convert these devil's-brats (as some fondly ween out of the Epistle to the Romans), is impossible." From this, as from other expressions, it is manifest that the knowledge of the last events of the world's history was a province closed against the great Reformer.

only those Jews who live in the last days, so that we must suppose all earlier generations of the people of Israel excluded from bliss? If so, the history of Israel since Christ's coming would be like the forty years in the wilderness, only that, as the space of time is greater, the repetition also would be on a larger scale. In the one case, it was necessary that the old generation should utterly die out, in order to make room for a new; in this case, it would be necessary that a whole series of generations should die off, in order more and more to gather together the scattered seeds of a better life, and at length to exhibit them united in the last generation, as in a matured fruit; in like manner, as we see in the patriarchs of the nation, that of Abraham's descendants his son Isaac alone (and not Ishmael) could be regarded as the transmitter of the holy life, and of Isaac in turn, only his son Jacob, not Esau; while, on the other hand, of Jacob's, all his twelve sons form the pillars of Israel. But the Christian spirit is opposed to this presentation, on the ground that, according to it, the *one* saved generation would not stand in any proportion to the many who perished, while yet the loss of salvation would not appear as caused by any personal guilt of the latter, by their resistance to grace. Rather the apostle unquestionably means, that the remnant according to the election of grace (λεῖμμα κατ' ἐκλογὴν χάριτος, xi. 5), is to be conceived of as existing in the nation at every period of time. Israel would have ceased to be Israel if this had been utterly wanting in any generation. Consequently, we can only understand the prophecy in such a sense that all those members of the Israelitish people who ever belonged to the true *λεῖμμα* attain salvation; at the end of the world, assuredly, the people will enter in a mass into the kingdom of God, but even then too there will be no want of such individuals as are Israelites after the flesh only. But all the better persons of the earlier generations, who remained in ignorance of Christ without guilt of their own, and yet led their lives in sincere fulfilment of the law, true repentance, and firm faith in the Messiah, whom they had been taught to look for—(as is doubtless to be supposed of many Jews in all ages)—these will be dealt with like those who lived before the coming of Christ, and who learn in the next life to know that which here they knew not; in like manner as pious heathens also, who had no means of becoming acquainted with Christ, will there find a possibility of laying hold on him as their Saviour. Thus the fulfilment of the prophecy is in truth to be partly transferred to the next world, and this is the truth which is contained in Benecke's view. But in this sense Paul could with propriety speak of πᾶς Ἰσραήλ, since those who forfeit salvation do not really belong at all to the Israel of God (ix. 6). It is indeed certain that the apostle did not imagine the fulfilment of this prophecy to be so distant as experience has shewn it to be; still

it has been already observed (on ver. 14) that neither did Paul conceive it to be quite close at hand, as if it might take place in his own lifetime ; he did not know the time of Christ's second coming (Acts i. 7), but hoped that which they longed for would soon come to pass. The greater or less length of the interval, however, does not in any way affect the substance of the view ; if there were but a single generation between, still the question always arises how this one is to be regarded ; and it cannot be answered otherwise than as it has been, since there is nothing to warrant us in supposing that the generation either attains salvation without exception, or perishes without exception. The expression *ἄχρως οὖ*, consequently, is meant merely to indicate the term at which the salvation of Israel will come to pass, without more particularly defining the time. The coming in of the fulness of the Gentiles (viz., into the kingdom of God), is, however, no less a difficulty than the determining of *πᾶς Ἰσραήλ*. Are we, under this phrase, to understand *all* Gentiles who ever lived or will live, without exception ?\* This, again, cannot possibly be the apostle's meaning, since in ch. i. he had represented them as so deeply sunk, and nowhere intimates that *all* will allow themselves to be brought to repentance. Or is it only all the Gentiles who shall be alive at the time of Christ's second coming ? If so, how should the better-minded of the earlier heathens (ii. 14, 26, 27) have offended, who, without guilt of their own, knew nothing of the way of salvation ? And how can we reconcile with this the statement, which is continually repeated in Scripture (comp. on Matth. xxiv.), that just at the time of the second advent, sin will be exceedingly powerful among men ? That *every individual* should be won to the truth by the preaching of the gospel among the Gentiles, is in itself unlikely, and contradicts Scripture, which represents the gospel as preached to them for a *witness* unto them. (Matth. xxiv. 14.) The *elect* among the Gentiles, therefore, can alone be meant. But why does Paul choose for this meaning the word *πλήρωμα*, which may also signify the whole aggregate body ? (Comp. on ver. 12.) It is that here again he may retain the idea of the supplying of a deficiency.† The gap caused by the unfaithfulness of many Israelites will be filled up by a corresponding number of the Gentiles, who enter into the higher calling of those fallen ones. In God's kingdom, all is rule and order ; and thus

\* According to Rev. xx. 8, there are still heathens even in the kingdom of God, who are led astray by Gog and Magog ; thus all heathens cannot become Christians.

† It is similarly taken by Bengel, who rightly renders it *supplementum*. So, too, Stier, who refers to John x. 16, xi. 52 ; and remarks that the conversion of the Gentiles will not fully flourish until forwarded by the activity of the converted Israelites. (Comp. Is. ii. 3, lxvi. 19, seq. ; Zechar. viii. 20, seq. ; Mic. v. 7.) Compare, also, Justin Martyr, Apol. ii. p. 82, ed. Sylburg., who in like manner expresses the idea of a number of the Gentiles which is to be filled up by degrees.

even the number of his saints is counted ! (1 Cor. xiv. 33.) The explanation of ver. 32 will shew how that verse is reconciled with this interpretation.

(*Μυστήριον* means not something which in itself cannot be known but something which [as being the free counsel of God] cannot be discovered by man. Thus the calling of the Gentiles is also called *μυστήριον*. (1 Cor. xv. 51 ; Ephes. i. 9 ; iii. 3).—*Παρ' ἑαυτῶ φρόνιμος εἶναι* answers to *יְהוָה בְּנִי יָדָע* (Prov. iii. 7).—The *πάρωσις*, *hardening*, (comp. on ver. 7) here appears in so far an act of grace, as it withdraws knowledge from the people until the suitable moment for their conversion. If the Jews had resisted salvation with their eyes open, their guilt would have been far greater than in the actual case. *Ἄχρις οὗ* can, of course, signify only the *limit* until the entrance of the Gentiles shall be complete, not the *continuance* of their entering through all ages.—*Ἀπὸ μέρους* is not to be joined with *πάρωσις*, as if the *hardening* were partial, but with *Israel*; as many Jews became believers, this addition was necessary. Glöckler is mistaken in his interpretation of the passage—"Hardening came on the people of Israel from a portion of it ;" viz., from those who lived in our Lord's day—*i. e.*, a part brought guilt on the whole ; *ἀπὸ μέρους* must be the opposite to *πᾶς Ἰσραήλ*.—*Οὕτω* is to be taken as meaning "such circumstances having arisen.")

Vers. 26, 27.—For the confirmation of this hope Paul now again refers to a prophecy of the Old Testament. He quotes freely from memory, and thus again blends two passages (Isaiah lix. 20 and xxvii. 9). Hence no stress is to be laid on the variations from the original and the LXX. The apostle was concerned only with the leading idea, that, according to the Old Testament, a deliverance is to be expected for Israel—an idea which is, in fact, expressed in both passages. That Paul regards Christ alone as the person who accomplishes this deliverance of Israel, and does not suppose (as some enthusiasts have fancied) that at the end of time a further *special* Redeemer is to come for Israel—requires no proof. The circumstance that here his coming is represented as future, whereas Jesus had already performed his work when Paul wrote, is easily explained by considering it as intended to express that the *experience* of this redemption through Christ, before which it cannot be said to have acquired its reality for them, is *future* for the Israelites.

(Instead of *ἐκ Σιών*, the LXX. have *ἐνεκεν Σιών*, from the Hebrew *יְהוָה*. Paul probably had in his mind such passages as Ps. xiv. 9, where *יְהוָה* is found. The title *ῥυόμενος* answers to *מָשִׁיחַ*, a well-known Jewish designation of the Messiah, which is the same in idea with *σωτήρ*.—*Διαθήκη παρ' ἐμοῦ* points to the fact that the covenant proceeds from God, and is founded in his grace.)

Vers. 28, 29.—After this full statement, the apostle is now able

to recur to the fundamental idea, that the Israelites, consequently, although by resistance to the gospel they had put themselves into a position of enmity, must yet ever continue to be regarded as friends by the believer, for the sake of their fathers in whom they were called—a relation which cannot be done away with by their unfaithfulness. In these verses there is a contrast between *εὐαγγέλιον*, *gospel*, and *ἐκλογή*, *election*, and again, between *δι' ὑμᾶς*, *for your sakes*, and *διὰ τοὺς πατέρας*, *for the fathers' sakes*. The former of these contrasts of course regards the gospel in connexion with the resistance to it which proceeds from the Jews, and the *ἐκλογή* with the grace of God which keeps them upright. In the word *διὰ* the signification “with respect to” is primarily to be kept to. The *ὑμεῖς*, consequently, are to be conceived of as Gentiles, the *fathers* as the true Israel, so that in these words are signified the two divisions of mankind according to the fundamental idea of the Theocracy. But when the election is traced back to the fathers, the idea comes out that the posterity are regarded as included in the ancestors. (Comp. particulars at Rom. v. 12 ; Heb. vii. 9.) If individuals were absolutely isolated, the children would have no connexion with the fathers. The important point in these verses, however, is the question whether here (ver. 29) the doctrine of irresistible grace do not appear to be expressed. We must, indeed, allow that Holy Scripture does not contain any passage from which that doctrine might be deduced with greater plausibility than from this, taken in combination with ver. 32. But even here it is easy to shew the untenableness of such an inference. The Divine calling is not to be thought of except as united with God's omniscience, by which he knows the non-resistance of the elect ; he does not, therefore, force the resisting will, since there is no such will, but he does according to his pleasure in those hearts which give themselves up to him. But if it should be said that there is in all men a certain resistance to grace, as sinful beings, and therefore it can only be the power of grace that overcomes this resistance in the elect ; that hence, we must either suppose, if there be any eternal damnation, that God by a decree does not suffer grace to become powerful enough in the damned to overcome their resistance, or else we must suppose an universal restoration, as many of the later writers have been led by ver. 32 to imagine ; but that, in any case, the Divine grace as the working of the Almighty is to be conceived of as irresistible—if, I say, such a conclusion were proposed, it may be met as follows, from a scriptural point of view, and on scriptural principles. The Almighty and Allwise God, who has once created man with a capacity of resisting his will, cannot contradict himself, as would be the case if he should *force* the resisting will of the creature to a conformity with his own. Hence results the operation of grace for every man ac-

ording to the measure of the position in which he stands, so that there always remains for *every one* a possibility of resisting the operations of grace which come to him. This agency of God is, in the passage under consideration, understood only in combination with his *omniscience*, by means of which God knows from everlasting those individuals who compose the true Israel as persons who do not hinder the power of creative grace which visits them.\*

(The *χαρίσματα* are the several manifestations of *χάρις*, which word would suit the place equally well; we are, of course, not to think of the extraordinary gifts of the Holy Spirit. *Κλησις*, on the other hand, is the Divine agency by which the grace which dwells eternally in God visits man in time. And this relation of the two expressions, explains the circumstance that *κλησις* stands second: if the extraordinary gifts of the Holy Ghost were meant, *κλησις* must of course stand first.—The only other passage of the New Testament where the form *ἀμεταμέλητος* is found is 2 Cor. vii. 10. In profane Greek it is of very frequent occurrence.)

Vers. 30, 31.—The general principle which has just been declared is now established equally with respect to Gentiles (who are again exclusively and expressly addressed), and Jews, so that Divine grace forms the Israel of God alike from Jews and Gentiles. But if the unbelief of the Jews were the occasion of the calling of the Gentiles, it yet will not in turn be the apostacy of the Gentiles that is to cause the restoration of Jews; for an *universal* falling away of the Gentile world is, according to ver. 25, inconceivable; but, on the contrary, the Gentile world's experience of God's mercy will soften the heart of Israel also to emulation of its example. (Comp. on x. 19; xi. 14.)

(In *ἀπειθεῖν* and *ἀπειθεια* the notions of *disobedience* and *unbelief* interpenetrate each other; the latter is properly deviation

\* The Editor deems it proper, here, once for all, to state his dissent from Olshausen's explanation of the profound questions here presented. He cannot accept the author's solution of the relation of Divine grace to human salvation. He does not believe that the turning-point in election is God's foreknowledge of the non-resistance of his grace on the part of the elect. He believes that there is no antecedent difference between those who accept the grace of God and those who reject it. Those who are saved are subdued by the power (whether called irresistible or not) of Divine grace, yet without any infringement of their free agency, and those who refuse it might in like manner, with precisely the same ease (as in every case it is the work of Omnipotence) be constrained, if it were the Divine pleasure to do so. Any other view than this makes salvation, after all, dependent on the will of the creature, and embarrasses the subject with inexplicable difficulties. True, indeed, to these spiritual and miraculous workings God brings, so far as may be, the support of natural agencies, and hence, to a certain extent, there was doubtless brought about a gradual preparedness of the Gentile world, for the reception of the gospel; yet no such preparedness as rendered the communication of faith less immediately and omnipotently Divine.—[K.

from true obedience towards God.\* The dative, τῇ ἀπειθείᾳ is, of course, to be taken in the sense of "by occasion of their unbelief."—The attempt to connect ὑμετέρῳ ἐλέει with ἠπειθήσαν is quite inadmissible, if there were no other reason than that the unbelief of the Jews did not *follow* but *preceded* the reception of the Gentiles.—In ver. 31, ὑμετέρῳ ἐλέει is to be taken passively "*through God's shewing you mercy,*" not actively, "*through your practising mercy.*" For, according to ver. 11, Paul means to say, "Your reception is intended to provoke Israel to jealousy, in order that it also may lay hold on the salvation which is in Christ."—The insertion of νῦν or ἕστερον before ἐλεηθῶσι is a mere correction of the transcribers, which varied according as they imagined the future conversion of the Jews to be near or more remote.)

Ver. 32.—The whole statement is at length concluded with a deeply significant declaration, in which the whole history of the world is represented as the *act of God*, without prejudice to the *freedom of man*. Sin itself must become a foil to that which is good and beautiful; it turns love into grace, and grace into mercy. Sin (in its outward determinate form), no less than mercy—all is the act of God, the all-sufficient. The limits, however, which in the apostle's mind are set to this sublime declaration, are exceeded by those among the later interpreters (especially Reiche, Köllner, and Glöckler), who understand the words οἱ πάντες to relate to all individuals of the Jews and Gentiles. This word stands in direct contradiction to the plain statements of Paul, that all are not the children of faith (ix. 6); moreover, the article before πάντες † forbids us to suppose so, shewing, as it does, that we are not to think of the absolute total of the individuals who compose mankind, but of that aggregate of the elect among Jews and Gentiles, which had previously been indicated. And lastly, the words ἵνα τοὺς πάντας ἐλεήσῃ, that he may have mercy on all, should at all events be understood as signifying the Divine *purpose* only, like other passages which declare the universality of grace (1 Tim. ii. 4; 2 Pet. iii. 9; 1 John ii. 2), without giving us to suppose that this purpose takes effect in the case of every individual. Since, then, Paul teaches, in the strongest terms that salvation is not in fact attained by every

\* Paul does not intend in this place to treat of the *origin* of unbelief among the heathen, but only of the *fact*. Hence there was no need for Bengel's observation, "Incredulitas cadit etiam in eos qui ipsi non audivere verbum Dei; quia tamen primitus id in patriarchis, Adamo, Noacho, susceperant." It is simpler to say that, as through their fall in Adam they were sinners, so too were they unbelievers.

† Comp. the Comm. on John xii. 32. I would remark, further, that in the exposition of that passage I have not given prominence to the circumstance that there too it is the *purpose* and not the *effect* that is spoken of. We may say that in that place the subject is the universality of the *workings of grace*, but not the *salvation* of all; *i. e.*, not the actual result.

individual of mankind (2 Thess. i. 9), the interpretation of this passage which has been noticed, can be regarded only as erroneous. Stier, among later writers, rightly declares himself to the same effect. The parallel passage, Gal. iii. 22, speaks decidedly in favour of our interpretation. It is there said *συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ' πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν*, *the Scripture concluded all things under sin*, etc. Thus, although the apostle had in the former part of the verse taken a more extensive conception of the whole, so that even the creation may be understood as comprehended in it,\* still in the latter part he restricts the salvation to *those who believe*; but that all the individuals of mankind, without exception, will believe, is assuredly not Paul's meaning, since in 2 Thess. iii. 2 he says expressly, *οὐ γὰρ πάντων ἡ πίστις*, *for not all have faith*, and in 2 Tim. iii. 1, seq., he particularly describes the manner in which very many give themselves wholly up to sin, and fall away again from the faith which they had acknowledged.

(The expression *συνκλείειν* is based on the metaphor of a *prison*, in which those whose guilt is alike are shut up together. *Εἰς ἀπίθειαν* denotes the element to which men are thereby made over; while in Gal. iii. 22, *ὑπὸ ἁμαρτίαν* denotes sin as the hard master, to whose service sinners must be subject. The whole passage, however, represents God, not as the author of sin, through whose influence and counsel it is generated, but as one who distributes in equal measures the evil which has been generated by the abused free-will of the creature, in order to afford a possibility of salvation to all who do not resist.)

Ver. 33.—This whole contemplation of the wonderful ways of the Lord, who knows how to gather his flock unto himself out of all languages, kindreds, and tongues, was assuredly fitted to excite a feeling of amazement and admiration.† To this feeling, then, the apostle gives vent in an exclamation, brief, indeed, but fraught

\* D. and E. read *τὰ πάντα*, and F.G. read *πάντα*, in Rom. xi. 32 also, but these variations are seemingly to be regarded only as corrections from Gal. iii. 22, which passage, as being an important parallel, might easily influence the text of the other.

† This bold and powerful flight seems, however, to have a foundation only on the supposition of an entire restoration. If only some, or but a few in all, are blessed, how is God's wisdom to become manifest in the result? but if all become saved, without prejudice to free-will and justice, this, assuredly, appears as a miracle of God. The doctrine of a restoration has very many passages of Paul's epistles apparently in its favour. [Yet this only by remote and uncertain inference, and surely not to be relied on against the numerous and express testimonies against it. It is difficult in the present case to see the justice of Olshausen's remark. The apostle's admiration is called forth by those wonderful dealings of God by which he first makes the infidelity of the Jews the occasion of the admission of the Gentiles, and their reception again provocative of a salutary and life-bringing jealousy among the Jews. The doctrine of a universal restoration does not seem at all in the apostle's thoughts.]—[K.]

with profound emotion and lofty thoughts. If, however, *βάθος πλούτου* be taken as *one* notion (according to the usual explanation), then that very attribute of God is wanting which, from the context, we must expect to find mentioned before all others—that of compassionate love. There is something so distressing in this want, that we decide with Glöckler in favour of understanding *πλοῦτος* to mean *riches of mercy—of love*. In this there is no difficulty whatever, since Paul speaks directly of *πλοῦτος Χριστοῦ* (Eph. iii. 8 ; Phil. iv. 19), which can only be understood of his *grace*; and since, besides, in the idea of love there is involved an intimation of its overflowing, rich character, which establishes a natural connexion between *love* and *spiritual riches*. Add to this, that the clauses which follow correspond exactly, in a reversed order, to the three attributes. The words “how unsearchable,” etc., refer to “knowledge,” “for who hath known,” etc., to “wisdom,” and lastly, “who hath first given to him,” to the mere grace, which gives where there is no desert. Nay, further, in ver. 36, the three prepositions *ἐξ*, *διὰ*, and *εἰς* point back to the three characteristics mentioned in ver. 33. Reiche’s remark, that if three genitives were to be connected with *βάθος*, there ought also to be *καί* before *πλοῦτος*, or that which stands before *σοφίας* should be wanting, is without significance. For, to say nothing of the fact that the *καί* before *σοφίας* is wanting in some MSS., we have no ground for supposing that there must necessarily have been a triple *καί* in this place ; it would be necessary only if it had the sense of *as well . . . as also* ; but here we may take it as merely a connecting particle, like the Hebrew *ו*, so that the passage resembles Matth. xxvi. 59 ; Eph. iv. 6.)

(*Σοφία* is God’s knowledge of the *purposes*, *γνώσις* his knowledge of the *nature* of things.—*Ἀνεξερεύνητος* is not found elsewhere in the New Testament, but Aquila uses it, Prov. xxv. 3, for *קִרְיָהּ יָסֵי*.—*Ἀνεξιχνίαστος* occurs again, Eph. iii. 8, and in the LXX. version of Job v. 9, ix. 10.—*Κρίματα* and *ἰδοί* signify the utterances of God’s will in as far as they give things their nature and subsistence, while in ver. 34 is described the agency of God in determining ends.)

(Vers. 34, 35.—The apostle enlarges on the unsearchableness of God in words taken from the Old Testament (Is. xl. 13 ; Job xli. 11). The meaning, of course, is only that no creature can *penetrate* into the counsel of God ; but, doubtless, God himself may, by revelation of himself, give glimpses into his ways. The words *τίς προέδωκεν αὐτῷ*, however, are in every respect to be taken absolutely, inasmuch as the giving powers of the creature are themselves only derivative ; the creature has nothing of its own but what is evil. God’s gift is always a grace, for it can never be deserved.

(The passage, Job xli. 2, is in the LXX., xli. 11, and runs thus

—τίς ἀντιστήσεται μοι καὶ ὑπομενεῖ. In the Hebrew, on the other hand, it is  $\text{מִי הִקְדִּימָנִי וְיִשְׁלַח לִּי}$ , which exactly agrees with the sense of Paul's words. Perhaps, therefore, the apostle translated immediately from the original. In the Alexandrian MS. of the LXX., the words are placed at Is. xl. 14, but as they are there altogether wanting in the Hebrew, they must, no doubt, have been written by some copyist in the margin of xl. 13, and so have found their way into the text of some MSS.)

Ver. 36.—Paul at length closes his sublime doctrinal discussion with a doxology, in which God is described as embracing all things\*—as the beginning, middle, and end of all things, and, consequently, of the believing Israel as a whole, and of every individual. That these references are what is intended by the prepositions *ἐξ*, *διὰ*, and *εἰς*, is no longer questioned by later writers. But, on the other hand, they continue blind to the fact that these references also express the relation of Father, Son, and Spirit. In an exactly similar way it is said of God, Eph. iv. 6, *ὁ ἐπὶ πάντων καὶ διὰ πάντων, καὶ ἐν πᾶσι*. Of the Father as the *source* of all being, *ἐκ* or *ὑπό* is always used in the New Testament, and *ἐπί* with respect to his absolute power; of the Son, always *διὰ*, as the Revealer of the Father, the organ of his agency (comp. on John i. 3); of the Spirit, *εἰς*, in so far as he is the End to which the Divine agency leads, or *ἐν*, in so far as he is the element which penetrates and supports all things. 1 Cor. viii. 6 is decisive in favour of this interpretation; as there Paul himself explains *ἐξ οὗ* and *δι' οὗ* of the Father and the Son, and it is only by accident that he does not also mention the Holy Ghost. The only objection which might be advanced is, that the passages, thus understood, might favour Sabellianism. It is, indeed, unquestionable that the personality of Father, Son, and Spirit, cannot be deduced from these passages, which witness only to the unity of Essence; but if the personality be warranted elsewhere, such passages as these are no argument against it, affirming, as they do, nothing more than that one Divine essence manifests itself as Father, Son, and Spirit. Again, Col. i. 16, might seem to bear against our interpretation, as there the predicates of the Spirit (*εἰς* and *ἐν*), although not those of the Father, are transferred to the Son. This, however, may be got over by the consideration, that the agency of the Son and that of the Spirit are, in the New Testament, not unfrequently represented as blended together—the Spirit receives everything from the Son (John xvi. 14); hence also that which belongs to the Spirit may be ascribed to the Son, without its thence following that the difference of personalities in the Divine being, as indicated by prepositions, is not to be maintained.

\* Tholuck aptly compares with this Dante's address to God—"Thou in whom all good things begin and end!"

Πάντα εἰς αὐτόν, *all things to him*, might finally be referred to the *restoration* of all things ; but in this aphoristic clause there is not so much the declaration of a fact—that all things shall be brought back—as that all are designed to be brought back to him ; but whether all things attain this destination, this, it may be said, is a different question. Still, in this place, as in others, the *appearance* is very strong in favour of the restoration.\* (Comp. the remarks on 1 Cor. xv. 26, seq.)

\* No one doubts that God makes the wrath of man to praise him, and will make endless sin and suffering redound to his glory. The declaration that “all things are to him,” no more proves that there will not *always* be sin in the universe, than that there is *now* no sin in the universe. For if sin, admitted into the universe at all, can be made tributary to the Divine glory, it cannot be *proved* that endless sin may not be equally so.—[K

## P A R T III.

(XII. 1—XV. 33.)

### THE ETHICAL EXPOSITION.

#### SECTION I.

(XII. 1—XIII. 14.)

#### EXHORTATIONS TO LOVE AND OBEDIENCE.

The apostle most appropriately follows up his detailed *doctrinal* discussion with an *ethical part*, as in almost all his epistles. As blossom and fruit grow only from a sound root, so too it is only from faith in Christ, and in the redemption wrought by him, that true moral life proceeds. But from this faith it must indeed of *necessity* be produced, as surely as light and warmth must be diffused where there is fire. But if from this it should be argued, that therefore there can be no need of particular moral admonitions, we should overlook the perverseness of human nature. If indeed the life of faith had its thoroughly right course in every individual, then, certainly, it would not be necessary to call attention particularly to the fruits which ought to proceed from it, even as there is no need of any special precautions in order to make a generous tree bring forth generous fruits. But in man, changeable as he is, life has no such physically regulated course. The disordered relations of head and heart often lead him to persuade himself that he has the life of faith, without really having it. Hence it is necessary to point to the fruits of faith, inasmuch as failure in these is a decisive token of internal deficiency. The object of the ethical admonitions is not, therefore, immediately through them to produce fruit; for of this law altogether is incapable, even in its New Testament form. Still neither is their object the purely negative one of merely forming a mirror, in which the reader may be able to discern what he has not and is not. Rather the ethical admonitions of the New Testament have a *positive* character which consists in this, that, although they do not work *productively* (which nothing can do but faith, or the power of the Spirit accompanying the admonitions), yet they are meant to arouse the consciousness how far the power of faith must work into all relations of life, even the minutest. The

advanced members of the church, therefore, and above all, the apostles, have to shew others the way how gradually to attain to the state of being completely and throughout pervaded by the Christian principle.

In the ethical development before us, we must first direct our view to the plan which the apostle follows. For I can by no means accede to the assertion of the majority of expositors, that Paul has no plan at all here, and merely strings his exhortations together without regard to order; rather we should adhere to the deep saying of Hamann—"In the Bible there is the same regular disorder as in nature."\* In the first chapter of this portion, the apostle starts from the idea which is the foundation of all Christian morality—an absolutely comprehensive consecration of the whole life. This has *humility* for the principle which gives the tone to the inner life (xii. 3), and out of it are rightly shaped, *first*, the relation of the individual Christian to the *church of God* on earth (xii. 4-13), according to faith (4-8), love (9-11), and hope (12-13); and also, *secondly*, his relation to the *world* (xii. 14-21,) inasmuch as the principle teaches him even to love and bless his enemies. And this general relation of the Christian to the world finds its especial application in his position towards the *government*, which *as such* always stands *without* the church, inasmuch as it, from the very constitution of the social body, can only represent the law, and not the gospel. In submitting to the ruling power, therefore, the believer submits to the Divine law itself, and his submission to both is equally without exception (xiii. 1-7). But, again, this obedience to the Divine ordinance has its root in nothing else than love, which is the fulfilling of the law, to which the time of the Messiah urgently warns us to devote ourselves, since now the night is past and the day has dawned; for which cause, also, the believer is bound to walk as a child of light, and has before him the task of quelling all the works of the flesh (xiii. 8-14). The apostle takes this last turn with a prospective regard to what follows in ch. xiv., where he has to deal with an error opposite to the indulgence of the flesh, viz., with false asceticism.

### § 17. OF LOVE.

#### (XII. 1-21.)

The apostle sets out with the idea of an entire devotion, *i. e.*, offering up of one's-self to God, as the fundamental moral principle of the Christian, (renunciation of vice being the fundamental moral

\* Compare the instructive Essay by Stier—"Die geheimere Ordnung" (in his "Andeutungen für gläubiges Schriftverständniss," Königsberg, 1824, p. 83, seq.)

principle of the man who lives under the law). The motive of this is the mercy of God (manifested in Christ), which must call forth a return of love ; and the devotion is represented as absolute, inasmuch as it extends even to the body—thus presupposing the devotion of spirit and soul. It is only in this absolute entireness that devotion to God has a meaning and significancy, or is a *λατρεία λογική*, *rational service* ; the Lord of all requires every man to give his all.

(The *οὖν* is immediately connected with xi. 36, but, in so far as this verse is a summing-up of the whole preceding argument [especially from ix. 1], it is also connected with the whole of what precedes.—*Σῶμα*, *body*, is not chosen because it suits better with the notion of a sacrifice, or even because it stands by synecdoche for the whole man according to the analogy of the Hebrew *בשר*, but in order to extend the idea of Christian sanctification even to the lowest power of human nature.—In the idea of sacrifice is indicated the *spiritual priesthood* of the Christian [comp. at 1 Pet. ii. 9], which has no relation to the outward church, but rather to the inward life ; the unceasing praying devotion of the faithful is the continual sacrifice which they present to God. The predicates *ζῶσα*, *ἀγία*, and *εὐάρεστος*, characterize the nature of the Christian sacrifice ; even the Old Testament required for sacrifice animals free from blemish [Levit. xxii. 20, Deut. xv. 21] ; how much more must the New Testament require a pure mind ! The epithet *ζῶσα*, *living*, however, is peculiar. For every sacrifice only becomes what it is when the animal dies and sheds its blood ; but the Christian life is an unceasing spiritual devotion of self, a *living* sacrifice or self-offering.—*Λογικός* occurs elsewhere in the New Testament only at 1 Pet. ii. 2. It is equivalent to *νοερός*, which, however, is not found at all in the New Testament,\* although the substantive *νοῦς* is the usual expression, and *λόγος* does not occur as synonymous with *νοῦς*. The service of God is here styled *rational*, as alone answering to its ideal. The opposite to it is not that which is false [for the outward sacrifices of the Old Testament were not false], but only that which is subordinate ; the Old Testament institutions are sensible forms for the ideas.—There is a hardness in the accusative construction, as it does not accord well with *παρασῆσαι* ; it should have been *ὅ ἐστι λογικὴ λατρεία*.)

Ver. 2.—The negative idea is opposed to the positive : Be not conformed to *this* world, in which good and evil are mingled, but form yourselves after the pattern of the absolutely pure *heavenly* world. The idea of man's capability of formation, of the reception into his inward part of a holy or an unholy image, is, according to scriptural principles, closely connected with the doctrine of the Divine image, and of the essential character of the soul. The

\* The parallel *νουνεχῶς* occurs Mark xii. 34.

*ψυχή* has no active, creative nature, but is passive in its character; it cannot of itself produce a form, a shaping of the being, but the influences which it receives impress a form on it. It has, however, the power of warding off unholy agencies, and of giving itself up without reserve to those which are holy; and this self-surrender is the way of sanctification.

(On *αἰῶν οὗτος* comp. Comm. vol. i., p. 459, seq.; *αἰῶν μέλλον*, i. e., *οὐράνιος*, is here to be understood as its opposite.—*Συσχηματίζεσθαι* is also found at 1 Pet. i. 14; its meaning is, to take the *σχῆμα* of something else. It is substantially = *μεταμορφοῦσθαι*; the latter expression, however, bears rather an internal, the former an external relation.—The *ἀνακαίνωσις τοῦ νοός*, *renewing of the mind*, here denotes the progressively transforming work in the believer. The *νοῦς* itself is the first object of this work; but from it as a beginning, the whole man, even to his body, is renewed. Tit. iii. 5 is the only other place where the substantive occurs; the verbs *ἀνακαινώω* [2 Cor. iv. 16; Col. iii. 10], and *ἀνακαινίζω* [Heb. vi. 4–6] are more frequent. The *renewal* is not different in kind from *regeneration*; the latter term, however, regards the matter rather as an act, the former, rather as a consequence of this act. Renewal coincides exactly with *sanctification*—in which expression, also, the gradual prevalence of the new life is marked. In *εἰς τὸ δοκιμάζειν* it is signified that the natural man cannot truly prove the will of God; he is without the higher light and delicacy of moral feeling; he can, consequently, discern God's will only in that which is most palpable.\*)

The first particular to which the apostle passes from his more general admonition, is *humility*, the peculiarly Christian virtue, the supporter of all the rest. Through this it is that each man acknowledges the place and the gift allotted to him,† and thus makes possible a joint operation of the whole. The apostle utters this and the following exhortations, however, not as his personal good wishes, but by virtue of his apostolical authority; and this for believers alone, since it is only to the position of the life of faith that the instructions which follow are suited. Where the principle itself is yet wanting, no directions can be given how it shall diffuse itself through and impregnate all the relations of life; or, at the utmost, they can only effect that which is all that the law altogether can effect—the knowledge of sin. (Rom. iii. 20.)

(*Χάρις* denotes primarily the apostolic office, but of course in

\* Augustine aptly says—"Tantum videmus quantum morimur huic sæculo; quantum autem huic vivimus, non videmus."

† Reiche supposes that the apostle is led away from the chief idea, humility, to a subsidiary consideration, the gifts; but the two subjects are most closely connected. It is precisely the consciousness of our own limited gifts that teaches the necessity of co-operation with others, who possess other gifts.

connexion with the gifts imparted for discharging it. The words παντὶ τῷ ὄντι ἐν ὑμῖν, *to every one who is among you*, are intended, unquestionably, to make the exhortation quite general; but the "among you" is meant to mark especially that the exhortation is addressed to believers, to members of the church.—ὑπερφρονεῖν = ὑψηλοφρονεῖν, comp. xi. 20.—In παρ' ὃ δεῖ φρονεῖν, it is indicated that there is also a false humility, which will not own to itself what God has done. True humility is fully conscious of the grace which it has received, of the call which has been addressed to it, yet not as if this were anything of its own, but as of God. This true humility is σωφρονεῖν = τὰ σῶα φρονεῖν, *sound-mindedness*, the right and healthy view of ourselves and our position. God's creation knows no absolute equality; as among angels there is subordination, so too in the church of God the measure of faith, and consequently also the measure of the Spirit, is variously dealt out. And this not alone according to individual faithfulness, but according also to the free ordering of God. *Faith*, is here taken quite generally, as denoting the subjective disposition of soul, in which man is capable of receiving into himself the objective working of the Spirit—the grace spoken of in ver. 6. This expression "measure of faith" has, as is well known, given rise to the dogmatic term *analogia fidei*; but it is needless to remark that the sense of the phrase is here quite different. On the trajection ἐκάστῳ ὡς comp. Winer's Gr., § 61. 3.)

Vers. 4, 5.—After the figure of the human organism, the apostle regards believers as an organic whole, in which the individuals, as members, are mutually supplementary; the visible church, therefore, like the invisible, cannot be conceived without members respectively leading and led; and hence follows the necessity of government for the visible church.

(Comp. on the figure of the σῶμα more particularly at 1 Cor. xii. —On ὁ δὲ καθ' εἷς, comp. on Mark xiv. 19; John viii. 9, where εἷς καθ' εἷς occurs, as here, in the sense of "each." (Comp. Winer's Gr., § 37. 3.) *Every one* is regarded as a collective notion, and is construed with the plural μέλη. For the completion of the parallel, there should immediately have been added—*and these members have also diverse operations*; but this is more fully set forth in ver. 6 and what follows.)

Vers. 6-8.—Having hitherto regarded the persons themselves, as the members of the body of Christ, the apostle in the sequel makes use of the figure in such a way as to represent the various gifts of the Divine Spirit (who, regarded in his operation, is the same with grace), as determining the various agency of the members. Paul here only names some gifts by way of example—and indeed only three; while in 1 Cor. xii. 7, seq., a much greater number is

enumerated. To the *Charismata* properly so called—*i. e.*, to the extraordinary and miraculous gifts peculiar to the apostolic age—there are then added (ver. 8) other points, which might either be taken as merely expressions of the three *Charismata*, or as phenomena of the Christian life in general, such as are enumerated in the 8th and following verses. As expressions of the three *Charismata*, they might perhaps be taken in a reversed order, so that παρακαλεῖν should be applied to the διδάσκαλος, μεταδιδόναι to the διάκονος, προϊστασθαι and ἐλεεῖν to the προφήτης, with reference to the severe and to the gentle duties of his office respectively. For in the three gifts there seems at the same time to predominate a reference to the three principal offices in the church, the προφήτης answering to the bishop, the διδάσκαλος to the presbyter, and the third gift to the διάκονος. There seems, however, one objection to this supposition of the three gifts, viz., the εἴτε before παρακαλῶν. But, as appears from D.E.F.G., and other critical authorities, this is spurious, and has found its way into the text only from the analogy of the preceding εἴτε ὁ διδάσκων. Paul knows nothing of a special Charisma of παρακλήσις. As to the structure of the sentence, Meyer would erroneously connect ἔχοντες with ἔσμεν (ver. 5); but the δέ of ver. 6, by which, in contrast with the already concluded sentence, vers. 4, 5, the discourse is begun afresh, and carried onwards, is decidedly against this.\* The sentence bears rather the character of an anacoluthon; the verb is wanting to ἔχοντες, and the most natural words to supply would be—"Let each use his gift according to its purpose." Moreover, Paul also abandons the accusative, and in ver. 7 puts the nominative, and the concrete instead of the abstract. It is, however, remarkable that, in the clause about prophecy, there is put, not, as in the case of other gifts, ἐν τῇ προφητείᾳ, *in prophecy*, but κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of faith*, which is evidently synonymous with μέτρον πίστεως, *measure of faith*, above, and, consequently, as being quite a general expression, would seem applicable not to prophecy alone, but to all gifts. It is, indeed, impossible to find in "faith" any special and exclusive reference to prophesying, and therefore we must say that the apostle, by an inexact way of expressing himself, especially connects with the chief Charisma, the general idea which is to be understood in the case of every gift, and thus comes to leave out ἐν τῇ προφητείᾳ.†

\* But the δέ already occurring in the preceding clause invalidates this objection, and leaves the evidence for the two constructions in themselves, perhaps, about evenly balanced. But the prevailing hortatory character of the paragraph, which in this sentence also *must* be assumed at ἐν ἀπλότητι, and which also furnishes the most natural explanation of the ἐν τῇ διακονίᾳ, etc., makes the construction indicated by Olshausen, on the whole, preferable. With the several graces, therefore, as "prophecy," &c., is easily understood the idea of obligation—let it be.—[K.]

† Rather, I think, the limitation "according to the proportion of faith," is connected

For *faith* is here, as in ver. 3, the fundamental disposition of the soul, without which it is altogether impossible to conceive any working of the Spirit, and consequently also any gift in man.

(On *προφητεία*, the gift of teaching in relation to the things of God with full-consciousness in the power of the Spirit; on *διακονία* = *κυβέρνησις*, and on *διδασκαλία*, comp. more particularly at 1 Cor. xii. 28.—*Ἀναλογία* is not found elsewhere in the New Testament; in profane usage, it is especially employed of mathematical proportions. Here it answers to *μέτρον*, ver. 3.—In ver. 8, *ἀπλότης* excludes all side purposes in giving; it should be the expression of pure benevolence, and only as such has it any real value.)

Vers. 9-11.—The apostle now leaves the subject of the extraordinary operations of the Spirit, and turns to other exhortations, especially the exhortation to make love, in its true nature, the regulating principle in all circumstances. In the most general way, love manifests itself in hatred of what is evil (a hatred necessarily implied in love itself, which loves the sinner), and in cleaving to what is good; and next, in more particular workings. Even the honour shewn to our neighbour is beautifully referred to love; without love it is mere hypocrisy or flattery.

(On ver. 9 comp. Amos v. 15, where the same idea is found. In the general clause, *ἡ ἀγάπη ἀνυπόκριτος*, it is better to supply *ἔστι* than *ἔστω*, as the latter is very rarely supplied. [Comp. Benhardy's Syntax, p. 331.]\* In ver. 11, the two clauses, *τῇ σπουδῇ μὴ ὀκνηροί* and *τῷ πνεύματι ζέοντες*, express the same idea, first negatively and then positively. They both describe the nature of love—"The coals thereof are coals of fire, which hath a most vehement flame." [Cantic. viii. 6.] In addition to many earlier commentators and critics, some of the moderns, especially Tholuck, Rückert, Lachmann, and Reiche, have decided in favour of the usual reading, *κυρίῳ*, which has certainly by far the greater support from authorities, as only D.F.G., and some Latin Fathers, read *καιρῷ*. But the internal reasons appear to me so weighty, that I decide unreservedly for *καιρῷ*. A charge so entirely general, to "serve the Lord," is out of place among such altogether special exhortations.† The form *κυρίῳ δουλεύειν* is so well known, that it might easily have been substituted for the unusual *καιρῷ*. In Latin, indeed, *tempori servire*

specially with "prophesying," because this was a grace which, beyond all the others here mentioned, involved an absolute dependence on Divine influence. The other offices may be urged unconditionally upon human fidelity, but New Testament prophecy, like the Old, came not of the will of man, but by inspiration of the Holy Ghost.—[K.]

\* As both the preceding and following clauses are hortatory, this is better so taken. Its standing in the midst of so many elliptical exhortations would account for the otherwise unwonted and harsh ellipsis in this.—[K.]

† Yet by throwing the emphasis rather on *δουλεύοντες*, "yielding service to the Lord," this objection, in no way of much force, is entirely obviated.—[K.]

occurs [Cic. Epist. Famil. vi. 21], but it is not found in Greek before the second century. To serve the time in a right manner, however, is an expression of love which perfectly suits the context, and is, moreover, a thought which easily arises out of the Pauline circle of ideas.)

Vers. 12, 13.—Lastly follow the expressions of the third great Christian virtue—*Hope*. The manifestation of this in endurance of sufferings and in prayer is simple ; but acts of kindness and hospitality seem not so much to come under the head of *hope* as of *love*, especially of the brotherly love mentioned in ver. 9. Both these virtues, however, have also an essential connexion with hope, inasmuch as they point to the recompense which is to be expected ; and here, without doubt, Paul had a view to this side of the subject, which is also touched on in other passages of Scripture. (Comp. on Matth. x. 40, 41, and on *προσκαρτερέω*, Acts i. 14, ii. 42, vi. 4, etc. In ver. 13 the reading *μνείαις* instead of *χρείαις* is remarkable ; but it undoubtedly originated in a later time, when the invocation of saints became customary. The same MSS. which read *καιρῶ* support also the various reading *μνείαις*—a circumstance, it must be allowed, favourable to the maintenance of *κυρίῳ*.)

Vers. 14-16.—From the relation of the Christian to the members of the church, the apostle now turns to his position relatively to unbelievers.\* Faith and hope must now retire ; love alone here celebrates her triumphs ; she blesses the enemies, she weeps with them that weep. The Christian is always accessible to the universal human feelings of joy and grief, from whatever quarter they meet him ; he never in stoical indifference or insensibility holds himself above such sympathy, but willingly condescends to the wretched. The words *τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες*, *being of the same mind towards one another* (ver. 16), however, do not seem to suit with this connexion. An exhortation to Christians to unity among themselves is certainly quite out of place here ; but it fits easily into the connexion if we take it as follows :†—Paul exhorts all believers to be alike *in this love towards the unbelievers* (and that for the very purpose of converting them), not arrogantly to place themselves at a distance and above them, but to enter into their needs.

(Ver. 14 refers to the words of Christ, Matth. v. 44. Chrysos-

\* It might be said that even in the church itself there is room for the application of the precepts of love towards enemies (comp. on Matth. v. 43, seq.), and that, consequently, we cannot conclude from their occurrence that they form a transition to the relation of Christians to unbelievers. But, in so far as these precepts still find their application in the visible church, the *αἰὼν οὗτος* also still exists in the church itself ; the admonitions which follow regard the relation to those who are still moving wholly or partially in the element of this *αἰὼν*.

† The sense in which the Fathers take it—that we should enter into the circumstances of another, in order to understand his feelings—is hardly justifiable in point of language.

tom's remark, that it is harder to rejoice sincerely with the joyful than to weep with the sorrowing, is very true ; but this, doubtless, has its foundation in the remarkable and deep-seated temptation of pleasure at the misfortunes of others, which it is difficult to extirpate. In the misfortunes of our best friends, says Kant,\* there is something which is not altogether displeasing to us.—In ver. 16 the ταπεινοί are, of course, not the humble or poor in spirit, but those who are outwardly or inwardly unhappy. The word here answers to the Hebrew עָנִי or עָנָה. Reiche, without sufficient grounds, takes it as neuter. Συναπάγω, *to carry off with*, συναπάγεσθαι, *to carry off with one's-self*, i. e., to put one's-self into connexion or communion with a person. Luther rightly says ; Let yourselves down to the wretched, nay [since there is nothing to restrict the words to the communion of believers with one another], withdraw not thyself from the poor and despised who as yet know not the gospel. Self-withdrawal and exclusiveness belong to the religion of the Old Testament ; to the New Testament, communion even with those in whom the life of Christ does not as yet bear sway. The proverb, "Tell me what company you keep, and I will tell you who you are,"† is therefore true only for the Old Testament,‡ where exclusiveness is a duty because the power is inadequate to overcome the opposing element. The Son of God teaches the faithful to consort with publicans and sinners, in order to win them for his kingdom.)

Vers. 17, 18.—The words μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς, *be not wise in your own conceit*, again do not seem suited to the connexion, which is otherwise very exact as far as ver. 21. This clause, however, must be taken as parallel with μὴ τὰ ὑψηλὰ φρονοῦντες, *mind not high things*, above ; it is the worst form of high-mindedness—i. e., of lovelessness—to think highly of self ; by this a man's view is limited to himself, and loving care for others is checked.

(Μηδενὶ κακόν κ. τ. λ., is merely a negative expression of the idea positively contained in προνοούμενοι κ. τ. λ. The latter words are taken from Prov. iii. 4.—With the second half of ver. 17 compare Is. v. 21, which appears to be referred to in the apostle's words. Προνοεῖν is used with the genitive, 1 Tim. v. 8 ; with the accusative, 2 Cor. viii. 21.—The words ἐνώπιον ἀνθρώπων are to be explained according to Matth. v. 16.—*Universal* peace is possible only where sin does not exist ; therefore the apostle says εἰ δυνατόν ; but yet Christians may on their part (τὸ ἐξ ὑμῶν), often by endurance mitigate the sharpness of opposition, and gain even their enemies.)

Ver. 19.—Even in the worst case, however, the Christian must

\* [The sentiment is Rochefoucauld's.]

† Answering to the Latin—Noscitur ex socio qui non cognoscitur ex se.

‡ It is true for *all* times, in its proper meaning, as indicating our chosen and congenial companionship.—[K.]

not avenge himself, but must, according to Scripture (Deut. xxxii. 35), leave vengeance to him with whom alone it is always holy.

(In the phrase *δότε τόπον τῇ ὀργῇ*, most expositors have rightly supplied *θεοῦ*, so that the sense of the words is—Do not anticipate the ways of God; allow time and space to his righteous retribution. Reiche understands it of human anger, and explains the words—Allow space to wrath, that it may not at once break out into act.\* But the quotation does not agree well with this, since it forbids not only the wild anger of a moment, but also that anger of *man* which is deferred, and thereby mitigated. It is quite unsuitable to understand the anger of the person wronged in the sense—Do not expose yourself to anger, give way to it. *Ὁν τόπον δίδοναι* comp. Eph. iv. 27.—The quotation is free; in the LXX. the words are—*ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω*. Paul is nearer to the Hebrew—*אֵינִי מְבַרְכֵנּוּ אֶת הַיּוֹדֵעַ*.)

Vers. 20, 21.—Instead of the wrath of the natural man, the apostle recommends the love of the spiritual man, which, at the same time, is of the most potent influence in overcoming evil; it gains not merely something from the adversary, or in him, but his inmost self.

(The passage is borrowed, word for word, from Prov. xxv. 21, 22. The image of coals heaped on the head, is to be explained especially from 2 Esdras xvi. 53; it can only mean—Thou shalt prepare for him a sensible pain, yet not to harm him, but to lead him to repentance and improvement. The Oriental style, which delights in strong expressions, contains many kindred forms of expression. [Comp. the passages in Tholuck and Reiche *in loc.*] Glöckler thinks that the figure is taken from laying coals on pots in order to soften hard meats, and, consequently, that the meaning is—Thou shalt soften his hard heart; but this is quite erroneous.—*Σωρεύω*, from *σωρός*, a *heap*, is also found in 2 Tim. iii. 6.

## § 18.—OF OBEDIENCE.

### (XIII. 1-14.)

Without any apparent connexion, there follow exhortations to obedience towards authority. According, however, to the manner which we have indicated of understanding xii. 14-21, the discussion which follows is very naturally connected with those verses. The hostile element, against which Paul had hitherto directed the beha-

\* In other respects the Latin *Spatium dare iræ*, would suit well with this interpretation. Perhaps Lactantius had an eye to the passage before us when he wrote, *Laudarem, si, cum fuisset iratus, dedisset iræ suæ spatium, ut haberet modum castigatio*. De Ira. c. 8.

viour of the Christian in his *private relations*, met the church of the apostolic age as in a concentrated form, in the *civil power of the Roman empire*. A wrong conception of the idea of Christian freedom might, therefore, easily have misled the Christians to place themselves in a false relation towards the heathen authorities; as it is well known that among the Jews the party of Judas the Galilean made it an article of faith that it was unlawful to pay tribute to heathens, inasmuch as the genuine Jew could recognize Jehovah alone as the king of the Theocracy, according to Deut. xvii. 15. (Comp. at Acts v. 37, and Josephus Antiq. xviii. 1, 1, Bell. Jud. ii. 9.) In the statement of Suetonius (Claud. c. 25), that the Jews of Rome made a commotion under the leadership of one Chrestus, there is perhaps an indication that a portion of the Roman Christians, in their lively feeling of Christian liberty, may not have quite rightly apprehended their relation towards the authorities. If, now, we consider that the Epistle to the Romans was written under Nero, after Tiberius, Caligula, and Claudius, with their abominations and madness, had already passed over the scene, there appears in the following exhortation a greatness and purity of thought strikingly contrasting with the malice and baseness which were manifested in the ruling power of the Roman empire. This purity and truth could not but at the same time carry in it the power of renewing the youth of the whole old and corrupted world, and of restoring it for a series of ages. At present we look forth into a world which has in like manner passed into corruption, in which "the people are become wild and desolate because prophecy is nothing heeded;" it becomes essential, then, that the law be again administered as from above, and that the doctrine of holy Scripture respecting the magistracy, as God's representative on earth, should be anew established.

(Ver. 1.—The precept of obedience towards the magistracy is one of universal extent, so that no one may suppose himself released from it by attaining a high degree of spiritual advancement, or the like; hence it is said, "let every soul," etc., *πᾶσα ψυχὴ ὑποτασσέσθω* = *עַבְדֵּם*, i. e., *ἐκαστος*. By the term *ἐξουσία*, Paul designates the magistracy in the widest sense, and under it we must understand not only the emperor and the highest official authorities, but also the inferior authorities which act only in his name. The predicate *ὑπερέχουσαι* designates them as *actually existing*, as having the power in their hands, and answers to the following *αἱ δὲ οὐσαι*. The *δέ* in *αἱ δὲ οὐσαι* is to be understood as explicative not as adversative. By this the believer is exempted from all investigation as to the *rightfulness* or the *origin* of an actually subsisting power; in that which subsists he sees the ordinance of God, although it may be only provisional.\* Notwithstanding, however, this unconditional subjection

\* The question how the believer ought to act in the perplexing *transitions* from one

to the human government, there is no one further removed than the Christian from the service of men ; in the magistracy, as in all other relations, he serves his God alone. Every authority by the grace of the people, leads to frightful tyranny of man, even under the mildest rule ; the magistracy, regarded and conceived of as by the grace of God, is a ministry of God, even if a Nero sits on the throne. Thus the believer is servant of none save his God, and yet is subject to every one who has power over him ; thus only is true freedom compatible with order ; the freedom which is independent of God has within it the element of the most fearful confusion. In this representation, however, the apostle's idea, *οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ*, *there is no power except from God*, appears very remarkable. Was a Nero of God ? But of course the person of the ruler is to be separated from his office, and then we must certainly say that Nero's office was of God ; even the worst government is better than anarchy, and whatever such a government still contains of the elements of order, that is of God. But are there not absolutely ungodly powers, which come into being by sedition or other evil means ? Are these also of God ? Certainly they are so, in as far as they come into actual and manifest existence.\* We must here apply the same principles which were laid down in ix. 1, with respect to the phenomena of evil generally. All evil which comes into existence has been willed by God, not as evil, but as a phenomenon ; and thus too it is with powers which originate through sin. The Christian, who as such knows himself to be the citizen of a higher world, has not (*unless he be also obliged thereto by his civil relations*), to go into investigations as to the rightfulness of the subsisting power, which besides are generally of great difficulty, and hence cannot possibly be devolved on each individual ; he belongs to that power to which God has given the sway over him. Evil governments have their judge in God alone, not in men.

Ver. 2.—Hence the act of resistance to the magistracy, independently of the motives which at the utmost may render it less criminal, but never can excuse it—is, as such, a resistance to God's

government to another, *e. g.*, in revolutions, especially at what point a newly-arisen government is to be regarded as *de facto* subsisting, is not referred to by the apostle ; because, on account of the multiplicity of circumstances which are conceivable in such cases, it is impossible to lay down any objective rules on the subject.

\* Reiche is altogether wrong in his understanding of this passage, inasmuch as he thinks that the recognition of every *de facto* government, as of God's willing, is erroneous, and that we must only extend what is predicated to *good* governments. For, according to this principle, every one is left to consider the power above him as good or bad, at pleasure, and thus an opening is made for any revolutions. The apostolic principle alone wholly prevents them, since by it both good and evil governments are warranted in demanding obedience. But the moment *when* a government is to be regarded as *de facto* subsisting, cannot (as has been already observed) be determined by objective rules.

ordinance, and whosoever has been guilty of it falls under the Divine judgment. But here arises the question, Why does not the apostle mention that the magistracy may also require something contrary to God's command, and that in this case it is not to be obeyed (according to the saying in Acts iv. 19 ; v. 29, that "we ought to obey God rather than men," on which the observations in the commentary are to be compared), since surely such cases were of very frequent occurrence, in the apostolic age especially? The reason of his silence is, undoubtedly, because it is in the nature of the thing itself, that, as God's ordinance is to be recognized in the magistracy and in its will, the will of God has precedence of the magistrate's command, where the one is against the other ; inasmuch as in such cases the latter has ceased to be what it was meant to be. Unquestionable, however, as is the abstract principle—that we must obey God rather than men, hence, even than the magistracy—it is still difficult to reduce to definite rules the application of it in the concrete circumstances. The Mennonite finds a conflict between the order of the magistrate and God's commandment in the requisition to become a soldier ; the Quaker and other parties in other points. Holy Scripture, therefore, has not gone into any specifications on the subject, because it is always a question involving the most special considerations, both external and internal, to decide what is the right course in the specific case. This only it maintains without reserve—that the fundamental character of the Christian must always be *endurance*, and that no force and no injustice can justify him in opposing the subsisting authority by *act*, whether in a negative or in a positive shape.

(*Κρίμα λαμβάνειν* is according to the analogy of the Hebrew *כָּרַם*, comp. James iii. 1. Under *κρίμα* it is best to include physical and moral, temporal and eternal injuries, inasmuch as these are all regarded as the punishment of disobedience which God lays on us.)

Vers. 3, 4.—Without allowing himself to be in the slightest degree prejudiced or embittered by the state of things which was before him in the Roman empire, the Apostle Paul holds exclusively to the idea of *government*, which is indeed never wholly realised, because the government is represented by sinful men, but which yet may be recognized even in the worst magistracy, inasmuch as this is under a necessity for the sake of its own existence, of upholding social order in essentials. Hence the magistracy appears as a blessing for every one, even for such as should suffer from it through individual acts of injustice which proceed from it. Hence results, then, the simple exhortation to do that which is good, which lies essentially at the foundation of all laws ; for only he who does what is evil need fear the magistrate.

(In ver. 3, very many considerable critical authorities, instead of

the genitive plural, read the dative singular— $\tau\tilde{\omega}$  ἀγαθῶ ἔργῳ, ἀλλὰ τῶ κακῶ. To me, also, as to Reiche, this appears to deserve the preference over the usual reading, since the collective use of ἔργον might easily be mistaken.—In ver. 4, the phrase μάχαιραν φορεῖν, *bear the sword*, denotes the power of punishment in general, not merely the right over life and death, which is but the highest exercise of that power. The expression is commonly understood of the dagger which the emperors were in the habit of carrying as an ensign of the judicial power. [Sueton. Galba, c. 11, Tacit. Hist. iii. 68.] The punishments inflicted by the magistracy, therefore, are God's punishments, since it is his minister; as to which it must again be kept in view that Paul argues from the essential *idea* of the magistracy, which cannot be done away with by individual exceptions.)

Vers. 5-7.—Hence, consequently, fear alone cannot be the motive of obedience, but the consciousness of the good itself which results to every one from the orderly arrangements of the state. For this reason are to be fulfilled even those duties which appear more trivial, and therefore are very readily neglected; the trivial is closely connected with the great—with the fundamental tone of the mind.

(Ver. 5.—'Ανάγκη denotes, not any outward force, but that moral compulsion which the truth exercises. The two terms ὀργή, *wrath*, and σείδησις, *conscience*, are to be differently referred; the former to the magistracy, the latter to the believer.—Ver. 6. Τελεῖτε must, on account of the preceding γάρ, be the indicative, not the imperative—"For this cause, *i. e.*, inasmuch as ye recognize this right of the rulers, it is that ye pay tribute." In the words which follow, the λειτουργοί might be the officers who gather the tribute, who must be active for *this* very purpose [εἰς αὐτὸ τοῦτο, for the collection of it]. But in that case, προσκαρτεροῦντες must be taken as the *subject*, which, however, would require the article. It is better, therefore, to supply, with De Wette, the leading notion of the whole sentence, ἄρχοντες, and to translate "for they, the rulers, are God's ministers, who attend upon this very thing," viz., the λειτουργεῖν. This construction, indeed, is not without difficulty; for there is a hardness in taking from the λειτουργοὶ Θεοῦ εἰσι the notion of λειτουργεῖν, and referring to this the εἰς αὐτὸ τοῦτο with προσκαρτερεῖν, which also does not suit perfectly with it; but yet it seems to me preferable to the other.—In ver. 7 it is a mistake to refer, with Reiche, the ἀπόδοτε πᾶσι to all men indifferently; the ideas which follow relate undoubtedly to the authorities, and hence the reference here is merely to gradations among the authorities. The extension of the idea at the 8th verse, must not be supposed to have an influence at ver. 7. The only question is, for what reason Paul chose precisely this relation of the clause. Probably,

as already intimated, that the special might be represented as founded in the general; whoever fears and honours the prince, will pay scot and toll to his officers.—Φόρος denotes taxes on persons, τέλος on things.—'Απόδοτε is to be supplied with the datives.—How careful the early Christians were, even in this point, which is so often treated with disregard, appears from Tertullian's Apolog. c. 42.)

Vers. 8-10.—With a remarkably spirited turn Paul, in the following verses, again passes to the subject of love, as the security for the fulfilment of this, as of all other commands of God. The apostle keeps to the idea of *debt*, and characterizes love as the only debt which can never be cleared off, which the Christian may owe with honour. The whole ethical part of this epistle is in substance as much a representation of the nature of *love* as the doctrinal part is an exposition of the nature of *faith*, and the supplement to that part (chs. ix.—xi.) of *hope*; hence the apostle can from any point revert to love, which is the fulfilling of the law. In the first verses the apostle probably had in his mind the word of Christ, Matth. xxii. 40, on which compare the observations in my commentary.

(In ver. 8, *οφείλετε* is to be taken imperatively—"ye should not, must not owe anything!" *Μηδέν* is used, and not *οὐδέν*, in order to give prominence to the *subjective* application;\* according to the various degrees of spiritual illumination and development the idea of indebtedness contracts or expands—love alone has the wonderful quality that the more it is practised the more amply it unfolds itself, and rises in its claims. While, therefore, in other circumstances a man stands better in proportion as he owes less, love is in the best condition the more it feels itself in debt.† Reiche's objections to this idea are altogether mistaken. The ground of his error is, that he conceives of love as a commandment, which is true only in reference to the Old Testament; whereas, according to the apostolical view, it is an element, a power, namely, the life of God in man. Hence love is as inexhaustible as God himself, and is the absolute fulfilment of the law. In man, however, love is growing, and consequently, is only the fulfilment of the law in approximation.—Ver. 9 observes no exact order; hence the sixth commandment stands first. The addition *οὐ ψευδομαρτυρήσεις* is spurious according to the best critical authorities.—On *λόγος* comp. at ix. 6.—'Ανακεφαλαιοῦσθαι to comprehend under one chief idea [*κεφάλαιον*]; it also occurs in Eph. i. 10.—As to the quotation comp. on Mark xii. 31; Levit.

\* Taking *οφείλετε* (as doubtless it should be) with Olshausen as imperative, *οὐδέν* would be a solecism.—[K.]

† Augustine says, with equal beauty and truth, *Amor cum redditur non amittitur, sed reddendo multiplicatur.*

xix. 18.—Ver. 10. Πλήρωμα is chosen merely on account of πεπλήρωκε, ver. 8, and denotes perfect observance.)

Vers. 11, 12.—The exhortation to love is indeed one of universal force, and is already found in the Old Testament ; yet under the New Testament dispensation it has assuredly a peculiar significance.\* For in the Old Testament the precept of love is intended chiefly to awaken the consciousness of the want of it ; whereas in the New Testament, on the contrary, it is present as a real source of power. To this character of the New Testament the apostle refers, by way of giving point to his exhortation. The time before Christ is in his view the period of night, of men's unconsciousness as to their higher origin ; the time since Christ, on the other hand, is the day, since the Sun of Righteousness sheds forth his beams, since the true consciousness has become awake in man. With this figure, of day and night, light and darkness, sleep and waking, Paul proceeds to blend a second, of putting on armour, in regard to which compare particulars at Eph. vi. The man who has awaked goes also into the fight which is appointed for him, and arms himself for it with the armour of light, or of the Spirit. (Comp. Rom. vi. 13.) The only difficulty which can be felt here is in the words νῦν γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν, for now is our salvation nearer than when we believed. These evidently point to the second coming of Christ, and the perfecting of humanity which will then take place, and which is here denoted by σωτηρία. Consequently the νῦν and its answering ἢ ὅτε apply to the time when Paul wrote, as opposed to the time of the first conversion. "Salvation is nearer to us than at the time when we embraced the faith." We need not, however, conclude from this passage that the apostle, at the date of this epistle, continued to expect the second advent in his own lifetime ; he says, indeed, no more than that they have advanced nearer to this great concluding act of the world's history. (Comp. on xi. 13, 14.) The exhortation to the faithful, to put off the works of darkness, is rather a reminding of the resolution already formed at their baptism, and which should be daily renewed.

(Ver. 11.—Supply τοσοῦτω μᾶλλον with καὶ τοῦτο. Comp. Heb. x. 25.—Καιρός is the general character of the time, ὥρα the strictly temporal element.—The parenthesis is not to be placed [with Griesbach] after ἡγγικεν, but after ἐπιστεύσαμεν ; the words ἡ νύξ κ. τ. λ. are a most exact description of καιρός.—Ver. 12. On προκόπτω, comp. Luke ii. 52. Here the idea of growth, increase, has combined with it the sense of being completed, passed by. Reiche erroneously derives ἀποθώμεθα from ἀποθέω, instead of from ἀποτίθημι.)

\* Vers. 11-14 are historically remarkable, inasmuch as they were the means of the conversion of Augustine, that greatest teacher of the church before the Reformation.—[Confess. viii. 29.]

Vers. 13, 14.—The admonitions which here follow, refer not so much to gross manifestations of fleshliness, which even the law punishes, as to the subtler spiritual manifestations in evil thoughts and inclinations, which may be quelled by a careful discipline of the body.

(Ver. 13.—*Ἐνσχημόνως* is also found in 1 Cor. xiv. 40 ; 1 Thess. iv. 12.—*Κῶμος*, *commessatio*, properly *roving about in villages*, thence *roving, dissoluteness*, in general. Gal. v. 21 ; 1 Pet. iv. 3.—*Κοίτη*, *bed*, put euphemistically for *unchastity*.—Ver. 14. The phrase *Χριστὸν ἐνδύσασθαι* is derived from the figure of *a robe of righteousness* [Is. lxi. 10]; it occurs again in the New Testament at Gal. iii. 27. Profane writers also use *ἀποδύεσθαι* and *ἐνδύεσθαι* in like manner, in the sense of *fashioning one's self unlike or like a person*. (Comp. Dion. Halic., xi., p. 689, Lucian in Gall., c. 19.) *Πρόνοιαν ποιεῖσθαι* = *προνοεῖσθαι*, comp. xii. 17. The negative is, on account of the connexion with what follows, to be so taken as not to censure the care of the body as such, but only in excess, when it excites the lusts of the flesh. Hence we may supply *οὕτως ὥστε* after *ποιεῖσθε*, since the *εἰς* denotes that operation which alone is intended to be forbidden.

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## SECTION II.

(XIV. 1—XV. 13.)

### OF BEHAVIOUR IN THINGS INDIFFERENT.

By the transition which the contrast suggests, the apostle comes from the improper care of the body to the opposite error of *improper asceticism*, and shews how love ought to bear itself towards the maintainers of this tendency. The precepts which Paul gives with reference to this breathe the deepest truth, and real freedom, *i. e.*, impartiality of spirit. The following section is the more important in proportion as the errors of believers have been, and still are, more frequent in respect of the so-called *Adiaphora*; errors which might have been avoided if men had been at pains to apprehend the apostolic counsels more deeply in their inward meaning. For there are two classes of intermediate things; (1) those connected with moral laxity, and (2) others which are connected with moral strictness. It is only in respect of the latter that Scripture contains express admonitions, and especially in the passage before us; respecting the former, there are only the general observations as to keeping ourselves unspotted from the world. (2 Cor. vi. 14, seq.) There is

nowhere a direct prohibition of sharing in dancing, theatrical amusements, and the like. This is, doubtless, in part to be explained by the circumstance that, in the apostolic age, the severe tone of feeling tended much rather to exaggerated strictness than to laxity. But assuredly this absence of directions has also its foundation in the entire procedure of the sacred writers. They do not begin with outward things, but first change, through God's grace, the character of men's hearts, convinced that with this inward change outward changes will also be spontaneously effected. In the later ages of the church, as also at the present day, this course has often been reversed; outward things are treated as all-determining, and from a forsaking of these a change of the inward man is expected. No heart, however, is regenerated by forsaking dances, plays, and other such indifferent things, but rather the heart which is renewed by regeneration will of itself lose its relish for such trifles. The cause of this unwise and unscriptural proceeding is chiefly to be sought in this—that men confound such indifferent things with positive Divine commands, and treat the former like the latter. It is, indeed, true that nothing is morally indifferent, and that the most trivial thing may be good or evil according to the mind with which it is done; but, nevertheless, the notion of things indifferent (*adiaphora*) is correct, and is necessary in ethics. For that which is denounced by Divine laws must never be done under any conceivable circumstances; thus we must never steal, commit adultery, or abuse the name of God. But with the *Adiaphora* it is otherwise. In these it is not the act as such, that is sin, but the circumstances under which, the manner in which, it is done. Now, because in these matters the question is usually about *subjective conditions*, on which depends their moral worth or unworthiness, holy Scripture wisely avoids determining as to things indifferent by *objective commands*, but seeks always to influence the *subjective conditions*, in order thereby to sanctify the whole. According to these principles Paul proceeds here as elsewhere. He does not command—*Ye shall eat flesh, ye shall drink wine*—although, in an objective view, he held the asceticism in question to be wrong, but he exhorts to treat with forbearance those who maintain it, and expects their deliverance from that error to result gradually from the gently transforming power of the Spirit of God.

#### § 19. OF BEARING WITH THE WEAK.

(XIV. 1–23.)

Vers. 1, 2.—The particularity with which Paul treats these ascetics, leads us naturally to suppose that they lived in Rome, and that the manner of behaving towards them had been a subject of discussion

there. It is, however, difficult to determine of what sect these ascetics were, since what Paul adduces respecting them seems applicable neither to rigid Jewish Christians, to Essene, nor to Gentile ascetics. For the first of these classes kept, indeed, the precepts of the Old Testament as to food, but they did not wholly avoid the use of flesh and wine,\* as Paul reports of these Roman ascetics (xiv. 2, 21) ; for there is nothing to sustain the assumption that in the passages in question the subject is only the partaking of flesh offered in sacrifice to idols, and of wine used in libations. The Essene ascetics, on the other hand, whose life was similar (comp. Josephus Vit. § 2, in the description of the ascetic Banus), never lived in towns, but in the wilderness. And, again, Gentiles, who in the apostolic age also often practised a rigid asceticism, did not observe days in the manner related in xiv. 5 of the persons here described. It is, therefore, most correct to suppose that in these ascetics we have before us persons in whom Jewish principles mainly prevailed, indeed, but in combination with Gentile elements. This appears especially from the passage, xv. 7, 8, where the "strong" are designated as Gentile, and the "weak" as Jewish Christians. Such mixtures of elements, in themselves heterogeneous, are not inconceivable in a time of such excitement as that of the apostles. Among the Neopythagoreans and other philosophical sects of the first century of Christianity, there had been developed a sort of ethico-religious eclecticism, which might easily call forth phenomena of this kind. Seneca describes, in his 108th Epistle, how he himself had for a time been engaged in a similar endeavour ; in opposition to the prevailing immorality and voluptuousness, many of the nobler spirits had recourse to rigid self-denial. Such a tendency must, indeed, have been repulsed by Pharisaical Judaism, but it might very readily amalgamate with Essene elements. Eclectics of this kind, then, when they had become Christians, still persevered in their accustomed way of life ; and Paul desires that they may not be disturbed in it, since they did not insist on it as necessary to salvation, as the Jewish Christians of Galatia insisted on circumcision. In any case, these ascetics must be altogether and most carefully distinguished from the pharisaical Jewish Christians, who everywhere persecuted Paul, and against whom he wrote the Epistle to the Galatians. (Comp. *Introd.* § 3.) These Jewish Christians were fanatics who carried on attacks against the apostle ; whereas the Roman ascetics appear to have been quiet, anxious persons, who

\* Still, such a form of asceticism might easily be developed in Jewish Christians out of the Nazarite rule, as appears, among other instances, from that of James, the Lord's brother, which Hegesippus relates (in Eusebius, *Hist. Eccl.* ii. 23)—*οἶνον καὶ σίκερα οὐκ ἔπιεν, οὐδὲ ἐμψύχον ἔφαγε*, he drank no wine and strong drink, nor ate of anything which had life. (Comp. my *Monum. Hist. Eccl.* i., p. 11.) Jewish ascetics will be spoken of more particularly in the Introduction to the Pastoral Epistles.

were merely unable from scruples of conscience to disengage themselves from their accustomed observations, but did not affect to lay down rules for others.

(In ver. 1, *προσλαμβάνεσθαι* signifies forwarding, helpful, support.—*Μὴ εἰς διακρίσεις διαλογισμῶν* sc. ἔλθωσι. *Διάκρισις* is opposed to *πίστις*, as a state of internal wavering or uncertainty. The *ἀσθενεῖν πίστει*, *being weak in faith*, marks not so much the wavering itself, as the source of it—the powerlessness of the principle of faith.—The conjecture *διὰ λογισμῶν* is unnecessary; the thoughts are represented as brought, in the weak, into a state of uncertainty.—Ver. 2. The form *λάχανα ἐσθίειν*, *eating herbs*, indicates not only the refraining from the use of sacrificial flesh, or of animals forbidden in the law, but the avoiding of all use of flesh—an abstinence which did not exist in the Jews as such. *Λάχανα* denotes all sorts of vegetables as opposed to flesh.)

Vers. 3, 4.—Both parties, as well the weaker as the stronger, are then warned against one-sided judging of others; the decision is to be left to God, who alone can begin and complete the work of regeneration.

(Ver. 3.—*Κρίνειν* has the sense of *κατακρίνειν*. It is not judging as to the objective ground or want of ground that is forbidden, but determining as to personal guilt in the matter—condemning.—*Προσελάβετο* has reference to ver. 1, but is used in a modified sense, as it here relates to reception into the church.—Ver. 4 proves this idea from the circumstance that no believer is lord over another, but all are God's servants, and to him consequently the case of his servants is also to be left; by judging, we place ourselves above the servants, of whom, however, we ourselves are; it is, as it were, God's own affair to keep his servants for himself, and if man thinks to assume the care of it, he invades God's province. The form *στήκω*, formed by aphæresis from *ἔστηκα*, is very often used by Paul. Beyond his writings, it occurs in the New Testament only in Mark xi. 25.)

Vers. 5, 6.—It might be supposed that a new class of persons is here spoken of; but, from the manner in which the eating is mixed up with the observance of days in ver. 6, this is not probable. It accords, also, with the whole tendency of such anxious religionists, that, where the one scruple exists, the other develops itself likewise. For such points of difference, also, the apostle recommends forbearance towards the weak, and that each should act faithfully according to his own subjective conviction. If this be observed, and that with an entire reference to God, he by his Spirit guides to the objectively right view also.

(Ver. 5.—By the forms *ἡμέραν κρίνειν* or *φρονεῖν* is expressed the attaching a value to days, such as Sabbaths, new-moons, and the like. *Κρίνειν* signifies examination and selection; *φρονεῖν*, careful

consideration, valuation.—*Κρίνειν πᾶσαν ἡμέραν* expresses the original apostolic view, which did not distinguish particular festivals, because to it the whole life in Christ had become one festival. As, however, the season of the church's prime passed away, the necessity could not but at the same time have again made itself felt, of giving prominence to festal points of light in the general current of everyday life. An Old-Testament observance of the Sabbath, such, for example, as prevails in England, is, according to this passage, assuredly not that which is objectively correct.\* The requisite for each of these positions—neither of which alters the essence of the gospel—is an assured conviction, *ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω*.—On *πληροφορεῖσθαι*, the opposite of *διακρίνεσθαι*, see on Rom. iv. 21.—In ver. 6 the words *καὶ ὁ μὴ φρονῶν—φρονεῖ* are omitted by very many important MSS.; the context, however, imperatively requires them, and they seem, consequently, to have been omitted only because the copyists were misled by the homoioteleuton.)

Vers. 7-9.—An unreserved devotedness to the Lord is ever the essential element of the Christian life; whatever can consist with this may be willingly borne with in a brother. It is not until something is remarked in a brother, which might interfere with this devotion, that love acquires a right to be jealous. The contrasts of living and dying would seem not merely to denote absoluteness, but, as ver. 10 shews, to point to the idea of the Divine judgment, by which all human judgment is excluded. (Ver. 7. The Christian is neither another's nor his own; he is wholly God's; as in marriage the wife devotes herself wholly to her husband. The present forms, *ζῆ, ἀποθνήσκει*, express the ideal, which, indeed, is not always actually realized. The believer, however, must always keep before him the ideal in its absoluteness; he must always regard it as his task to bear himself as betrothed unto the Lord, in order that by degrees he may perfectly realize it. Ver. 8. The conjunctive *ἀποθνήσκωμεν* is not to be explained with Reiche, from the apostolical view that Christ might come again before the death of many who were then alive—an opinion which we are convinced that Paul had ceased to entertain at the date of this epistle—but by the uncertainty of the *moment* of death. The indicative, which is found in many MSS., is assuredly to be rejected.—This union of the faithful with the Lord for death and life, is then, in ver. 9, regarded as the essential object of his work. The life and death of Christ were, so to speak, an acquisition, a purchase, a conquest of the living and the dead; with this, his property, no one may interfere. A profound and powerfully practical idea! Whosoever knows himself to be thus bound to the Lord of the world, will not wish to belong to any other, and will

\* [On this subject see Mr. Vansittart Neale's Essay on "Feasts and Fasts," London, 1845.]

loose all ties which might still hold him !—The readings vary greatly in the words of ver. 9, *καὶ ἀπέθανε καὶ ἔζησεν*. The first *καὶ* is decidedly to be rejected ; it would seem to have been added only on account of the *καὶ νεκρῶν*. The variations in the verbs undoubtedly arose from their position ; it seemed that *ἔζησεν* should stand first, or, if eternal life were denoted, it seemed that the present was required. Hence *ἔζησεν* was taken in the sense of *ἀνέζησεν* or *ἀνέστη*. It is probable that sometimes one, sometimes the other, of these expressions, was at first written in the margin, and that from it sometimes one, sometimes both were adopted with the text. The explanation of *ἔζησε* (which is, at all events, the right reading), as an aorist and in this position, is indeed not free from difficulty. To take it at once as equivalent to *ἀνέζησε* is altogether inadmissible ; even where the resurrection is referred to, the simple verb always employs the present, never the aorist [comp. Rom. vi. 10 ; 2 Cor. xiii. 4], even although an aorist preceded. But to explain the aorist, with Meyer, by supposing that it is intended to mark the *beginning* of the condition, is altogether a perversion ; for, in the first place, there is no motive for marking the beginning ; and further, this applies only to states in time, not to those of eternity. The simplest explanation is to assume a hysteron-proteron (*i. e.* = *ἔζησε καὶ ἀπέθανεν*), and to understand *ἔζησε* of the earthly life of Christ, since *ζῶντες* also denotes those who are alive on earth. By his perfect participation in the life of earth and its necessities, the Lord has won for himself the right of dominion over man. [Comp. Heb. ii. 17, 18.] This transposition was no doubt caused by the circumstance that the idea of dying immediately preceded, and that Paul wished to connect with this the parallel with the Saviour.)

Vers. 10-12.—The universal equality of all believers, notwithstanding their inward differences, admits, then, no judgment of one respecting another ; each has to give account for himself in the general judgment. If, however, believers, as well as others, are here represented as appearing before the judgment-seat of God, whereas, in John iii. 18 it is said that “ whosoever believeth on him is not judged,”\* the seeming difference is to be explained by the consideration that the Divine declaration of exemption from judgment may itself be regarded as an act of judgment. The fundamental idea of judgment is the separating from the mass, the joining together of what is akin ; where this separation has already taken place, as in the case of believers (1 Cor. xi. 31) it cannot, of course, be again executed in the proper sense ; God, however, may recognize it as executed, and thus the judgment is here to be understood.

(Ver. 10.—On *βῆμα*, comp. at Matth. xxvii. 19, and 2 Cor. v. 10.—For *Χριστοῦ*, I read, with Lachmann and Reiche, supported by the

\* Eng. Vers.—“ Condemned.”

authorities A.D.E.F.G. Θεοῦ, since Χριστοῦ might easily have been substituted on account of the preceding words.—Ver. 11. The quotation is from Is. xlv. 23, and is very free. It expresses, indeed, the idea of adoration only, but this is identical with the consciousness of dependence, which is here the subject. Reiche wrongly applies ἐξομολογήσεται to confession of sins—which the parallelism absolutely forbids.

Vers. 13-15.—The apostle follows up the negative view with the positive. He does not suppress the fact that the ascetics in question did not hold the objectively correct view; but, as their subjective error was not essential, he exhorts other Christians not merely to abstain from condemning them, but even to accommodate themselves to them. These verses (with which the parallel verses, 1 Cor. viii. 9, seq., are to be compared) furnish a commentary on the apostolic saying as to becoming “a Jew to the Jews, and a Gentile to the Gentiles” (1 Cor. ix. 20, seq.) For this idea may easily be misinterpreted into an apostolic permission to accommodate ourselves to *all* weaknesses; and then an inference might be drawn, that the Reformers erred in refusing to keep the fasts with the Roman Catholics. But with these the question was not merely of fasting, but of fasting as a means to salvation, and as a meritorious work; whereas the ascetics of Rome had no such idea of their fasts; and it was on this account only that the apostle could, without injury to the truth, advise accommodation to them.\* Again, the idea in ver. 14 is difficult—οὐδὲν κοινὸν δι’ αὐτοῦ, *nothing is unclean in itself*, compared with ver. 20. For by this the laws as to food in the Old Testament appear degraded to merely capricious ordinances—which scarcely harmonizes with their Divine origin. The apostle, indeed, does not here refer immediately to the rules of the Old Testament; for the Roman ascetics did not adhere closely to these, but went far beyond them; but yet they doubtless presupposed these rules, and only thought to do an *opus supererogatorium* if they ate no flesh whatever, and abstained from all wine. There is, therefore, good ground for inquiring into the relation of these apostolical declarations to the laws laid down as to food in the Old Testament. Now these laws cannot be merely capricious injunctions; we cannot conceive that God might also have declared other animals to be unclean than those which he has declared. In the creatures which were declared unclean, the sin of nature must be supposed to have been most remarkably concentrated; and in any case it would seem that, since all nature is defiled by the Fall (comp. on the κτίσις at viii. 18, seq.), it might rather be said that *nothing* is clean than that *all things*

\* This is most clearly shewn by 1 Tim. iv. 1, seq., where Paul reckons among doctrines of devils the forbidding to marry, and the *abstaining from meats which God has created*. This, however, applies only to such as make it a *principle of doctrine* that, for the sake of salvation, men must not eat this or that kind of food.

are so. Further, we must say that Paul would have assuredly disapproved that any one under the law should allow himself in not observing the regulations as to food ; which yet would have been objectively right, if none of the forbidden animals had been in itself unclean. We can and may, consequently, understand the apostle's idea only in this sense—that *through Christ and his sanctifying influence* the creation has been restored to purity and holiness. If it should be said that this influence does not manifest itself as yet, but (according to viii. 18) only at the end of the world, and that nature still appears as unholy and unclean—the answer is, that this is doubtless true, but that (1), as is often the case, the inchoate work of Christ is already regarded as complete, and (2) the superior force of Christ's power in believers neutralizes the slighter influences from nature in such a way that they become immediately null. The passage before us is therefore to be taken exactly as 1 Tim. iv. 4, 5, where it is said that “every creature of God is good, *for it is sanctified by the word of God and prayer.*”

(Ver. 14.—We might be inclined to connect *ἐν κυρίῳ Ἰησοῦ* with what follows, rather than with *πέπεισμαι*, but that the position of the words is against it. Still the mention of the *Christian* conviction suggests the idea that Adam's fall and its consequences are not to be thought of as removed, until removed by Christ.—Ver. 15. *Ἐκεῖνον ἀπόλλυε*, *destroy him*, refers of course to the shaking the person in his persuasion, and the consequent wavering and doubting as to everything, so that eternal perdition is indicated as its possible result.—The value of even the poorest and weakest brother cannot be made more strongly prominent than by the words *ὑπὲρ οὗ Χριστὸς ἀπέθανε*, *for whom Christ died.*)

Vers. 16-18.—Consequently the point is, to distinguish between what is and what is not essential, for which purpose indeed the distinguishing principle, the Holy Ghost, is necessarily required. (Ver. 16. *Βλασφημείσθω* is of course to be understood as meaning : Do not by your conduct give occasion that the good which has been manifested in you be disparaged Ver.—17. *Βασιλεία τ. Θ.* is the community of life which Christ has brought in and founded, conceived in the widest sense, both as external and internal. [Comp. Comm. on Matth. iii. 2.] *Βρῶσις καὶ πόσις* is a brief expression for attaching importance to eating and drinking, whether by abstaining from certain things or by eating of everything. We might have expected that freedom [*ἐλευθερία*] would be specially mentioned ; but since this might itself be also carried to a faulty extreme, Paul puts the general idea of righteousness. The words *ἐν Πνεύματι ἁγίῳ*, *in the Holy Ghost*, are to be extended to all the three points named ; for it is intended precisely to exclude the *self*-righteousness to which a mistaken asceticism so readily leads. Hence also *ἐν τούτῳ* and not *τούτοις* is to be

read in ver. 18 ; for with the principle of the Holy Ghost, all individual virtues are implied.)

Vers. 19, 20.—From this fundamental principle of the Christian life the apostle proceeds to deduce an exhortation to strive after peace, and to edify God's building, not to destroy it by unwise and unseasonable instruction. The persuasion of liberty in such matters must be organically developed from within.

(After ἀλλήλους, D.E.F.G. have φυλάζωμεν, which, however, can scarcely be more than an addition of the copyists.)

Vers. 21-23.—“ All things are lawful for me, but all things are not expedient” (1 Cor. vi. 12); to this Pauline principle the following exhortation reverts. In cases where one from personal conviction does or refrains from a certain thing, without making his own practice an objective law, his conviction is to be honoured by the stronger believer through voluntary abstinence ; for in such *indifferent things* the subjective conviction is the rule of action. For that so important moral principle, “ whatever is not of faith is sin” (πάν ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν), is throughout to be taken with this necessary restriction, if it is not to lead to the grossest errors. Where positive commands or prohibitions of God are in question, the subjective conviction has absolutely no voice.\* As already remarked at ver. 1, no conceivable grounds can be a sufficient motive for the suspension of a positive command of God. But in *Adiaphora*, *i. e.*, not in morally indifferent cases (for such have no existence), but in cases for which *no positive rule can be laid down*, because through circumstances they may at one time be morally good, at another time wrong, and in which the greater or less development of the subjectivity has an influence—for *Adiaphora*, the personal conviction of the moment (*i. e.*, the πίστις), is the decisive ground of determination. Hence, also, we cannot say that *true faith, correct conviction*, alone may be the decisive ground which determines our action ; on the contrary, even that which is objectively false may be so. The conviction of these ascetics at Rome was of this objectively false nature, and yet Paul advises them to go on according to its dictates, until the Christian life should have developed within them a purer conviction. This, however, applies only in the case of such

\* An addition to Luke vi. 4, which is contained in the MS. D., is very highly instructive for the understanding of this passage. It is, indeed, unquestionably spurious, and probably belongs to an apocryphal gospel ; but the idea is genuinely Christian, and perhaps the whole incident related may have really taken place. It is there told that Jesus saw a man working on the Sabbath, and said to him, εἰ οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβύτης εἶ τοῦ νόμου, *if thou knowest what thou doest, thou art blessed ; but if thou knowest not, thou art accursed, and a transgressor of the law.* In these words, the εἰδέναι expresses the same which is here signified by πιστεύειν, namely the settled subjective conviction.

*Adiaphora*; never in cases which are immutably fixed by appointments of God.

(In ver. 21, A. and C. omit the clause *ἡ σκανδαλίζεται ἡ ἀσθενεῖ*; and indeed both these verbs appear to be merely supplied from what goes before.—In ver. 22, the reading *σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν, ἔχε κ. τ. λ.* only disturbs the thought; yet it is supported by A.B.C.)

## § 20. CHRIST AN EXAMPLE OF BEARING WITH THE WEAK.

(XV. 1-13.)

That the insertion of the concluding doxology (xvi. 25-27), between the xivth and xvth chapters is altogether unsuitable, has been fully shewn in the Introduction (§ 1). The connexion of the following passage (xv. 1-13), with the preceding is so close, that the division of chapters should have been different. It is not until ver. 14 that an entirely new subject comes in. The earlier verses are merely a setting-forth of Christ as a pattern of the conduct towards the weak recommended in chapter xiv.

Vers. 1, 2.—Paul here clearly distinguishes two classes among the Christians of Rome (and the same may be assumed as to all churches); the one includes the strong (*δυνατοί*), the other, the weak (*ἀδύνατοι, ἀσθενεῖς*). The distinction between the two is to be sought in the degrees of spiritual development, especially of that knowledge (*γνώσις*), which gives insight into the peculiar connexion of doctrines and laws. Among these classes it is the duty of the stronger towards the weaker not to live after their own pleasure, but lovingly to bear with the infirmities of the others.

(On *ἑαυτῷ ἀρέσκειν* and *τῷ πλησίον ἀρέσκειν*, comp. 1 Cor. x. 33; Galat. i. 10. It is the nature of love to go out of itself, to live not in itself but in others.)

Ver. 3.—This love towards the weak manifested itself in perfect purity in the Saviour (Phil. ii. 7), who left all his glory to enter into the deepest ignominy for man. According to this conception, the quotation from Ps. lxix. 10 stands in exact connexion with the course of the apostle's ideas. The living not for one's own pleasure but for that of our neighbour is always a self-denial, which grieves the flesh; this self-denial Christ practised in the purest form, as is manifested in his course of suffering. He loved those who hated him, and out of love willingly endured all the ignominy which they heaped on him, and all this for the building up of the work of God.

(On quotations from the same lxixth Psalm, compare Matth. xxvii. 39, seq.; John ii. 17, xix. 28; Rom. xi. 9. The citation is exactly from the LXX.)

Vers. 4-6.—Exactly as in the passage, Rom. iv. 23, 24 (on which compare the explanation), Paul again announces the important canon of interpretation—that the whole substance of Scripture is designed for man and for his instruction. It is not, therefore, to be understood according to its outward letter, but spiritually; *i. e.*, according to the Eternal Spirit which pervades its whole substance, and which renders it a mirror of truth for all times and for all circumstances. This essential and abiding purport of the Scriptures, however, is recognized by the spiritual alone; it is Spirit alone that discerns and understands the Spirit. The reason why Paul here gives especial prominence to the ideas of patience and consolation is, because the relation of the weak members of the church of God itself has in it something especially trying,\* and for this the believer requires above everything consolation and strength to endure. The apostle then expressly wishes his readers the communication of these gifts, in the hope that in their power all such differences may be overcome, and unity may be preserved.

(Ver. 4.—On account of the chief idea of Scripture and its significance for men, the words τῶν γραφῶν are, with Reiche, to be referred to both the preceding genitives, ὑπομονῆς and παρακλήσεως, not, with De Wette, to the latter only. The intention here is, of course, to characterize Scripture as the channel of grace which God employs in order to work steadfastness and comfort in men.—Ver. 5. The expression Θεὸς τῆς ὑπομονῆς καὶ παρακλήσεως denotes the all-sufficient God as the real source of these gifts; he may be designated according to all that is good and beautiful, because he includes all in himself. Similar expressions occur Rom. xv. 13, 33; 1 Thess. v. 23; 2 Cor. i. 3. On the former Θεὸς καὶ πατὴρ Ἰησοῦ Χριστοῦ, comp. on 2 Cor. i. 3. For ὁμοθυμαδόν, comp. Acts i. 14.)

Vers. 7, 8.—By a peculiar turn, Paul further sets forth the Lord as an example of merciful love towards the weak, in that out of mercy he called the Gentiles into his kingdom. It is evident that the Gentile Christians are here conceived of as the strong, and the Jewish Christians as the weak; whence it follows that the Roman ascetics cannot possibly have derived their views from Gentile sources alone. But it has been fully shewn in the Introduction (§ 3), that these Roman Jewish Christians are not to be regarded as Judaisers in the same sense as the Galatians. In a peculiar manner the apostle now represents the relation of Christ to the Jews as a

\* The Christian does not make any claims on the world, since he knows that in it the Spirit of God is not; but so much the more does the believer, in the beginning of his life of faith, make claims on the church. Every neophyte is a born Donatist; he requires that the church should be the perfected kingdom of heaven! The continual striving with the weaknesses of the brethren is the most difficult self-denial for the brethren, even as in the Saviour's life it was one of the most trying necessities that he had unceasingly to contend with the perversities and weaknesses of his disciples.

matter of *duty*; because of the promises made to the fathers, it was in a manner necessary, for the sake of his *truth*, that God should send Christ to the Jews. It was therefore out of mere *mercy* that the gospel was preached to the Gentiles, inasmuch as they had no right to lay claim to the fulfilment of promises. The whole manner of representing the matter is, of course, to be understood *κατ' ἀνθρώπων*; for in a preceding part of the epistle (ch. x.), Paul had reprobated the Jews for the very fault of supposing that God *owed* them his favour. His object here is, to impress upon the Gentiles the advantages of the Jews, and therefore he makes use of this particular form of stating the case.

(Ver. 7.—On *προσλαμβάνεσθαι* comp. at xiv. 1. Ver. 8. *λέγω δέ*, “To wit I mean—I intend to say.” The title *διάκονος περιτομῆς*, used of Christ, occurs only here. So strong an expression is intentionally chosen, in order to represent Israel in its exaltation. Baur has, without ground [comp. *Introd.* § 1.], declared the expression unapostolic, and characterized the following *ὑπὲρ ἀληθείας Θεοῦ*, *on behalf of the truth of God*, as containing too great a concession to the Jewish Christians. For in the *διάκονος* there is only a reference to the devotedness of Christ, which is represented as a *servicing* in *Matth.* xx. 28 also; and that the salvation in Christ is primarily intended for the Jews, was clearly declared by the *πρῶτον* in i. 16, and in like manner in ix. 5, xi. 16, 28, as it is by Christ himself, *Matth.* xv. 24. All that it implies, therefore, is, that Israel is the people of the covenant, and that the truth of God requires that his promises be fulfilled upon it.)

Vers. 9-13.—The calling of the Gentiles, as the idea which actuates the apostle, is again represented by means of quotations from the Old Testament as purposed by God. The passages are taken from *Psalms* xviii. 49; *Deut.* xxxii. 43; *Psalms* cxvii. 1; *Isaiah* xi. 10. Paul almost entirely follows the LXX. in his citations.

(Ver. 10.—*Ἡ γραφή* is to be supplied to *λέγει*.—In the quotation, ver. 10, the Hebrew text varies from the LXX., who perhaps read it differently.—Ver. 12. *Ἰεσσαί*, Jesse, the father of David. The root of Jesse or David is Christ, as branch or son of David. *Comp. Rev.* v. 5, xxii. 16; *Sirach* xlvii. 22.—*Ὁ ἀνιστάμενος ἄρχειν*, “He who is born or destined for rule;” for *ἀνίστασθαι* is here to be taken in the sense of “to appear, to announce one’s self as.”—Ver. 13. The triple *ἐν* gave occasion for alterations; some MSS. wholly omit *ἐν τῷ πιστεύειν*, others the *ἐν* before *τῇ ἐλπίδι*. But the not altogether proper accumulation of prepositions is itself an evidence for the correctness of the usual reading.)

## SECTION III.

(XV. 14-33.)

## PERSONAL COMMUNICATIONS.

The following section is really only a sort of appendage to the ethical part, which properly ends at xv. 13. The apostle begins by apologizing for the free admonitions which he has ventured to give to the Romans, and then gives information as to his intended travels, at the same time expressing a wish that he may be able to visit the Christians of Rome (xv. 22-33)

## § 21. APOLOGY.

(XV. 14-21.)

It seems at first sight somewhat strange that the apostle apologises for his serious admonitions. It looks, as it were, worldly, that he, the apostle clothed with Divine authority, speaks as if he might possibly have been too bold in what he had said. Ver. 20, however, shews what induced him to this turn. Even although disciples of his might have been at work at Rome (comp. Introd. § 3), still Paul could not altogether regard the church in Rome as his own, since he had not been its founder. According, then, to his principle of never invading another's field of labour, there arose in him the apprehension, that his free-spoken language to the Romans might be made a crime by the Jewish opponents who everywhere followed in his track, and that by their insinuations the Romans might be prejudiced against him. This possible danger the apostle seeks to avert by the following *captatio benevolentiae*, in which he places himself as a brother on a level with them (as in i. 12), without asserting his dignity as a teacher and an apostle of the Lord. Baur and Kling have altogether groundlessly taken offence at this. It is of course understood that here the question is not of any hypocritical or flattering *captatio benevolentiae*; but of one which is pure and true, and such Paul often makes use of. In 1 Cor. i. 4, seq., he praises the Corinthians, although he had much to blame in them. Of this kind are also the passages, 2 Cor. vii. 4, seq.; vii. 12, seq.

Vers. 14-16.—If there had indeed been any contentions among the Romans like those in Galatia, ver. 14 would contain an untruth. The Roman church was really in a good condition (i. 8); hence Paul

could praise it with truth. His boldness in admonition he excuses on the ground of his high calling, which (he says) makes the Gentile world his especial care, and makes it his task to prepare it as a holy sacrifice, well-pleasing to God.

(Ver. 14.—*Καὶ αὐτὸς ἐγώ*, “I as well as others,” even although in appearance my admonitions indicate the contrary.—*Ἀγαθωσύνη* is also found Eph. v. 9 ; 2 Thess. i. 11. It belongs to the later Greek. As this denotes the condition, so does *γνώσις* the knowledge respecting it ; these two elements constitute the capacity for admonishing [*νουθετεῖν*].—Ver. 15. On account of the *ἀπὸ μέρους*, the *τολμηρότερον* cannot apply to the writing itself, but, only to the manner of writing in some parts, especially from ch. xi. onwards.—The words *ὡς ἐπαυαμνήσκων* suppose everything to be before known to the Romans, and are, consequently, a mitigating expression.—*Χάρις* signifies again, as in xii. 3, the *apostleship*.—Ver. 16. Paul by a grand figure represents himself as an officiating priest [*λειτουργός*], and the Gentile world as a great sacrifice to be consecrated to God [*προσφορά*], which he had to offer to God through the gospel [*ἱερουργεῖν*], so that the whole Christian process of sanctification appears as an adorning of the sacrifice which is to be consecrated to God. *λειτουργός* properly signifies one who administers business of the state, and secondarily often stands as equivalent to *διάκονος* [Rom. xiii. 6]; by the LXX. it is commonly used of priestly servants.—*ἱερουργεῖν* occurs in the New Testament only here ; it is the proper term for sacrificing. Hesychius explains *ἱερουργεῖ* by *θύει, ἱερὰ ἐργάζεται*.)

Vers. 17-19.—The mention of his apostolic calling very naturally leads the apostle on to speak of its blessed effects, which are such as to give him an apparent warrant for administering admonition to the Romans. The whole of this blessed efficacy he humbly refers to Christ, without claiming any part of it for himself. The help of the Lord, however, manifests itself quite as much through ordinary as through extraordinary supports.

(Ver. 17.—*Καύχησις* is to be taken as in iii. 27, in the sense of “occasion for boasting.”—*Τὰ πρὸς τὸν Θεόν* is to be taken as an accusative absolute—“as regards the cause of God.”—Ver. 18. The transition is somewhat obscure, and so is the term *λαλεῖν τι ὧν οὐ κ. τ. λ.* If, however, we only take in its positive form the idea which is here negatively expressed, it is quite simple ; instead of saying—“I shall not venture to bring forward anything which Christ hath not done by me,” the same idea may be thus expressed : “I shall never venture to glory in my deeds, but will proclaim the glory of Christ alone.”\* Reiche’s objections to this way of taking it are not to the

\* The stress seems *not* in this passage to be laid upon *Χριστός*. It is not *Christ’s* agency as distinguished from *his own* that the apostle here commemorates, but his own agency in Christ, which furnishes him ground of legitimate Christian glorying, as distin-

point. He supposes the negative to apply, not to the manner of the operation, but to the operation itself; and, moreover, that Paul could not intend here to disclaim the conversion of the Gentile world, inasmuch as in the preceding and following parts of the epistle he ascribes it to himself. But neither of these is necessary according to our explanation of the words. He does not disclaim the conversion, but regards himself wholly as Christ's servant, and hence refers it wholly to the Lord. Consequently the idea is meant to refer precisely to the operation itself, and not to the manner of it, to which the interpretation here given in nowise constrains us.—*Λόγω καὶ ἔργω* signify the ordinary operation of grace; *ἐν δυνάμει σημείων καὶ τεράτων*, that which is extraordinary—through *charismata*, for which comp. particulars at 1 Cor. xii. In the words *ἐν δυνάμει Πνεύματος ἁγίου*, the common source of both is named.—Ver. 19. *Πληροῦν εὐαγγέλιον* is certainly not a Chaldæism, according to the Chaldee *מלא*, which means, first, *to fill*, and secondarily, *to teach*; but like the form *λόγον πληροῦν*, to bring a discourse to an end, to speak fully to the end [Col. i. 25], it has the sense of “to publish in its whole compass,” = *κηρύσσειν*. That Paul visited Illyria itself, is nowhere related; probably he only proceeded as far as the boundary of this province during his residence in Macedonia.)

Ver. 20.—Paul feels himself further induced to mention the principle of his action as an apostle (Gal. ii.), according to which he wrought only where no one had before preached, to avoid building on another's foundation. If indeed the passage *οὐχ ὅπου ὠνομάσθη Χριστός*, *not where Christ was named*, were literally taken, Paul would have been obliged to refrain from preaching at Rome also; but, 1, no other apostle had preached there, and this was the very point of his determination, in order that their spheres of operation might not come into conflict; and, 2, the population of Rome was greater than that of many a province, and, consequently, as several apostles might labour in different parts of the same province, so also Peter and Paul might preach together in Rome.

(Ver. 20.—*Φιλοτιμῆσθαι*, properly *to strive after honour*, and thence *to strive with zeal* in general. The accusative of the participle refers to *με*, ver. 19.—*ὠνομάσθη* means more than simply *to be preached*, viz., *to be named as Saviour*, i. e., to be acknowledged as such. Ver. 21 is quoted from Is. lii. 15, exactly after the LXX. Paul, in the citation, employs *περὶ αὐτοῦ* as masculine, and refers it to Christ.)

guished from the unfounded glorying of false apostles. The sentiment stated affirmatively would then be: “I shall mention those things which Christ hath really wrought by me,” and no other (see 2 Cor. x.) and he then proceeds as if with the positive construction, to describe both the *manner* of Christ's working through him (2 Cor. xii. 12), and its *extent*, as making good his assertion ver. 17, that he has ground of glorying.—[K.

## § 22. NOTICE OF JOURNEYS.

(XV. 22-33.)

Vers. 22-24.—In this principle of his, then, Paul also finds the ground of his never having as yet visited Rome, because the gospel was already spread there. It was not until after it should have been diffused in the eastern provinces of the Roman empire that he could hope to be at liberty to gratify his wish to see Rome. Even so, however, not that Rome should be the proper limit of his travels in the West; he only hoped that he might be able to touch it in passing on towards Spain. The only thing which seems surprising here is, how Paul can say, having no longer a place in these regions, since he was yet far from having preached everywhere in Greece and Asia Minor. We see him always labour in the great chief towns of the provinces, and then devolve on his assistants, who were fixedly stationed there, the further diffusion of the gospel from these points. Moreover, he undoubtedly did not believe that every individual was to be received into the church, but only those who, according to God's gracious election, were ordained unto eternal life. His task, therefore, appeared to him to be that of everywhere breaking ground and preaching the gospel to all nations for a witness concerning them; and this he might regard as fulfilled in the eastern provinces.

(Ver. 22.—The *διό* refers to ver. 20, “by reason that I always found much yet to be done in the East.” The *ἐνεκοπήν*, sc. *ὁδόν* is to be taken thus—“The way was cut off for me, I was hindered.” Comp. Acts xxiv. 4; Galat. v. 7; 1 Thess. ii. 18; 1 Pet. iii. 7. *τὰ πολλά* = *πολλάκις*.—Ver. 23. *Κλίμα*, from the *inclination* of countries towards the pole—a geographical term of the ancients. Paul's wish to visit Rome is no doubt to be explained from the circumstance that he recognized in that city the centre of the heathen world. He wished to preach in the seat of the prince of this world the kingdom of the Lord of heaven.—Ver. 24. This passage is certainly insufficient to prove that Paul executed his plan, which is here merely represented as possible, of going into Spain. But yet the necessity of supposing a second imprisonment,\* combined with the statement of Clement of Rome [Ep. i. and Cor. ch. v.] that Paul penetrated *εἰς τὸ πέραμα τῆς δύσεως*, *to the limit of the West*—[an expression which, when written at Rome, can only be understood of Spain]—render it in the highest degree probable that the great apostle of the Gentiles was also preserved by God for the complete fulfilment of

\* Compare Introd. to the Pastoral Epistles.

his vocation. He indicates, finally, Rome as not the proper goal of his journey, because Christ was already known there (xv. 20); he only wishes to salute the Roman Christians in passing. He was, however, afterwards involuntarily detained there for a long time. The reading *ἐλεύσομαι πρὸς ὑμᾶς, ἐλπίζω γάρ* is opposed by so many and important critical authorities that it ought undoubtedly to be rejected. Rink and De Wette, however, endeavour to assert the genuineness of the words against Lachmann, because A.B.C. have the *γάρ*, and with this conjunction the whole clause stands or falls. It is more correct to suppose, with Meyer, that the words were early interpolated, and that when the original text was restored in A.B.C., the *γάρ* still remained.—*Προπεμφθῆναι* relates to the escort usually given to evangelists on their leaving a place; comp. Acts xv. 3, xvii. 14, seq., xx. 38, xxi. 5.—*Ἵμῶν ἐμπλησθῶ, until I be filled, satiated with you*; the addition of *ἀπὸ μέρους* marks the insatiableness of the apostle's longing.)

Vers. 25, 26.—In the first place, however, he remarks, he has before him a journey to Jerusalem, whither he was to convey a collection\* for the poor Christians of that city. How on this journey he was arrested at Jerusalem, afterwards remained two years in prison at Cæsarea, and at length was taken to Rome as a prisoner, is (as is well known), fully related in the Acts of the Apostles. (On the *κοινωνία* or *διακονία* for the poor of Jerusalem, compare particularly at Gal. ii. 10; 1 Cor. xvi. 1; 2 Cor. viii. 9; Acts xix. 21, xxiv. 17.—Ver. 26. The expression *εἰς τοὺς πτωχοὺς τῶν ἀγίων ἐν Ἱερουσαλήμ*, *to the poor of the saints, etc.*, shews that not *all* the Christians of Jerusalem were in poverty; hence the community of goods cannot have produced the poverty, or at least it cannot itself have been long in force.)

Vers. 27-29.—In the observation that the believers of Macedonia and Achaia had regarded themselves as debtors to the Jewish Christians, there is implied a delicate hint for the Romans, that they should also do so, and consequently contribute to the collection. After accomplishing this business, the apostle continues, he hopes to go to Spain by way of Rome, and he knows that he shall not come to them without a blessing.

(Here again, as in verses 8 and 9, the Jews are regarded as the first rightful possessors of the gospel, the priestly nation for mankind, as it were, to which earthly things are to be given for heavenly, in like manner as to the individual spiritual pastor [1 Cor. ix. 13, 14.]—Ver. 28. *Σφραγίζεσθαι* denotes *securing, making sure*, in general. Here the personal conveyance is the means of the secure delivery. The explanation of this passage which has been attempted by Böttger [*Beitr.* Part iii. p. 67, seq.], can hardly be regarded as

\* On Paul's purpose as to the collections, comp. the remarks on 1 Cor. xvi. 1.

other than an utter failure. He wishes to illustrate it by the Roman laws, which prescribed in what manner contracts should be sealed, and secured against falsification.—Ver. 29. *Oída* is more than subjective conjecture ; it is certainty of conviction, because he had a word of the Lord for his warrant. [Comp. Acts xxiii. 11.] Πλήρωμα εὐλογίας = πλοῦτος εὐλογίας, *rich, full blessing*. The reading πληροφορία for πλήρωμα has indeed D.E.F.G. in its favour, but Paul uses this expression not in the sense of πλοῦτος, but of “firm conviction,” which is here not applicable.)

Vers. 30-33.—The Spirit of the Lord, however, signified to the apostle, at the same time, the sufferings which threatened him from the enmity of the Jews ; hence he recommends himself to the intercession of the believers at Rome, for deliverance from their hands. The knowledge of the Divine plans, therefore, was not in Paul of a fatalistic nature ; he does not say—I know that I must surely go to Rome ; hence I need no precaution or intercession ; but rather it was a lively, free acquaintance with the plans of the free personal God, which are fulfilled through the working together of the free actions of free beings.

(Ver. 31.—The εὐπρόσδεκτος indicates that Paul supposes even the Christians of Jerusalem to be prejudiced against him, as is confirmed also by Acts xxi. Instead of ἀναπαύσωμαι, D.E. read ἀναψύξω, and F.G. ἀναψυχῶ μεθ' ὑμῶν. The Oriental MSS., however, unanimously support the usual reading.—Ver. 33. As the ethical portion is here ended, Paul concludes it with a short doxology. It is, however, in the nature of the case, that for so rich a letter he reserves a more full-toned conclusion ; this does not follow until quite at the end, after the greetings.)

## PART IV.

(XVI. 1-27.)

### SALUTATIONS AND CONCLUSION.

It has been already shewn in the Introduction (§ i.) that there is no ground whatever for denying that this concluding chapter was written by the apostle, or belongs to the epistle. The great number of the salutations is certainly striking, when it is considered that Paul had not yet been at Rome. As, however, this city formed the central point of the then world, where people from all countries met, and from which journeys were taken into all parts of the vast Roman empire,\* it is intelligible that Paul may even in it have had a particularly numerous acquaintance. And, moreover, it is nowise necessary to suppose that Paul knew them all personally; he had, doubtless, heard of many of the Roman Christians through Aquila and Priscilla, and now greets them as acquaintances known not in person but in the spirit.

### § 23. GREETINGS.

(XVI. 1-20.)

Vers. 1, 2.—First, Paul recommends to the Christians of Rome, the deaconess Phœbe, who was no doubt the bearer of the epistle. She did not serve the church in Corinth itself, but in Cenchrea, to which place also it thus appears that the gospel had already spread. (Ver. 1. Ἡ διάκονος, afterwards ἡ διακονίσσα, denotes the female ministers of the church, whom the rites of the early church, especially in baptism, and the position of the female sex in the East, imperatively required. For particulars, comp. at 1 Tim. iii. 8.—Cenchrea was the eastern port of Corinth; Lechæus the western.—Ver. 2.

\* On this compare the passage from Athenæus, Deipnos i. fol. 20, quoted by Neander, *Apost. Zeitalter*, vol. i. p. 343, note. Τὴν Ῥωμαίων πόλιν ἐπιτομὴν τῆς οἰκουμένης, ἐν ἣ σὺν-ιδεῖν ἔστιν πάσας τὰς πόλεις ἰδρυμένας—καὶ γὰρ ὅλα τὰ ἔθνη ἀθρόως ἀπὸ θι συνῴκισται. With especial reference to Christendom, Irenæus, as is well known, says of Rome and the church there—"Ad hanc enim ecclesiam propter potiorem principalitatem necesse est omnem convenire ecclesiam, h. e. eos qui sunt undique fideles." (*Adv. Hær.* II. iii. p. 201, edit. Grabü.)

Ἐν κυρίῳ, in the mind and in the name of Christ, because she is a Christian, and as befits such an one.—Grotius rightly observes that Paul does not say παραστάτις, *i. e.*, a helper, but προστάτις, *i. e.*, a chief, a patroness. By this title of honour Paul intends to raise her consideration, and to make his recommendation more emphatic.)

Vers. 3, 4.—For an explanation how Aquila and Priscilla could already be again at Rome, whereas 1 Cor. xvi. 19 represents them as still at Ephesus, compare the observations in the Introduction, § 1. It is not known to what occurrence Paul here refers. As to this celebrated family in general, see at Acts xviii. 19. In Rome, as at Corinth and Ephesus, it appears to have had in its dwelling the place of assembly (ἐκκλησία κατ' οἶκον) for a division of the city. A city of such extent as Rome must naturally have very early had places of assembly in various parts of it.

(Ver. 3.—Πρίσκα is the original form of the name, but Πρίσκιλλα is more commonly used for the wife of Aquila. The phrase τράχηλον ὑποτιθέναι, to place under, subject the neck, is figurative, and means, to expose one's self to the most evident dangers.)

Vers. 5-7.—The persons here named are not further known. The title ἀπαρχή denotes the first convert of a city or province. Instead of Ἀχαιῶν, we should read, agreeably to the best critical authorities, Ἀσίας, *i. e.*, Asia proconsularis. For, according to 1 Cor. xvi. 15, Stephanus was the first fruit of Achaia. De Wette, however, has observed in favour of the former reading, that that passage may itself have been the very cause of an alteration, and further, that ἀπαρχή need not be precisely limited to an individual, inasmuch as several persons might have been named together as the first converts. But in that case it would probably be “one of the first fruits.”—Ver. 7. Junia appears to have been the wife of Andronicus; it is not known where they were fellow-prisoners with Paul. Their relationship to him is probably to be understood only of national connexion. The title of Apostle is of course to be taken here in the wider sense of the word. Comp. Acts xiv. 4, 14.

Vers. 8-12.—The names which follow are also unknown. The formula in ver. 10, τοὺς ἐκ τῶν Ἀριστοβούλου is to be filled up like τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ in ver. 11—those among the slaves of Aristobulus or Narcissus who have become believers. Narcissus, the well-known favourite of Claudius (Sueton. Claud. 28), had been some years dead at the date of the epistle, and therefore cannot well be meant here.

Vers. 13-16.—It is of course only in a figurative sense that Paul styles the mother of Rufus *his* mother, from her having shewn motherly love towards him. The expressions in vers. 14 and 15, οἱ ἀδελφοὶ σὺν αὐτοῖς are to be explained like ἡ ἐκκλησία κατ' οἶκον in ver. 5—the brethren attached to their community or circle, so that

the persons named are to be regarded as the presbyters and deacons of this church.—Ver. 16. On the kiss of peace, comp. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. The Christians regarded themselves as members of one family of God, and expressed the consciousness of this spiritual unity by the symbol of the kiss.—The addition ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ is omitted by some authorities; perhaps because it was supposed that the greetings were not in place before the section xvi. 21, seq. In the common text, πᾶσαι alone is wanting, doubtless because it was supposed that Paul could not know whether all churches on earth saluted the Romans. But no doubt πᾶσαι is to be understood only of the various churches of Corinth and its ports.

Vers. 17, 18.—It is not until here, quite at the end of the epistle, that we find a short admonition against divisions, couched in altogether general language, which may be referred to the Judaizing party which persecuted Paul everywhere, but which wrought in Galatia especially with so pernicious effect. The circumstance of its being conceived and introduced so abruptly, and in such general terms, is most decisive evidence that the erroneous teachers in question did not actually exist in Rome, but that Paul only wished to give a warning against them, with a view to the possible, and unhappily only too likely case, that they might make their appearance there also. The edict of Claudius, which still continued in operation, and only by degrees fell into oblivion, was no doubt the only cause which had until then preserved Rome free from these opponents of Paul.\*

(The phrase διδαχὴ ἣν ὑμεῖς ἐμάθετε, *doctrine which ye learned*, is an indication not to be mistaken that it was disciples of Paul who had first preached at Rome.—Ver. 18. The charge of serving their belly is not meant to represent them as persons of grossly sensual habits; for this is precisely what the Pharisaical Jewish Christians usually were not; but only as working for themselves and their own advantage, not for Christ. [Comp. on Matth. xxiii. and Phil. iii. 19.] Χρηστολογία usually includes the bad subordinate meaning, of kind and gentle speech without deeds to correspond. In exactly a similar way εὐλογία is here used in its properly classical signification; it stands for words fair and well put together, but of deceptive appearance. The omission of εὐλογίας originates only with such as understood the word in its common New Testament sense of blessing, and which they of course regarded as here unsuited to the course of thought.)

\* De Wette and Meyer also acknowledge that the passage cannot prove, as Baur asserts, that there had already been disputes with Jewish Christians at Rome, but only that the apostle is anxious to provide against their breaking out there as in other churches. In addition to the Epistle to the Galatians, compare especially 2 Cor. ii. and Phil. iii.

Vers. 19, 20.—With respect to this danger, however, Paul trusts to the obedience (*ὑπακοή*) of the Roman Christians, and therefore expresses the hope, that they may be found no less wise and prudent than free from falsehood; with God's help they then would soon overcome all evil, together with the prince of darkness.

(Ver. 19.—*ὑπακοή εἰς πάντας ἀφίκετο*, as is said in i. 8, of the faith of the Romans.—The *τό* has wrongly been omitted before *ἐφ' ὑμῶν*; it is intended precisely to bring out a particular feature in the Romans as a subject of joy. The reference to Matth. x. 16, is not to be mistaken in the end of the verse.—Ver. 20. The God of peace is placed in contrast with the author of all strife, who works by his instruments here on earth. The power of God in believers—Christ in them—bruises the head of the serpent. The “crushing under their feet” [*συντρίψει ὑπὸ τοῦς πόδας*] contains an allusion to Gen. iii. 15. The form of conclusion, *ἡ χάρις κ. τ. λ.*, is undoubtedly genuine, although wanting in D.E.F.G.)

#### § 24. CONCLUSION.

(XVI. 21-27.)

The verses 21-24 cannot but seem somewhat strange if ascribed to Paul. For ver. 22 is, in any case, an addition by the penman of the epistle, Tertius himself; but how singular it would be if ver. 21 were by Paul, ver. 22 by Tertius, and vers. 23, 24 by Paul again! There is, too, the circumstance that Paul had already concluded his salutations before the exhortation in vers. 17-20, with the comprehensive form *ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ*. Is it then to be supposed that, after this, he added some others by way of supplement? It is far simpler to assume, that the great doxology, vers. 25-27, was immediately connected with the blessing in ver. 20, but that (according to the hypothesis of Eichhorn, which we have adopted, comp. *Introd.* § 1), it was written on a small separate parchment, as the larger was already full. The back of this small parchment remained empty, and this the writer Tertius then employed for writing in his own name, vers. 21-24, including the blessing. The only objection which may be made to this is, that Timothy is styled *συνεργός μου*, and Gaius *ξένος μου*, which seems to point to Paul rather than to Tertius. There is not, however, any discoverable ground why Tertius also might not have styled himself a fellow-labourer of Timothy, or connected by hospitality with Gaius. But even if this were an objection, it will bear no comparison with the difficulties in which we must entangle ourselves if we refer the verses to Paul.\*

\* The difficulty of referring these verses to Paul is exaggerated. There seems no

Vers. 21, 22.—As nothing further is known of Tertius, some have wished to identify him with Silas, the well-known companion of Paul, and to regard his name as merely the Latin translation of the Hebrew תִּשְׁבִּי, “the third.” No historical ground, however, can be adduced for this conjecture. The addition *ὁ γράψας* denotes the penman, as Paul was in the habit of dictating his epistles. (Comp. 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17; and Galat. vi. 11.)

Vers. 23, 24.—Gaius is undoubtedly the person named in 1 Cor. i. 14, whom Paul himself had baptized. In Acts xix. 29, xx. 4; 3 John 1, other persons of this name are spoken of. The expression *ξένος τῆς ἐκκλησίας ὅλης*, signifies that Gaius had at Corinth the assemblies of a church in his house. Erastus occurs, perhaps, in Acts xix. 22; 2 Tim. iv. 20; but if so he must have resigned his office as manager of the city funds. The blessing in ver. 24, is also best referred to Tertius, as Paul had already used the same words in ver. 20. It is precisely on account of the repetition that the MSS. A.C. and other critical authorities have omitted it.

25-27.—On the position of the grand concluding doxology, and on the critical phenomena and learned hypotheses connected with it, compare the remarks in the Introduction, § 1. As we cannot adopt Reiche's hypothesis of the spuriousness of the doxology, on account of its internal nature, and as Glöckler's view—that Tertius was the author of this doxology, as well as of the preceding verses—is also improbable, inasmuch as Tertius would assuredly not have written “according to *my* gospel” (*κατὰ τὸ εὐαγγέλιόν μου*), Eichhorn's hypothesis, although in itself somewhat far-fetched, is yet the most deserving of commendation, viz., that the variations in this section are to be explained by supposing a transposition of the different pieces of parchment on which the epistle was written. The similarity of the conclusion of the Epistle of Jude, which is not to be mistaken, I should regard as an imitation of this in the Epistle to the Romans, rather than the reverse. As to the internal structure of the doxology generally, Reiche, in his effort to prove it spurious, has very considerably exaggerated its difficulties. The *ὃ* in ver. 27 certainly raises a difficulty; but Glöckler has already rightly shewn how this may be got over by the simple means of supplying *συνίστημι*.\* The form of the doxology will thus become perfectly

special objection to our supposing that Tertius interposed parenthetically amidst Paul's salutations, his own, especially as he indicated so clearly by the added *ὁ γράψας κ. τ. λ.*, from whence it came. That *before* thus indicating he should have spoken of “my” fellow-labourer, and especially that he should have so designated Paul's helper, Timothy, seems wholly improbable. It seems, therefore, simplest, and liable to no serious objection, to regard all the salutations except one as from Paul.—[K.]

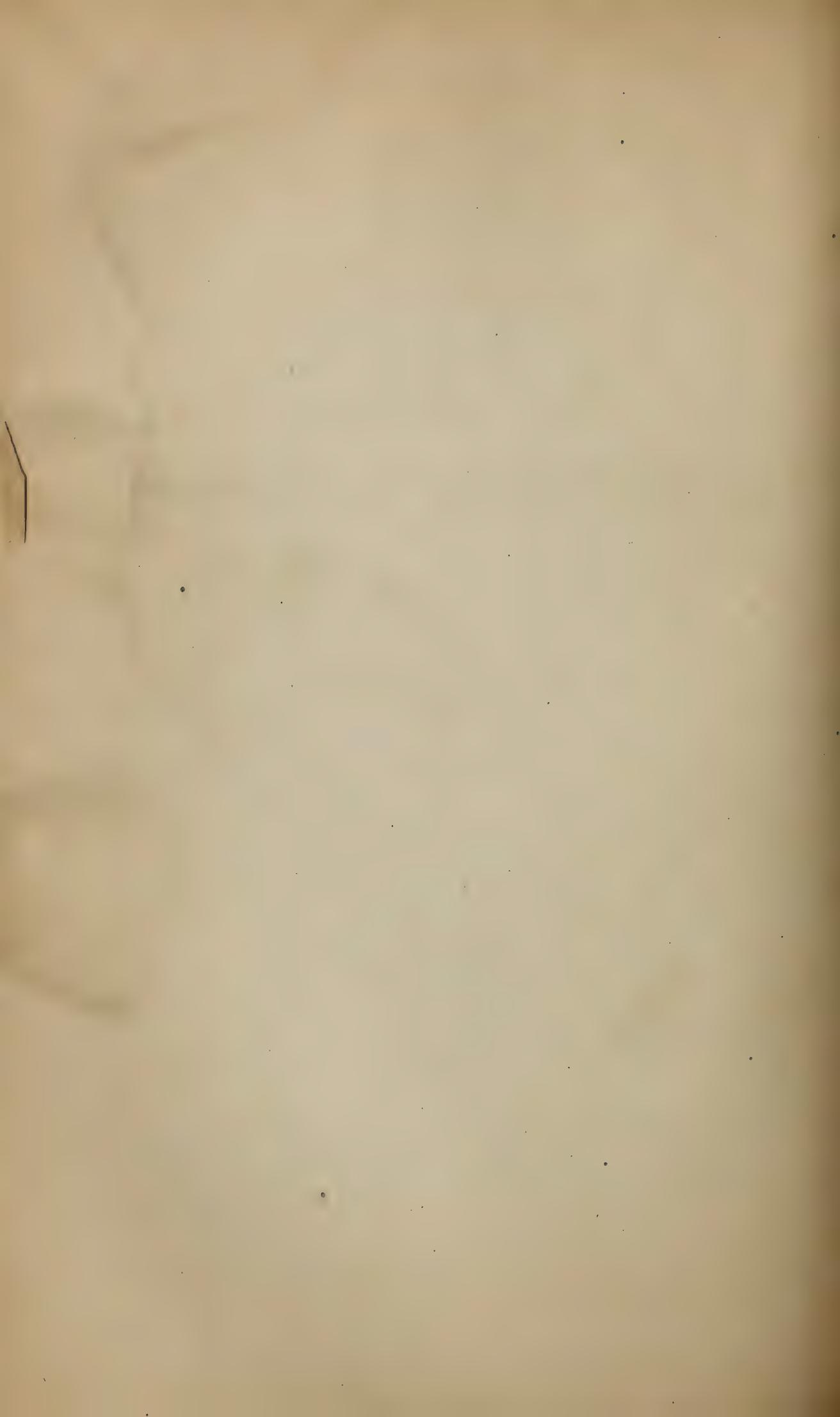
\* This supplying of *συνίστημι* after the supposed analogy of Acts xxv. 32 (as, with others, the making *ὃ* pleonastic), is unwarranted and extremely harsh. It indeed seems not improbable from the phrase “able to confirm you” that the apostle commenced the doxology

regular—"To God, who alone can establish you in the faith, to the only wise God, *I commend* you through Jesus Christ, to whom be glory forever." It is consequently nowise necessary to suppose, with Tholuck, an anacoluthon. And in other respects the doxology fits most appositely into the connexion, and through its intervening thoughts, harmonizes perfectly with the subject matter of the entire epistle. For, according to our view, the doxology is *immediately* connected with the exhortation against giving in to any divisions. With this, then, the notion of the *στηρίζαι* perfectly agrees. That they may be secured against the assaults of seducers, Paul wishes the Christians of Rome *establishment* in the life of faith. Next, the intervening clauses relate exactly to the substance of the epistle; they bring forward the two leading ideas which the apostle has developed in it:—*first*, the mystery of the gospel, which was long hidden but now is made manifest; and *secondly*, its transition to the Gentiles. Hence we must not allow ourselves to be misled by the triple *κατά* into supposing three parallel members; there are but two co-ordinates in the passage, and these should be so connected as that the second point shall be introduced by the *τε*. The following would then be the rendering of the passage:—"To God, who alone is of power to establish you, according to my gospel and the preaching of Christ—(these representing God as the source of all strength)—which (gospel and preaching) are agreeable to the revelation of the mystery which was kept secret from eternity, but now is made manifest, and which, according to the commandment of the eternal God, by the Scriptures of the prophets, is made known to all nations for the obedience of faith;—to this only wise God I commend you through Jesus Christ, to whom be glory forever, Amen!" The mention of the prophetic Scriptures, and the name, eternal God (*αἰώνιος Θεός*), which apparently do not suit the context, had the object, which we have already seen manifested in the epistle, of marking out the transition of the gospel to the Gentiles as not a new or unheard-of thing, but as already announced beforehand by the unchangeable God in the Scriptures of the Old Testament. And it is with relation to this, too, that in the end of the doxology God is designated as the only *wise*, while in the beginning of it he had been designated as the *Almighty*.

with some such idea in his mind, but warming as he proceeded, on resuming the dative construction, *μόνῳ σοφῷ Θεῷ*, his original purpose escaped him, and he added *ᾧ* as if the preceding datives had their regimen. Whether such was his purpose can only be matter of conjecture, and at all events we must, with Tholuck, Meyer, De Wette, etc., regard the construction as an anacoluthon.—[K.]

THE

EPISTLES TO THE CORINTHIANS



# INTRODUCTION.

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## § 1. CHARACTER OF THE CORINTHIAN CHURCH.

IN the Epistle to the Romans, doctrine decidedly predominates; in the Epistles to the Corinthians, this is thrown into the shade by the more prominent *practical* element. The epistles of Paul to the Christians of Corinth arose out of the pressure of circumstances; and display to us pre-eminently the wisdom of the great apostle of the Gentiles in arranging and controlling the most complicated and difficult questions. To the *second* epistle we are indebted for our acquaintance with Paul as an individual; to the *first*, for our knowledge of the relations and character of the ancient church. Without the possession of the latter, the image which we are enabled to form of the powerful movements in the apostolic church would be much more faint and general, as it gains more life and vividness from this epistle than from all the remaining epistles of Paul collectively. This is to be accounted for by the character of the Corinthian church. Although a powerful and living principle animated the entire church from the period of the assumption of man's nature by the Son of God, by which light and darkness, good and evil were stirred to their inmost depths, and struggled in the most violent conflict, yet Corinth was the spot in which this universal life of the church exhibited the most striking phenomena.

The city of Corinth stood on the confines of both west and east, blending the peculiar properties of each; her wealthy trade, and industrious cultivation of science and art, drew within her walls men of every class.\* Into this stirring and intelligent mass Christianity entered as a powerful leaven, and wrought the most varied combinations of spiritual influence. The church in Corinth may be viewed as a general type of the apostolic churches; all their various tendencies appear already developed in this. The representatives of the various moral tendencies which existed previous to Paul's appearance in Corinth, were indeed all attracted by its peculiar spirit,

\* Compare Wilkens Specimen antiquitatum Corinthiacarum selectarum ad illustrationem utriusque epistolæ Paulinæ ad Corinthios. Bremæ 1747. J. Ernest. Imm Walch antiquitates Corinthiæ. Jenæ 1761.

yet all had not the self-denial fully to emancipate themselves from their early errors, and appropriate to themselves in all purity the new element of the gospel; rather many mingled what was new with the elements of the old, and thus of course obscured the essential spirit of the gospel which requires that everything spring pure and unadulterated from its own living fountain. This blending of the new and the old gave occasion to the formation of sects in the church of Christ, and their incipient germs are pointed to even in the first Epistle to the Corinthians, which is a brief history of sects for the earliest period of the existence of such schisms.

One of the principal questions to which the Introduction to these epistles has to reply, and which exercises upon their right understanding a vital influence, is this—“*What were the different tendencies prevalent in the Corinthian church?*” The obscurity of the expressions used by the apostle in describing them, and the various hypotheses to which this has given rise, render it one of the most difficult preliminary questions; and yet it requires a satisfactory and clear explanation to enable us to understand the contents of the epistles, which principally refer to the disputes and controversies which then agitated the church of Corinth. We proceed, therefore, first to explain independently our own judgment regarding them, and then to institute a comparison of these, with the more important views of others.

Paul distinguishes expressly four different parties in Corinth—those of Peter, Apollos, Paul, and *οἱ τοῦ Χριστοῦ*, *those of Christ* (1 Cor. i. 12, iii. 4, 22; 2 Cor. x. 7), and we have as little reason to suppose that there existed more than these four parties, as that there were less (compare the remarks upon i. 12). In the passage quoted the apostle does not simply name several parties, as if by way of specimen, but he intends a historical statement of the parties existing in the Corinthian church. To fix the character of several of these parties, is not difficult. They who said *I am of Paul* were orthodox in belief; Paul, therefore, harmonized with them, and at most only blamed their excessive personal attachment to him, and to his human characteristics; for which reason, to prevent any abuse of human authority, he points them immediately to the Lord (i. 1, 13, et seq.) Very closely allied to the party attached to Paul, was *that of Apollos*. This man, “eloquent and mighty in the Scriptures” (Acts xviii. 24) himself taught in Corinth (Acts xix. 1), finding there, as might have been expected, willing hearers, and as Paul was intimately associated with Apollos himself (i. 4, 6, xvi. 12), he had nothing of more importance to reprove in the followers of Apollos than this same respect to the human personage. This close adherence to Apollos may have occasioned a *formal* deviation from the votaries of Paul, they being probably inclined after Apollos

to that peculiar mode of dealing with the Old Testament, of which the Epistle to the Hebrews (which, if not written by Apollos, proceeded from a completely analogous order of mind), affords an example; at all events they laboured for a deeper knowledge of evangelical truth in the form of the purer Jewish Gnosis with an Alexandrian tinge. The third party, *which called itself after Peter*, is doubtless the Pharisaic Jewish sect, which Paul so largely opposes in his Epistle to the Galatians. Peter partook neither of their errors nor of their enmity to Paul; but this party took advantage, nevertheless, of the position of Peter, as the chief of the apostles appointed for the people of Israel, and used his name to sanction their proceedings.\* At the time the first epistle was written, this party was yet weak, or its ultimate character was not entirely developed; but in the second epistle, especially in ch. xi., it is distinctly pointed out, and together with the fourth party vigorously opposed. We now come to inquire who were meant, under the name *οἱ τοῦ Χριστοῦ*, and this question is as difficult to decide as that with reference to the three first named sects is easy. From the name itself, absolutely nothing can with certainty be deduced, as members of the Corinthian church may have been led by a variety of reasons, to name themselves "of Christ"; just as from the name *Jesuit*, nothing regarding the sect could possibly be inferred, unless we possessed other information upon the point. The only means therefore of thoroughly answering the question, seems to be to ascertain if anything may be inferred concerning the characters of those who esteemed themselves immediate disciples of Christ, from the manner in which the apostle expresses himself in the epistles with regard to them. As the apostle writes with express reference to existing parties in Corinth, and references to those run through the entire epistles, we may naturally suppose that he has also combated their errors. Now, against which of the sects already mentioned does Paul especially argue? Evidently not against the followers of Paul and Apollos, for at the most, erroneous striving after knowledge is censured in the latter, in the passages wherein Paul warns against it (compare 1 Cor. ch. i.—iii.) Then possibly against the followers of Peter? But of this not a trace is to be found in the first Epistle to the Corinthians; it contains not a single argument similar to those which abound in the Epistle to the Galatians. We can at the utmost regard only that as directed against the adherents of Peter which occurs in 1 Cor. ix., concerning the anxiety of those who sought to avoid the use of meats offered to idols; but the reference

\* This party did not assume the name of Peter in consequence of the presence of Peter in Corinth (for the abode in Corinth mentioned by Eusebius [Hist. Eccl. ii. 25], occurred long after the composition of the Epistles to the Corinthians), but on account of the public position which he occupied in the church.

to this error is rather incidental, for the real argument in this chapter is directed against those who had deviated into the opposite error of a false liberty. In the second epistle, indeed, the case is quite different; and had we this epistle alone, without the first, doubtless all its arguments against false and presumptuous teachers, of which it contains so large a number (see 2 Cor. iii. 1, iv. 2, v. 12, xi. 13, seq., xii. 11, seq.), must have been held to refer to the Judaists, who everywhere appear in hostility to the apostle; and it is very possible the teachers and heads of this party, then in Corinth, are in fact included. But, taking the points contained in the first epistle for our guide, we can refer 2 Cor. x. 7, only to the *οἱ τοῦ Χριστοῦ*, and accordingly the attacks in the second epistle against false teachers must at all events *include* the heads of this party (which is likewise the opinion of Baur—see his Comm. 2 Cor. x. 7), not to say that it is entirely directed against them. Beyond this, the second epistle touches only upon personal relations, avoiding entirely doctrinal or ethical disputes; the first epistle therefore is the only source which remains to us properly for the inquiry, and this, in its essential contents appears to be entirely directed against the party of Christ.\* True, Paul does not expressly indicate this sect, but speaks as if he addressed all the Christians in Corinth without distinction; but the sole motive for this was to preserve in the church the feeling of unity. To have addressed one party alone would have been to regard the division as perfected, and to have made the evil without remedy.† But by the form of remonstrance which Paul adopts, addressing all parties, and leaving each to apply to itself what belonged to it, he promotes a spirit of concord, and retains as long as possible the hope of leading back the misguided. Hence, it is all the more indispensable to the correct understanding of the first epistle, that we ascertain exactly the character of the sect who named themselves of Christ; for such an acquaintance will shed more light on the individual admonitions. From a consideration of the character of the city of Corinth as one of the centres of heathen life generally, and heathen art and science in particular, it appears probable that if in any place the coalition of Christianity with these elements were probable, it would take place in this city.‡ Further,

\* As therefore in Galatia, the followers of Peter were the most dangerous, so in Corinth the sect of *Christ*. In 1 Cor. i. 12, a climax is therefore to be observed in which the most threatening party takes the last place.

† Even in the second epistle, where the division had now more strongly exhibited itself, the parties are not separately distinguished, although the different character of the first and second parts of this epistle strongly displays its reference to them. (Compare further § 3.)

‡ Had the party named by Paul *οἱ τοῦ Χριστοῦ* been designated by the name of an apostle, they must have been called *οἱ τοῦ Ἰωάννου*, for John represented those principles in their *true* form, which this party held in an *erroneous* one. By the name *οἱ τοῦ Χριστοῦ*, which these sectarians doubtless applied to themselves (2 Cor. x. 7), they wished to

if we endeavour to seize on the element common to all the doctrinal and ethical points adverted to by the apostle in the first epistle, we find it precisely in the over-estimation of human science and art, and a consequent endeavour after independence and freedom from the burdensome fetters of the law, which discloses itself in heathenism so significantly against the scrupulous bigotry of Judaism. In the first four chapters Paul plainly speaks against the overvaluing of human wisdom, which without doubt refers primarily and expressly to the Greek philosophy and science so highly prized among the Corinthians; although kindred tendencies in the followers of Apollos may be incidentally included in the rebuke. There follows then indeed in the 5th chapter the special case of the incestuous person; but the reason that the Corinthians themselves, from their own sense of morality, had not repressed the practice, is to be found in the predominating lax opinions of the Gentile Christians relative to the sexes, as may be plainly seen in 1 Cor. x. 8; 2 Cor. xii. 21, while, on the contrary, the Jews and Jewish Christians were very strict on the subject. Yet such a lax view of these relations can scarcely excite astonishment when we are told that belonging to the temple of the Isthmia Dione, upon the Acrocorinth, lived more than a thousand votaresses whose excesses, far from being forbidden, were regarded as an acceptable offering to the goddess. Although then the new Christians of course renounced all gross sexual offences upon their entrance into the church, yet it was natural that a more refined feeling should only gradually arise, as to the mutual relation of the sexes; for which reason Paul felt himself constrained (xi. 5, seq., xiv. 35), to address several precepts to the women regarding their conduct. In the succeeding chapters the discussions on lawsuits before heathen judges, on marriage, on the use of meats offered to idols, are conducted with the prevailing purpose of shewing that all false liberty in such things should be avoided. The entire treatment of these points is a substantial commentary on the words "all things are lawful for me, but all are not expedient." In the 10th chapter the evil consequences of this licence are distinctly described and exemplified from the Old Testament. Undoubtedly these points bear reference not to doctrine, but to life, and even the exhortations which follow concerning the Lord's supper, its becoming celebration (xi. 17, seq.), and the right use of spiritual gifts (xii. 1, seq., xiv. 1, seq.), possess primarily no doctrinal character; that, however, errors in doctrine were not unknown, is shewn by the discussion on the resurrection (chap. xv.), in which the ideal error is distinctly refuted that the resurrection was only to be understood spiritually (xv. 12), a view which could not but exert its influence on the doctrine of the

make themselves noted above all others as the true *πνευματικοί*, the proper and genuine Christians.

Supper. This precise error harmonizes so perfectly with the characteristics of philosophic Gentile Christians,\* who stand in direct contrast with the materializing Jewish Christians, that we cannot but regard them as those embraced under the name of *οἱ τοῦ Χριστοῦ*, for to neither of the other three parties can this error be attributed. The *οἱ τοῦ Χριστοῦ*, in fact, appear precisely similar to certain persons in Rome, whom Paul describes Rom. xiv. 15, who asserted their freedom in opposition to the scrupulous spirit of Judaism; though the Roman advocates of these free principles (which must necessarily have existed in all the churches composed chiefly of Gentiles) adopted less extreme opinions than the Corinthians. The supposition that these opponents of the doctrine of the resurrection had formerly belonged to the Sadducees is by no means tenable; not a trace exists of any coalition between Sadduceeism and Christianity. Like Epicureanism among the heathen, the principles of the sect were so completely at variance with the spirit of the gospel, that it was utterly impossible for the converted Sadducee to unite the elements of his former belief with those of his new faith. In addition to this, the Sadducees entirely denied the existence of a spiritual world (Acts xxiii. 8), therefore they could not interpret the doctrine of the resurrection spiritually; they could only entirely reject it.

This view of the Corinthian *Christ-party*, which to us seems the only tenable one, has also been substantially put forth by Neander,† and the conviction of its accuracy does not rest alone upon the evidence just adduced in its favour, but also upon the impossibility of adopting any other that is defensible. The conjecture of Eichhorn is, that “they of Christ,” denote the neutral, the well-disposed persons; persons that is, who had not received Christianity through the apostles, but drawn it immediately from the primitive gospel itself(!). This hypothesis, the foundation of which had already been laid by the fathers, especially Chrysostom, and afterwards defended by Pott, Schott (*Einleitung ins Neue Testament*), and Rückert (*Commentar zum ersten Briefe an die Korinthier*, pp. 43, 447), may be regarded as sufficiently refuted; for, according to 1 Cor. i. 12; 2 Cor. x. 7, it

\* We may here at once remark, that in this place the weakness of Baur's hypothesis strikingly exhibits itself (compare his treatise presently to be adduced, 79 seq.), which, setting aside the followers of Peter, as well as the *οἱ τοῦ Χριστοῦ*, considers the reference is to Greek influence. But is it not more natural to suppose that this influence (which, in a city like Corinth, would not have shewn itself with regard to the doctrine of the resurrection alone) may be recognized as concentrated in the *Christian party*, and in that of Peter the strict ceremonial observance of the Jewish Christians, together with the opposition to the apostolic authority of Paul, exactly as we see them united in the Epistle to the Galatians?

† *Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel*, Hamburg, 1832. Part i. p. 296, seq. Jäger also declares himself substantially in favour of this view (*über die Korinthierbriefe*, p. 36.)

is clear that Paul blamed also the sect "of Christ," regarding them as dividing the one Christ, which, if they had remained neutral in the proper sense of the word, certainly would not have been done.\* There remain, consequently, only the hypotheses of Storr and Baur which claim a closer examination. The substance of Storr's hypothesis is,† that the expression *οἱ τοῦ Χριστοῦ* refers to the disciples of James, the brother of our Lord; as followers of this kinsman of Christ, Storr considers that they had assumed, as their prerogative, the appellation, "belonging especially to Christ." Billroth and Baur have already proved that to this the name *οἱ τοῦ Χριστοῦ* is in no way appropriate. The brothers of Christ, and especially James, are never called *οἱ ἀδελφοὶ τοῦ Χριστοῦ*, but *τοῦ κυρίου*. It would follow, therefore, that the "Christian" sect in Corinth must be termed *οἱ τοῦ κυρίου*, or *τοῦ Ἰησοῦ*, for *οἱ τοῦ Χριστοῦ* could not possibly point to the brothers of Jesus. Add to this that the followers of James were not to be distinguished from those of Peter, consisting as they both did of strict Jewish Christians. Finally, all positive grounds for this hypothesis fail, not only in the original form as laid down by Storr, but also in the modification adopted by Bertholdt, who considers the reference to be made not to James alone, but to several brothers of our Lord. That the brethren of Christ and James are mentioned 1 Cor. ix. 5, xv. 7, can prove nothing, inasmuch as this mention of them has no connexion with any animadversion against this party, or indeed against any other one, but is also merely incidental. (Compare the Comm. on this place.) But even if a polemic reference existed in the passages, we should surely, if it were not expressly directed against the party of Christ, be far more justified in referring it to the adherents of Peter, for the whole of chapter ix. agrees with their character; and as James, the brother of our Lord, had likewise the bias of the Jewish Christians, he may doubtless be placed, together with Peter, at their head. But the "knowing Christ after the flesh" (2 Cor. v. 16), bears another reference (as the exposition of the passage will shew) than to the family relations of the Redeemer; this expression contrasts Christ's entire human nature with his everlasting and heavenly being. The hypothesis of Baur (very ingeniously developed in the *Tübinger Zeitschrift*, 1831, pt. iv.), and for which also Billroth, with some slight modification, has decided, is so far identified with that of Storr, that it connects the sect of Christ with that of Peter; so that Paul, in 1 Cor. i. 12, would only indicate two principal par-

\* The chief passage for Eichhorn's hypothesis, which Pott also ranks before all others, is 1 Cor. iii. 22. Here all the four parties seem to be mentioned, and that of *Christ* with praise. But that this is only in appearance, the explanation of the passage will shew.

† This is carried out in the treatise *Notitiæ historicæ epistol. ad. Cor. interpretationi servientes*. It is printed in Storr's *Opusc. Acad.*, vol. ii.

ties, viz., that of Paul, including also the followers of Apollos, and that of Peter, in which the special disciples of Peter, and the sect of Christ are to be numbered. But Baur attributes a very different derivation from Storr to the name *οἱ τοῦ Χριστοῦ*, and besides defines much more closely the character of this modification of the Petrine party. First of all, the distinguishing characteristic of the Judaists was a strict fulfilling of the outward law; this, according to Baur, was the criterion which marked the followers of Cephas.\* But secondly, they placed themselves in a polemic position with regard to Paul, attacking not only his teaching, but his apostolic authority, asserting that he was not a genuine disciple of Christ, but an apostate, styling themselves the true disciples of Christ, because converted by those apostles who were chosen by Christ himself. Fundamentally, therefore, the party of Cephas and that of Christ were one and the same, though circumstances in Corinth were less favourable to their rigid legal observances, and hence appeared, as their prominent feature, hostility to Paul. But the question at once occurs, why, under the circumstances distinguish a party of Cephas from that of Christ? Why is not the naming of the latter sufficient? Add to this, that, according to this view the first epistle contains nothing against the party of Christ, for Paul does not therein explicitly defend his apostolic authority. Besides this, the greater proportion of the subjects treated by him would thereby have no reference to the sects mentioned 1 Cor. i. 12, as then none of these sects would have any such scope as that which, as shewn above, lies at the foundation of these discussions.† The supposition that all the points touched upon in the epistle have no reference to the particular divisions of the church, gives it an unconnected and inconsequent character, not to say that it is psychologically quite improbable that such errors as the apostle opposes in the first epistle were what might be termed sporadic, or without connexion with fundamental doctrines, from which they emanated as branches from one stem. Upon these grounds we cannot decide in favour of Baur's hypothesis, while still admitting that more can be urged in its favour than for Eichhorn's or Storr's. Billroth justly remarks that in the second epistle particularly it finds some plausible supports. In 2 Cor. iii.

\* When Heidenreich considers the sect of Christ in the same light as these Judaists, he sets aside any distinction between the adherents of Cephas and the *τοῦ Χριστοῦ*, and assumes Storr's position, who could shew no difference between these two parties.

† Except a few general remarks upon 1 Cor. i.—iv., Baur can quote from the first epistle only, ix. 1, in which Paul says of himself, "I have seen the Lord," which he considers may be referred to the opponents of the apostle, who made it a subject of reproach to him that he had *not* seen the Lord. (See reference already mentioned, p. 85-88.) From the second epistle, on the contrary, he argues from p. 89-114. But can that hypothesis be considered valid, which, casting aside the first and far more important epistle, rests for support upon the second alone?

a parallel is instituted between the Old and New Testaments, the letter and the Spirit, in a way which has unquestionable reference to persons who had as yet gained no view of the specific peculiarity of the gospel. The important passage, x. 7, particularly stands in such connexion with the controversy against false apostles (xi. 13, seq. ; xii. 11), that the whole train of argument is very similar to that in the Epistle to the Galatians.\* Paul here, as there, defends in very strong expressions, his apostolic authority against false and treacherous apostles, who had attacked and cast suspicions upon it. But precisely because the expressions are so strong (especially in chap. xi. 13), one cannot conceive that they are applied to the true apostles (who are understood in Gal. ii. under *δοκοῦντες*) ; it is impossible that Paul could call these *ψευδαπόστολοι*. Besides, this name is equally applicable to the usurping heathen heterodox teachers as to the Jewish, since they both alike contested Paul's authority, as appears from the resistance of those false teachers who are named in the Epistles to Timothy (2 Tim. i. 15) who certainly were not of Judaising, but rather heathen heretical opinions. Thus, if 2 Cor. x. 7, in connexion with xi. and xii., were to establish the hypothesis of Baur and Billroth, they must have asserted expressly that they refer *exclusively* to Jewish heterodox teachers.† But as this is not done, and Baur himself allows (p. 99) that in 2 Cor. x. 7, not only the sect of *Christ*, but all the sects in Corinth collectively, are intended, his view cannot be safely inferred from the passages indicated. In short, weighing well the improbability of narrow-minded Jewish opinions predominantly asserting themselves in a city like Corinth, whilst the more lax heathen principle failed to reach an extreme so entirely natural, we feel called upon to declare that, as no decided grounds for this view exist in the epistles themselves, we do not feel inclined to entertain it. But the supposition that the *οἱ τοῦ Χριστοῦ* were an *ethnising* party

\* I pass over the passage 2 Cor. v. 16, so copiously treated, because the proof deduced therefrom by Baur appears very precarious. (See exposition of the passage.)

† The use that Baur makes of the visions mentioned by Paul in the 12th chapter, in defending this hypothesis, is very ingenious. He considers that Paul intended to oppose to the materialist opinions of the Jewish Christians, who demanded a personal instruction through Christ, the ideal principle—viz., the immediate production of faith by the working of the Spirit. But I fear this would prove too much! It is by no means the intention of the apostle to say that the Spirit is able to raise at pleasure the church of Christ in any spot. "Faith comes only from preaching." (See my Exposition, Rom. x. 14.) Paul himself did not become a member of the church by the appearance of the Lord to him at Damascus; he was only led thereby to desire to be received into the church, and for this reception the word of Ananias and baptism were necessary. (See Comm. Acts ix. 17, seq.) The parallels, likewise, which Baur quotes from the Clementines do not appear to me entirely applicable. Perhaps Paul's motive for appealing to his vision was, that his opponents did the same; he will, consequently, as it were, say, "Behold, I can allege the same, and yet greater." The manner in which Paul speaks, in 1 Cor. chap. xii. —xiv., of gifts and their abuse, renders this not improbable.

gives to the first epistle especially, an internal coherence which any other conjecture would fail to bestow. In the second epistle, which is devoted rather to personal matters, this unity of connexion is not wanting, even according to Baur's hypothesis; yet our view furnishes at least equal advantages for its interpretation, advantages abundantly apparent, *if it be assumed that in this the apostle opposes equally the representatives of both the false sects, that of Christ and that of Peter together*, who, whatever their internal differences, were yet linked together in their attempt to obtain opportunity for the propagation of their errors, by undermining the authority of the great apostle of the Gentiles. True, Baur has likewise expressed his dissent from this view (Tübing. Zeitschr. 1836, part iv.), but though this learned man may be right in maintaining that Rückert errs in regarding the identity between the partisans of Peter and Christ, particularly with Billroth's modifications, as injurious to his own hypothesis, his remarks, nevertheless, upon the views of Neander and myself must be considered to have failed. He has evidently misunderstood Neander when he ascribes to him such views of the party of Christ as were held by the followers of Carpocrates at a later period, viz., that they ranked Christ with Socrates as a great investigator of truth, and therefore did not deserve the name of a Christian sect. That this was not the position of this class is too apparent to allow its being held by Neander, for under such circumstances Paul would not have laboured to maintain the unity of the church, but would have immediately required the expulsion of the heterodox teachers from their body. (See Gal. v. 12; Tit. iii. 10.) Neander doubtless intends only to say (p. 301) that the sect of Christ profess the doctrine of Christ, omitting the Jewish form. Even the words of Neander, "Christ appeared to them a second, perhaps more perfect Socrates," indefinite as they are, yet seem intended to declare that they looked upon Christ as more than human. In the more recent article of Baur's, before alluded to, there occurs nothing of weight or consequence affecting the essential doctrine that the party of Christ entertained Ethnic opinions. The members of this sect were very likely converted by those who looked to Paul as their head, and believing themselves called upon to free themselves from all human dependence and national prejudices, they consequently shaped for themselves a course of living and doctrine of more liberal character, without however as yet touching upon the limits of heresy. It would be surprising if, in the ancient church, and especially in a city like Corinth, such a party had not formed itself. The Marcionites and other Gnostic sects, require us to assume the previous existence of such tendencies, from which their own subsequent rise may be dated. What, therefore, more natural than to perceive here a trace of their existence,

especially as the supposition of their identity with the followers of Cephas, or of but a difference in degree (as held by Baur and Billroth), is undeniably in the highest degree forced ?

According to this view it is irrefragable that the Epistles to the Corinthians treat of topics immediately connected with the time of the apostles, while in the Epistle to the Romans the contents of the gospel are treated in their objective character. Not that we are justified in inferring from this that the former have only a historical significance, and that at most only individual passages are pregnant with meaning for the later periods of the church, and especially for the present age. The condition of the apostolic church mirrors its relations to every period, and above all to the present. The principal danger which threatened so many members of the church in Corinth is likewise the chief evil of our own times—an over-estimation of human wisdom, instead of Divine, eternal truth, a universal laxness and indifference in the most important social ties, and particularly in the relation between the sexes, a spiritualizing, subtle refining away of efficient, energetic biblical realism, and an assertion of individual tendencies against all objective restraints. For this reason, precisely at the present moment, the Epistles to the Corinthians possess a far-reaching, vital importance, and this will be daily more acknowledged as the conviction spreads, that for all things the Scriptures are our ultimate standard of appeal. The weighty discussion of the Charismata (1 Cor. xii. 14) only, remains as alien from our own, as from earlier times, since, from the period of the apostles, these gifts are lost, and even our conception of many among them—*e. g.*, the gift of tongues, has long since vanished. But as the looking for these has begun again to exhibit itself, it may be inferred that the gifts themselves may be restored to the church of Christ as her final periods of development draw nigh, by which the end is in the chief points to be made conformable to the beginning. The internal development of the church will therefore also in this respect assist to perfect the exposition.

## § 2. RELATION OF PAUL TO THE CORINTHIAN CHURCH.

The question which occurs next in order to that referring to the position of the various parties in Corinth is, how Paul stood related to the Corinthian church—that is to say, how often he visited them, and how many epistles he wrote to them. The earlier view which simply followed the Acts, and the accounts lying on the surface of the Epistles to the Corinthians themselves, presented to us this relation as follows.

The old city of Corinth, as is well known, was destroyed by

Mummius B.C. 146, and remained in ruins until Julius Cæsar planted a Roman colony in it, endowing it with great privileges. Paul first appeared in Julius Cæsar's newly-restored city, prosecuting his second journey in connexion with his mission (Acts xviii. 1 seq.) He found there Aquila and Priscilla, who, by the command of the Emperor Claudius, had been driven out of Rome (Suet. Claud. c. 25), and preached one year and six months, after receiving in a vision the assurance that God had a large people in that city, and that none should harm him. The results of his preaching were so extraordinary, that, deeply sunk as that city was in pleasures and excess, a large Christian community arose therein, and even Crispus, the ruler of the synagogue, attached himself to it. In consequence of this a tumult, directed against Paul, arose among the Jews, which required the wisdom and mildness of Gallio, the proconsul, a brother of the celebrated philosopher Seneca, to allay (Tacit. Annal. xvi. 7). After the lapse of a year and a half, taking Aquila and Priscilla with him, Paul passed over into Ephesus, where he left them, on his way to Jerusalem, but the apostle himself stayed there only a short time, promising before long to return thither (Acts xviii. 18, seq.) In the meantime there came to Ephesus a learned Alexandrian Jew, the famous Apollos, a true disciple of John the Baptist, viz., one who viewed him only as the forerunner of the Messiah, and not as the Messiah himself, as some of John's disciples falsely asserted him to be. This man, convinced by Aquila of the Messiahship of Jesus, and filled with the new faith, proceeded, with letters of recommendation, to Corinth, where his gifts soon secured to him extensive favour. While Apollos was thus labouring in Corinth, Paul came back from Jerusalem to Ephesus, whither Apollos also subsequently returned (Acts xix. 1; 1 Cor. xvi. 12); and here the apostle remained two years and three months (Acts xix. 8, 10). During this time Paul received sad information respecting the condition of the church in Corinth. A member of this body was living in illicit intercourse with his father's wife, consequently his own stepmother; and the other members had so little delicate moral feeling regarding such relations, that they still suffered the offender to continue one of their body. This impelled the apostle to address an epistle to the Christians in Corinth, in which he exhorts them to avoid the company of sinners and the dissolute (1 Cor. v. 9). This *first* epistle is lost. True, there exists an Epistle to the Corinthians differing from either of those we possess, as well as one from the latter to Paul, both in the Armenian language; but Carpzovius (Leipsic, 1776) has already triumphantly proved that they are not genuine.\* More recently Rink, who was for a time an

\* The epistle of Paul first appeared in the "Histoire Critique de la Republique des

evangelical preacher in Venice, edited the epistles (Heidelberg, 1823-8.), and the Armenian Monk Aucher, of the Convent of San Lazaro, near Venice, at the conclusion of his Armenian Grammar, has critically revised and republished the Armenian text (Venice, 1819); but Rink's attempt to defend the authenticity of the epistles has been thoroughly confuted by Ullman (Heidelberger Jahrb. 1823, No. vi.) The first epistle of Paul therefore remains lost to us. The Corinthians replied to it, and it is probable that this was delivered to the apostle by the hands of Stephanas, Fortunatus, and Achaicus (1 Cor. xvi. 18, 19.) Partly by means of this reply, and the verbal information of the messengers specified, and partly through the slaves of a Corinthian matron Chloe (1 Cor. i. 11), Paul received further intelligence of the circumstances of the Corinthian church, which drew from him the second epistle, preserved in our *first* epistle of Paul to the Corinthians. When the apostle composed it he was still in Ephesus, purposing to remain there until Pentecost (1 Cor. xvi. 8); it is probable that the season in which he wrote was either spring or autumn, and doubtless in the year 59. But Paul had scarcely dispatched our first epistle to Corinth when the tumult occasioned by the goldsmith Demetrius broke out in Ephesus, which compelled the apostle to leave the city before Pentecost and to depart into Macedonia (Acts xix. 1, seq.), where he anxiously awaited intelligence of the effect produced by the letter referred to (2 Cor. ii. 13, 14). His purpose was to visit Corinth, but he ventured not to appear there before ascertaining how the various parties should have received his letter. Paul, therefore, was expecting the return of Timothy to Macedonia from Corinth, whither he had sent him (1 Cor. iv. 17). But whether it was that Timothy had already quitted that city before the arrival of Paul's epistle, or that he had not yet reached it, it is certain that the apostle did not receive the desired intelligence through him, for which reason he sent Titus to Corinth, and during his absence journeyed in Macedonia (2 Cor. ii. 13). Upon the return of Titus, Paul wrote *our second epistle*, in order to awaken the frame of mind which he desired to behold among the Corinthians when he himself should visit them (2 Cor. vii. 7, seq.), and in it the apostle praises the well-intentioned members of their church (viz., the followers of Paul and Apollos) for their obedience to his commands, and likewise for their repentant spirit; but, on the contrary, he emphatically reproveth the contumacious (viz., the adherents of Peter, and above all, those "of

Lettres." Amsterd. 1714, tom. x., but incomplete. William Whiston published it entire, together with the pretended letter of the Corinthians to Paul, at the end of his *Historia Armeniæ Mosis Choronenensis*. Lond. 1736, 4. Carpzovius's Work bears the title: *Epistolæ duæ apocryphæ, altera Corinthiorum ad Paulum, altera Pauli ad Corinthios*. Lips. 1776, 8.

Christ"), because they had despised his most serious exhortations, and only increased in presumption. This, our second epistle, was sent by Titus and two brethren, not mentioned by name (2 Cor. viii. 16, seq.) to Corinth, the apostle intending shortly to follow. One of these brethren was very probably Luke, and this is inferred partly because the description (in the above passage) is entirely applicable to him, partly because his name stands in the subscription at the close of the epistle; and as Luke in the Acts of the Apostles (xx. 1), recommences his narration in the third person, having hitherto written in the first, we may conclude that he must have left the apostle in Macedonia.

Such is the earlier view of the occasion and the times of composition of the Epistles to the Corinthians. In the most important points it is entirely correct, for it rests upon clear and certain statements in Acts, and in the Epistles themselves. But in reference to the events which our sketch places between the composition of the first and second epistle, the scrutiny, more recently instituted by Bleek and Schrader,\* has elicited results, which undoubtedly claim a preference over the older and more uncertain accounts. According to these, at the period when the apostle wrote our second epistle, he had not been twice in Corinth, but this supposition is negatived by several passages in this epistle, viz., xii. 14, xiii. 1, in which a third coming is mentioned. True, the first of these is usually explained by understanding *τρίτον* of the *wish* to come, and not the coming itself; but this does not agree with the context, which undoubtedly refers to an actual coming, to which in particular, ver. xiii. 1, decisively points (comp. particulars at the exposition of the passages); and this all the more, as the following verse (xiii. 2), expresses a procedure exhibited at his second visit, viz., the shewing of forbearance and indulgence which was not to be repeated.

If we assume only one residence of Paul in Corinth, viz., at the establishment of the church itself, then there could have arisen no occasion for forbearance; and this supposition could by no means be made to agree with the passages ii. 1, xii. 21, in which mention is made of the renewal of the grief of the Corinthians upon the occasion of his coming, while according to the common view, he could previously in no way have grieved the Corinthians by his personal presence. Consequently, Paul must undoubtedly have made a second journey to Corinth, but when did it take place? The older view might be defended if we suppose that when Luke mentions a stay of a year and a half in Corinth made by Paul, he has taken together two separate periods of residence. But this is open to the objection, that we must then allow that in the short period which elapsed be-

\* Bleek, in an article in the *Stud. und Kritiken*, Jahrg. 1830, page 614, seq. *Schrader* *Der Apostel Paulus*. 1 Pt. p. 95, seq.

tween the first and second stay, all the errors which became the subject of reproof had developed themselves. The only inference, therefore, is, that the second visit to the Corinthians, is perfectly distinct from the one of a year and a-half's duration, and that it occurred either *before* the writing of the first, or *between* the sending of the first and second epistle. We might imagine the course of events to have been this. As soon as Paul had received the intelligence from the slaves of Chloe as to the condition of the Corinthians, he wrote our first epistle, and shortly after quitted Ephesus for Corinth. He here expressed himself in strong terms against his adversaries, but, from some cause unknown to us, he soon left the city, returning again into Macedonia. But, in decided opposition to this view, are the passages 2 Cor. i. 15, 16, 23, which shew that Paul could not have been in Corinth in the period between the writing of our two epistles.\* The most probable inference, therefore is, that upon receiving these evil reports, the apostle immediately proceeded from Ephesus to Corinth, and returning to the former place wrote and sent from thence our first epistle. Bleek, however, imagines, that before the sending of our second epistle, the apostle wrote an epistle from Macedonia to the Corinthians, couched in terms of strong reproof, which has not been preserved (so that Paul wrote to them in all four epistles, two being lost and two preserved), and I am much inclined to accede to this conjecture ;† for the apprehension experienced by Paul in regard to the impression produced upon the Corinthians by his epistle, which the arrival of Titus allayed (2 Cor. vii. 2-10), is not accounted for by the character of the first epistle. The contents are by no means of a nature to justify Paul in his fears of such an impression ; but by assuming

\* This circumstance, it cannot be denied, is unfavourable to the whole hypothesis, since the first epistle (1 Cor. i. 11, v. 1, xi. 18), supposed to be written after the second personal abode of the apostle in Corinth, represents the apostle as becoming acquainted with the affairs of the Christian church in that place from report only, and not from personal inspection. This is also the opinion of De Wette, in the criticism upon Billroth's Commentary in the Stud. Jahrg. 1834, part 3, page 683. An escape from this difficulty is furnished by Böttger (Beitr. part 3, p. 28), who supposes that Paul intentionally refrained from going to Corinth, and visited Achaia and the churches in the neighbourhood of Corinth.

† Rückert (Comm. upon the 2d Epis. Cor. p. 417, seq.) opposes this hypothesis of Bleek's, relative to the sending of an epistle between the first and second of our canonical epistles, and it must be allowed that the reasons adduced for it are not sufficient to furnish any positive proof. Nevertheless the conjecture itself is by no means improbable, as Rückert himself admits that he finds in our first epistle traces of the condition of mind which Paul describes as existing in himself, when he wrote the earlier epistle. But this learned man has inferred too much from 2 Cor. vii. 8, in stating that as Paul wrote *ἐλύπησε ὑμᾶς ἐν τῇ ἐπιστολῇ*, he could only have written one saddening letter, and not two. The expression naturally concerns only the last epistle, without reference to an earlier one, otherwise Paul must have used the plural form, for, according to 1 Cor. v. 9, he had already written an epistle of a saddening character.

that Titus was likewise the bearer of the lost epistle, we account in the most simple manner for his journey, and all the difficulties relative to this which the older theory cannot set aside, at once vanish.

### § 3. GENUINENESS AND INTEGRITY OF THE EPISTLES.

The Epistles to the Corinthians, as well as that to the Romans, may be classed with those which display so unmistakably the spirit of Paul, that an attempt to dispute their authenticity has never been made, either in ancient or modern times. Their contents and form correspond alike with the ideas and style of Paul, and the strictest coincidence exists between the historical notices of the Acts of the Apostles and those occasionally found in these epistles. The style of the second epistle is indeed remarkable, on account of a certain ruggedness of speech ; but this is explained from the powerful agitation of spirit under which he wrote, and the haste with which it was composed during his journeys in various parts of Macedonia. But, notwithstanding the roughness of style, the second epistle bears too strongly the impress of Paul's peculiarities to be mistaken, though we are not disposed to proceed as far as Rückert, who views it as a masterpiece of eloquence, worthy of comparison with the oration of Demosthenes de Corona. (See his exposition of the second epistle, p. 427.)

But although the genuineness of the Epistles to the Corinthians is fully established and undisputed, we cannot assert as much of their integrity, at least of the second. It was J. S. Semler who first drew attention to the difference in the first (2 Cor. i.—viii.) and second division (ix.—xiii.) of the epistle. In the first eight chapters Paul speaks mildly and gently, praises his readers for their repentance and faithful observance of his exhortations, while in the latter chapters the tone is that of severity and reproach. He reprehends the refractory spirit of the Corinthians, and complains of the charges which they had dared to bring against him. Besides this, the same subject seemed to him to be discussed in the first (ch. viii.) and second part of the epistle (ch. ix.), which leads Semler to suppose that an interpolation in the latter epistle might have taken place.\* According to him the epistle proper is formed by chs. i.—viii. inclusive, to which may be annexed from the 11–13 ver. of ch. xiii., and very singularly Rom. xvi. 1–20, and therefore the passages ix. 1–15, and x. 1–13, 10, are interpolations. Weber and Dr. Paulus, however, rather consider the second half of the second epistle as not an interpolation,

\* See Semler *De duplici appendice epist. ad Romanos*. Halæ 1767, and the *Paraphrasis poster. epist. ad Corinthios*. Halæ 1776. Ziegler wrote against this in the *theolog. Abhandl.* vol. ii. p. 107, seq.; also Gabler in the *neuesten Theolog. Journal*, vol. 1

but an entirely distinct epistle.\* This opinion might be brought into connexion with Bleek's more correct views, which we recently developed (§ 2) as to Paul's position towards the Corinthian church. We saw that probably between our first and second epistle another had been composed by the apostle. If we consider this to exist in the first half of our second epistle (2 Cor. i.—viii.), then only one epistle is lost, that alluded to 1 Cor. v. 9. But this supposition is decidedly forbidden by the fact that according to 2 Cor. vii. 2–10 this intervening epistle must have contained language of severe rebuke, while 2 Cor. i.—viii. is distinguished throughout by gentleness and forbearance. The next resort then would be to an *inversion* which would make 2 Cor. ix.—x. iii. the reproving epistle, and 2 Cor. i.—viii. the milder one which succeeded. But then the violation of chronology in the union of the two epistles forms a difficult problem, not to mention the fact that this fusion of two epistles, with the omission of the greeting and concluding form of one of them, is utterly inexplicable. Add to this that the alleged repetition (the exhortation to the collection) in ch. viii. and ix. is nothing more than the continuous carrying out of a thought which pervades them both. The tone of the ninth chapter is still entirely unchanged; though from ch. x. indeed this cannot be said. Meantime the assumption of the integrity of the epistle is at all events preferable to all these hypotheses, provided we can explain satisfactorily the difference of tone in the first and second half of it.

This explanation would be abundantly furnished by supposing that the apostle was addressing different members in the Corinthian church in the two divisions of the epistle. His first epistle had drawn the well-disposed more towards him, while it aroused in the unfriendly a stronger spirit of opposition, thus occasioning a separation of the elements in Corinth. In the first half of the second epistle he had in view the better-disposed part of the church, viz., the partizans of Paul and Apollos; in the second, on the contrary, he directs himself especially to the adverse party, consisting of partizans of Peter, and, above all, the *οἱ τοῦ Χριστοῦ*. Should any one urge it as improbable that Paul addressed a catholic letter to elements so dissimilar, or that having done so, he should not have plainly indicated the different persons he was addressing, but write as if in both first and second parts he had still the same individuals in view, he would forget that Paul's compassionate love restrained him from expressly separating from the church the erring members, so long as

\* See Weber's work *De numero Epistolarum ad Corinthios rectius constituendo*. Wittebergæ, 1798. Weber considers the epistle to the Hebrews directed likewise to the Corinthians, and therefore reckons four Epistles to the Corinthians in the canon. On the view of Dr. Paulus, comp. *Heidelberger Jahrbücher*, 5, p. 703, seq.

they abstained from attacking the fundamental articles of the faith, or even distinctly naming them. He rightly judged, that such a sundering would greatly increase the difficulty of freeing them from their errors, and winning them back to the truth; he continued therefore to treat them as an integral part of God's church, addressing the latter as a united body, without completely distinguishing the various elements. Exactly as a wise pastor would deal with a believing, but in many respects erring individual; he joyfully acknowledges what is good in him, reproves what is reprobable, nor yet on this account rejects the whole man. This very form of the epistles to the Corinthians exhibits in the most beautiful light the wisdom of the apostle, and his faithful love towards erring brethren, who so frequently in the church (and, alas, still in our days), have been thrust back by an unholy and intemperate zeal. Had Paul commanded the expulsion from the church of his adversaries in Corinth, either on account of their Gnostic and idealizing views regarding the resurrection, or of their errors with respect to the sacred supper, he would only with more certainty have given them over to destruction.\* He bears with them therefore as weak members, not knowing what they say or profess; endures even with indulgence their opposition to his apostolic authority (although, had not his humility rendered it impossible, he might easily have persuaded himself that therein God was resisted), and yet yields nothing of Divine truth, in that even upon the suspicion evincing itself that he commended himself, and boasted of his extraordinary calling, he openly declares what the Lord had done to and by him, and at the same time is able to preserve the fundamental articles of the Christian faith uninjured.

#### § 4. CONTENTS OF THE EPISTLES TO THE CORINTHIANS.

The *first* epistle divides itself into *four* parts; the *first* of which extends from i. 1—iv. 21, the *second* from v. 1—xi. 1, the *third* from xi. 2—xiv. 40, and the *fourth* from xv. 1—xvi. 24.

In the *first division*, which treats of the general position of the

\* This is most important in proving that Paul did not hold the opinion concerning the Lord's Supper as fundamental; for which reason dogmatic differences concerning the same, and the variation in the theory of Luther and Calvin upon the same subject, which affect not the doctrine itself, but simply one point of the doctrine, do not justify the exclusion of any one from the error. Paul declares in the Epistles to the Galatians, that whoever suffered himself to be circumcised in order thereby to attain salvation, to him Christ had become of none effect (Galat. v. 3, 4); not so he who erred in the doctrine of the Lord's Supper. The real ground of the separation of the reformers from the Catholic church, was not the doctrine of the Lord's Supper, but the doctrine of free grace in Christ, and the reformers had a perfect right to separate themselves, on account of errors in this doctrine.

Corinthians, the apostle mentions *first* the cause of his writing, the division of the church into numerous parties, and warns against a too high estimation of the wisdom of this world, since all real wisdom rests in the cross of Christ (i. 1-31). *Secondly*, Paul makes prominent the fact that he had preached to them only the Crucified One, as the source of perfect wisdom, but that the spiritual man alone, and not the natural, is capable of recognizing his glory (ii. 1-16). The very ground of their errors was, that this spiritual man was so little developed in them; they had attached themselves not to Christ himself, but to the human organs whom Christ had employed to extend the preaching of the gospel, and they were therefore in danger of building a perishable structure on the one everlasting foundation (iii. 1-23). He himself was so entirely persuaded of his apostolic calling, that human judgment produced no effect upon him; the numerous sufferings he was called upon to endure, were evidence in his favour, instead of the contrary, as tending to his perfection; therefore Paul implores the Corinthian Christians not to suffer themselves to be drawn aside to any other gospel than that which he, their father in Christ, had preached to them.

In the *second part* (v. 1-xi. 1), which concerns the private circumstances of individuals, Paul *first* exhorts the Corinthians to exclude the incestuous person from their society, and at the same time defines more closely the command given in his previous epistle not to have any intercourse with the dissolute, as applying not to the world, but only to those who considered themselves believers (v. 1-13). *Secondly*, he gives counsel on the relation of believers to heathen rulers; he considers it wholly unsuitable to permit the settlement of their differences before the latter; but he soon returns to the relation of the sexes, and represents the sanctification of the body as a temple of the Holy Ghost, as the Christian's task (vi. 1-20.) The various relations of the married and unmarried state are then discussed at length (vii. 1-40), and he concludes with instructions upon the subject of Christian freedom, having especial reference to the use of meats offered to idols. The apostle adduces his own course of life as an example to the Corinthians, of the necessary self-restriction in the use of freedom; and exhibits the sad consequences of its abuse in the history of the Israelites in the wilderness (vii. 1-xi. 1).

The *third part* (xi. 2-xiv. 40), concerns the public relations of the Christians, viz., their conduct in the assemblies; and the apostle *first* gives directions relative to the appearance of men and women in their meetings (xi. 1-16), but especially to the celebration of the holy Sacrament, which the Corinthians had not solemnized with due dignity (xi. 17-34). *After this* he enters upon the subject of the gift of tongues, and its connexion with the Charismata, which seem

to have displayed themselves in the Corinthian church under the most varied forms, and were not unfrequently applied in a manner alien to their purpose. Paul lays down as a fundamental rule that all these gifts originating from one Spirit, must be employed to one great end, viz., the edification of the whole body (xii. 1-31). Such is the dictate of love, which is of more value than all the gifts, the latter being worthless without the former; and Paul defines its nature in the most animated description, drawn from his own experience, classing it with faith and hope as the three cardinal virtues (xiii. 1-13). In conclusion, Paul enlarges upon the relations of the two Charismata especially conspicuous in Corinth, viz., the gifts of tongues and prophecy, shewing that from its nature the first required a very cautious application, while the character of the second was in itself a hindrance to its abuse (xiv. 1-40).

In the *fourth part* (xv. 1-xvi. 24) the apostle finally discourses upon the doctrine of the resurrection of the body, which the sect of Christ with their idealizing tendencies had not been able to adopt (xv. 12). He proves the reality of the corporeal resurrection, shewing its close connexion with the essence of the Christian faith (xv. 1-58). He concludes by requesting contributions for the poor Christians in Jerusalem, and with sundry exhortations and blessings (xvi. 1-24).

By this it will appear that the points treated by the apostle in his letter are extremely varied in their nature; nevertheless, an unbroken thread of connexion is formed by its opposition to the followers of Peter, and, above all, the party of Christ, who, by their leaning towards a false freedom and spiritual gnosis, were preparing a dangerous crisis for the church.

The *second Epistle* to the Corinthians divides itself into *three parts*, the *first* of which extends from i. 1-iii. 18, the *second* from iv. 1-ix. 15, and the *third* from x. 1-xiii. 13.

In the *first part* Paul commences with the comfort he has experienced in his affections, referring it to the power of the intercessions of the Corinthian Christians (i. 1-24). He then declares, with reference to the incestuous person already excommunicated, that he has been sufficiently punished, and may be received back into the church (ii. 1-17). He next speaks of his own personal position relative to the Corinthians, and entering into a comparison of the ministration under the old and the new law, exhibits the glory of the latter (iii. 1-18).

In the *second part* (iv. 1-ix. 15) the apostle describes his life and labour as a minister of reconciliation (iv. 1-18) and draws consolation in all the afflictions and dangers which arise from the office, from the conviction that a resurrection of the body, perhaps even a clothing upon, awaits the believer (v. 1-21). In the expectation of

this exceeding-gloriousness, which consoles under all earthly sufferings, the apostle exhorts his readers to deny the world and its lusts, and to dedicate themselves wholly to the Lord (vi. 1—vii. 1). In this he hopes to have prepared them by his stern epistle, as to whose reception he had felt great anxiety, which, however, had been allayed by Titus (vii. 2–16). Then follows an ample exhortation to contribute to the collection making for the poor Christians at Jerusalem (viii. 1—ix. 15).

In the *third* part (x. 1—xiii. 13) Paul directs himself first against false teachers, particularly those among the sect of Christ, and defends himself from their attacks (x. 1–18). He then adduces his sufferings and struggles as a proof that he had done more, and effected greater things in God's cause than those arrogant but treacherous labourers who ranked themselves among the apostles of Christ, without being really so (xi. 1–33). Nay, he reminds them of the especial instances of favour accorded to him by God, as a proof that he stood in favour, but adds that he would rather glory in his weakness, for thereby he would best become conscious of his strength in the Lord. He has, therefore, the most entire right to rank himself with the chiefest apostles, and requires the Corinthians to acknowledge his apostolic authority (xii. 1–21).

An exhortation to repentance, love, and peace, concludes the second Epistle to the Corinthians (xiii. 1–13).

### § 5. LITERATURE.

The Epistles to the Corinthians are of course comprehended in all the formerly-named general works upon the entire New Testament, as also in the expositions of Paul's collective epistles. But there exist fewer *special* works devoted to these epistles than to the Epistles to the Romans and Galatians, for example, and those which we do possess, as well as the explanations of these epistles embraced in the more general works, leave us much to desire. The favourable period for the interpretation of the Epistles to the Corinthians (and the Catholic epistles likewise) has perhaps yet to present itself.

Upon the *two Epistles* to the Corinthians we have commentaries from Mosheim (Flensburg, 1741 and 1762, 2 vols. 4to); Baumgarten (Halle, 1761, 4to); Semler (Halle, 1770 and 1766, 2 vols. 8vo.); Moldenhawer (Hamburg, 1771, 8vo.); Schulz (Halle, 1784, 2 parts, 8vo.); Morus (Leipsig, 1794, 8vo.); Flatt (Tübingen, 1827); Billroth (Leipsig, 1833); Rückert (Leipsig, 1836–37); and Jäger (Tübingen, 1838).

The *first* epistle alone has been treated upon by Sahl (Copenha-

gen, 1779); Fr. Aug. Wilhelm Krause (Frankfort, 1792, 8vo.); Heidenreich (Marburg, 1825 and 1828, 2 vols. 8vo.); Pott (in Koppe's Neues Testament, Göttingen, 1836). But up to the present time only the half has appeared, containing ch. i.—x.

The *second* epistle only has been explained by Leun (Lemgo, 1804), and Emmerling (Leipsig, 1823). Treatises upon particular passages of the second epistle have appeared from Gabler (Göttingen, 1782, upon chap ix.—xiii.); J. F. Krause in his Opusc. Acad (Königsberg, 1818); Royaards (Utrecht, 1818); Fritzsche (Leipsig, 1824).

EXPOSITION  
OF THE  
FIRST EPISTLE TO THE CORINTHIANS.

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I.

PART FIRST.

(i. 1—iv. 21.)

§ 1. OF HUMAN WISDOM.

(i. 1—31.)

AFTER the greeting (1-3) the apostle mentions immediately the occasion of his writing, namely, the divisions in Corinth; he then proceeds to warn his readers, in the most impressive manner, against that strictly worldly wisdom which he considers the cause of the dissensions, and places before them as a pattern, the true Divine wisdom, "Christ crucified," whom he has preached to them (4-31).

Paul commences the first Epistle to the Corinthians, as usual, with a salutation and blessing (1-3), but this salutation, compared with that which begins the Epistle to the Romans, appears far more concise and incomplete. It is only in the second verse that the apostle, in mentioning his readers, introduces some accessory clauses, and even these are wanting in the second epistle, as well as in the greater part of the lesser epistles of Paul. Theophylact finds, and with reason, in the *διὰ θελήματος Θεοῦ*, *by the will of God*, a reference, though slight (compare the stronger expressions in Gal. i. 1), to the opposition offered to his apostolical authority. The epithet *κλητός* appears here spurious, as it is wanting in A.D.E., and its omission would be less easily explained than its insertion. At all events we cannot, with Heidenreich, connect it immediately with *διὰ θελήματος Θεοῦ*. This construction would require that it be placed before these words, and after *Χριστοῦ*. Finally, the term *κλητός* has not here, as in ver. 2, the peculiar doctrinal signification in which it describes Christians, *as such*, as called, invited to an entrance into the kingdom of God; it rather stands in

opposition to those who, on their own authority, gave themselves out as *apostles* (2 Cor. xi. 13). True, it was implied in the very term "apostle" that he had received a mission, and thus was "called" to fulfil it, but Paul doubtless had in mind that such a charge might be self-assumed by men, as the Old Testament shews, by speaking of those who prophesied in their own spirit (Ezek. xiii. 1, seq.), and were yet distinguished from those strictly evil prophets out of whom the spirit of darkness spake.—Sosthenes, whom the apostle names with himself in the salutation, is probably the writer of the epistle, to whom Paul dictated. He has been considered to be the chief of the synagogue, mentioned in Acts xviii. 17, who must then have been subsequently converted; but as we find absolutely no further trace of this individual, nothing certain can be concluded as to the identity of the persons. By supplying *χαίρειν λέγουσι*, in the second verse, we obviate the necessity of assuming, with Billroth, an anacoluthon, in the *χάρις* and *εἰρήνη* of ver. 3: the nominative then stands regularly, instead of the accusative. All the apostle's salutations are so constructed that the benediction stands independently, with *ἔστω* understood. Paul again distinguishes the church of God\* in Corinth (*i. e.*, those belonging to God, whom he hath purchased with his own blood (Acts xx. 28) as "sanctified in Christ," and as "called saints," upon which the necessary observations have been made at Rom. i. 7. The combination of the terms "sanctified" and "saints" (*ἡγιασμένοι, ἅγιοι*), might seem tautology,† but the second expression is, first, in concrete apposition with the abstract *ἐκκλησία Θεοῦ, church of God*, and then it is so connected with what follows, that the idea of sanctification is resumed for the purpose of being extended to believers generally. The words, then, may be thus translated, "Those in Christ, *i. e.*, in vital communion with him, sanctified, who, as likewise all who call upon the name of the Lord, are called to be saints," *i. e.*, according to the apostle's meaning, should be, for the following remark involves

\* Calvin very strikingly remarks in this place: "Mirum forsan videri queat, cur eam hominum multitudinem vocet ecclesiam Dei, in qua tot morbi invaluerant, ut Satan illi potius regnum occuparet, quam Deus. Respondeo, utcunque multa vitia obrepissent, et variæ corruptelæ tam doctrinæ quam morum, exstitisse tamen adhuc quædam veræ ecclesiæ signa. Locus diligenter observandus, ne requiramus in hoc mundo ecclesiam *omni ruga et macula carentem*, aut protinus abdicemus hoc titulo quemvis cœtum, in quo non omnia votis nostris respondeant. Est enim hæc periculosa tentatio, nullam ecclesiam putare, ubi non appareat perfecta puritas. *Nam quicumque hac occupatus fuerit, necesse tandem erit, ut, discessione ab aliis omnibus facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat.* Quid ergo causæ habuit Paulus, cur ecclesiam Dei Corinthi agnosceret? nempe quia evangelii doctrinam, baptismum, coenam Domini, quibus symbolis censeri debet ecclesia, apud eos cernebat." Most important words! which in these times we have great reason to lay much to heart.—[See Calvin's Comment. on 1 Cor. chap. i. 2, pp. 50, 1.—Ed. Calv. Transl. Soc.]

† Lücke (Gött. Pfingstprogramm, vom J. 1837) would have *ἡγιασμένοις* removed as a gloss, but this would surely be too violent an expedient.

an exhortation to the Corinthians (as shall be presently shewn), to make manifest their calling by their works. The phrase *σὺν πᾶσι κ. τ. λ.*, is, however, quite peculiar to the commencement of this epistle. First, it is clear that the words are not to be understood as intimating that Paul wrote primarily to the Christians in Corinth, and secondarily also for those in other parts of the world; for the whole contents of the epistle are especially addressed to the Corinthian church.\* The phrase seems merely to represent, by the repetition of *κλητοῖς ἁγίοις* and its connexion with *σὺν πᾶσι*, the universal Christian character of sanctification, and the calling thereunto as common to them all. Ἐπικαλεῖσθαι ὄνομα = *עֲרַבְתָּ אִתָּךְ*, is a very usual mode of expressing a life of faith, the necessary expression† of which is continual calling upon God. The only question then is, what led the apostle to give utterance to this sentiment precisely in this place? Without doubt he intended to bring to the remembrance of the Corinthians the unity of the church over the whole earth, in order to awaken a spirit of repentance for the divisions among themselves. To this end he reminded them that they, as all believers, were called to manifest a holy community, and not a church divided by sects. (Upon the use of *ὄνομα* comp. Comm. at Matth. vii. 21, 22; John xiv. 11-14.—ὄνομα ἐπικληθὲν ἐφ' ὑμᾶς in John ii. 7 is not to be held as parallel with this; there the allusion is to the name of Christians.) The words *ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν*, require an especial examination. Ἐν παντὶ τόπῳ conveys only an idea of universality with respect to space, as *σὺν πᾶσι* does with regard to number. But how is *αὐτῶν τε καὶ ἡμῶν*, both of them and us, to be understood? Eichhorn and other learned men take *τόπος* in the signification of "place of assembly," and think that the divisions in Corinth had already proceeded so far that the members of the various parties assembled in different localities. *Αὐτῶν*, then, would refer to the antagonists, *ἡμῶν* to the followers of Paul (comp. Eichhorn's Introd. pt. 3, p. 110, seq.) Hug takes *τόπος* after the Hebrew *עֲרַבְתָּ*, as party,‡ and refers the passage, in like manner, to the dissensions in Corinth (comp. Hug's Einl. pt. 2, p. 245). But this reference is

\* Billroth considers that the words may be connected with the whole salutation, and thus construed, "to you, and to all believers, mercy and peace," without inferring that the epistle is addressed to all; but certainly the supposition is untenable, the greeting of an epistle can be directed to those only to whom the epistle is written. The best course is to place the words *κλητοῖς ἁγίοις—αὐτῶν τε καὶ ἡμῶν* in brackets, as in the additions to the greeting of the Epistle to the Romans.

† The supposition of Mosheim, that in ver. 2 three distinct classes of Corinthian Christians are indicated, viz., in the expression *ἡγιασμένοι ἐν Χριστῷ* the old approved Christians. in *κλητοὶ ἅγιοι*, the newly baptized, and in *ἐπικαλουμένοις*, those who were so in appearance without being virtually so, needs no special refutation.

‡ This use of *עֲרַבְתָּ* is besides extremely doubtful, at least Buxtorf is unacquainted with it (see his Lex. Rab. p. 2000).

evidently highly unnatural and forced ; without doubt, the *αὐτῶν τε καὶ ἡμῶν*, both of them and of us, only signifies the Christians in the vicinity of the apostle, and those further removed, in order to express with more distinctness the idea of universality, thus standing equivalent to πάντοτε or ἐν πάσῃ τῇ γῆ or οἰκουμένη. So Billroth correctly after Theophylact. Böttger (Beitr. pt. iii. p. 27, seq.) mentions places in the neighbourhood of Corinth and Ephesus to which Christianity had already spread from the principal towns. It is, however, still doubtful whether the words *αὐτῶν τε καὶ ἡμῶν* are better annexed to τόπω or to κυρίου ἡμῶν. Grammatically, they are easier joined to τόπω, but the thought appears to require κυρίου ἡμῶν.\* For but slight importance would attach to considerations of locality in the relations of believers, but much to the identity of the Redeemer for all Christians ; the meaning, therefore is this, “to all who in any place call upon the name of our Lord Jesus Christ, who is alike their Lord and ours.”—In the blessing the mention of “peace” obtains an especial importance through the dissensions in Corinth. It is striking that Paul, in this place, should desire grace for them, as it is immediately said in ver. 4 that they are rich in grace ; but it is with the possession of grace as with that of love, the more we possess, the more we may receive. Besides this, grace does not, like an earthly possession, remain unchangeable ; he who grows not in grace loses insensibly what he already possesses ; therefore, under every point of view, the “grace of God” is an appropriate wish.

Vers. 4-6.—The apostle does not commence immediately (as in Gal. i. 6) with a reproof to the Corinthian Christians, but with a hearty thanksgiving to God for all the grace bestowed upon them, and expresses a confident hope of their ultimate perfection unto the day of the Lord. He thus appeals to the better feelings of all Corinthian Christians and thus by contrast (from ch. i. 10, seq.), brings them to a consciousness of their sin. Further, if we compare the commencement of the other epistles, particularly those to the Philippians, Colossians, and the first to the Thessalonians, in which fellowship in the gospel, faith, and love are mentioned with commendation, there seems here, in the special mention of *knowledge*,† to be contained a slight intimation, that the striving of some, viz., the party “of Christ” after that which was new, required restraining, as God had already fully opened to them the fountain of true knowledge. With this the aorist ἐπλουτίσθητε, *ye were enriched*, of ver. 5, and ὥστε μὴ ὑστερεῖσθαι, *so as not to come short*, etc., of ver. 7, perfectly agrees. (In ver. 4 Paul writes Θεῷ μου as in Phil. i. 3, with reference to that intimate relation which the apostle in prayer con-

\* So Lücke also decides in the Programm already quoted.

† On the relation of γνῶσις to σοφία, see farther at ii. 6, seq.

sciously sustains to God.—On πάντοτε compare Rom. i. 10.—The thanksgiving refers not to the grace of God in itself, but to the fact that it was also bestowed upon the Corinthians. The ἐν Χριστῷ Ἰησοῦ might be joined with χάριτι τοῦ Θεοῦ, which then points out the grace of God as especially manifested in the work of Redemption; its position, however, requires that it be connected with the δοθείση ὑμῖν, so that Christ himself appears as he who is given to them in preaching, and *in* him the grace of God. Ἐν is not to be understood in the signification of “through:” we are to conceive Christ filled with grace, and pouring it out upon man.—In ver. 5 the general phrase ἐν παντί is defined by λόγῳ and γνώσει. Both indicate Divine truth, but λόγος objectively as the *subject*, γνώσις subjectively as the *understanding* of the preaching; the πᾶς, united with the two expressions, requires them to be taken in their utmost general and unlimited extent, for the subject and understanding of preaching may be conceived in various degrees of completeness and development.—Ver. 6, expresses only the incidental thought that the gospel in Corinth was established not temporarily but abidingly—a result which could be wrought only by Divine power, and hence it testifies alike to the supremacy of grace among the Corinthians, and the ready acceptance of it on their part. The expression μαρτύριον Χριστοῦ indicates the preaching of Christ, inasmuch as it testifies of him.—Κήρυγμα is correct as an explanation, though to be rejected as a reading. Comp. 1 Cor. ii. 1; 2 Thess. i. 10; 2 Tim. i. 8. The same may be observed of μαρτυρία. Compare Rev. xii. 11.—Καθώς has here, as in Acts vii. 17, the signification of *siquidem, cum*, “as indeed,” “as you see.”)

Vers. 7-9.—The phenomenon of the Charismata, as a result of the universal possession of Divine grace in the Corinthian church, is next mentioned. Ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, *coming short in no gift*, refers to the manifold and unusual gifts of grace which displayed themselves in Corinth (comp. on 1 Cor. ch. xii. and xiv.) If in the apostolic times these gifts might be always found the accompaniment of a vigorous spiritual life (whence χαρίσματα is here to be referred not merely to the unmiraculous influences of the spirit); yet in *themselves* the Charismata do not belong to the *indispensable* phenomena in the church. But upon what ground does Paul connect the expectation of the coming of the Lord with the gifts? (Comp. the remarks in Matth. xxiv. 1, upon ἀποκάλυψις κυρίου.) First, the expectation of Christ's coming is a testimony of inward spiritual life, and one of the fruits of faith; for this “waiting” (see on Rom. viii. 19) is not a dry historical assertion of the fact that the Lord will return again one day, but the expression of an earnest desire for it, which is not to be conceived without love, faith, and hope (1 Cor. xiii. 13). Again, perhaps the mention of the manifestation of

the Lord comprehends a gentle allusion to the errors of the sect of Christ. As they conceived the resurrection *ideally*, so also the resurrection and second coming of Christ they could scarce hold as real events. Granting that this sect expressed real doubts on the subject, or maintained inconsistently the doctrine of the second coming, after abandoning the fundamental one of Christ's resurrection, the apostle might intend to awaken their perception of the importance of this latter point by connecting the hope here expressed with the general spiritual life of the Corinthian church. And the rather, as in ver. 8, the day of the Lord, the day of judgment is held forth to view as the decisive period, as the consummation of all progress (ἕως τέλους), and for which therefore there was the most urgent necessity that they should preserve themselves blameless. (Billroth justly remarks that ὅς is not to be referred to the Χριστός which immediately precedes it, but to Θεός of ver. 4; else the apostle could not have written ἐν τῇ ἡμέρᾳ κυρίου, but only αὐτοῦ.—The parallel which βεβαιώσει forms with ἐβεβαιώθη, in ver. 6, confirms this, where Θεός is also to be supplied; God, as it were, in order to reward those who did not resist the operation of grace, approves himself faithful in confirming and maintaining their faith (ver. 9). Βεβαιώω is found in the same signification, in 2 Cor. i. 21; Col. ii. 7. Στηρίζω is likewise so used in Rom. i. 11, xvi. 25; 1 Pet. v. 10; 2 Pet. i. 12. An enemy to all Pelagianism, the apostle refers not only the commencement of the work of man's regeneration, but also its continuation and accomplishment, to God alone, leaving to man only the negative fact of non-resistance to grace. [Comp. on Rom. ix. 1.]—Πιστός ὁ Θεός is found in 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3. The "calling" of God is conceived as a promise to mankind that God abides by his truth, although man for a season prove untrue [2 Tim. ii. 13]. This unfaithfulness Paul tacitly attributes to many of the Corinthians; and reflecting upon it, and the divisions in Corinth that have thus become possible, he mentions also the fellowship [κοινωνία]. \* Where a spiritual *communion* with the Redeemer is truly and steadfastly held, there is also unity with the brethren as his members; but where unessential points are exalted as supreme, division is a necessary consequence.)

Ver. 10.—After these slight intimations the apostle, leaving the application to the reader himself, proceeds to the open mention of the existing contentions. By the name (*i. e.* the person and existence) of him with whom as in ver. 9, all believers, according to the scope and end of their calling should have fellowship since he is their fountain of life, he beseeches the Corinthians to have unity among themselves, and avoid divisions. "Saying the same thing" (τὸ αὐτὸ λέγειν) is not to be understood of uniformity, or absolute oneness of speech, but of a united acknowledgment of what is essential in doc-

trine and practice ; in fact, *expressive* of the union of *mind* and *judgment* (κατηρητισμένος εἶναι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ). The νοῦς here indicates the theoretical, γνώμη the practical element of the Christian life, as Billroth has already justly remarked. (The distinction of later times between σχίσμα and αἵρεσις, practical and theoretical error, is unknown to the New Testament. Both expressions are equivalent to ἔρις, ver. 11.—The τὸ αὐτὸ λέγειν is the effect of the τὸ αὐτὸ φρονεῖν, comp. Phil. ii. 2 ; it denotes uniformity of speech in connexion with unity of feeling.—Καταρτίζω, to arrange [in Matth. iv. 21, of mending nets], thence perfect, finish, conform to one's idea. Hence κατηρητισμένοι = τέλειοι. Unquestionably it is not perfection in itself which is here meant, but perfectness in unity, which, requiring only humble hearts, may coexist with but a very partial culture.

Vers. 11, 12.—For this admonition, continues Paul, I have unfortunately reason ; for I hear that contentions in fact exist among you ; and, as the source of his information, he here names οἱ Χλόης. Of this Chloe nothing further is known ; probably she was a Corinthian matron, whose slaves alone, as was not unfrequently the case, belonged to the church. The expression would also allow of our referring the intelligence to her kindred ; however, the want of more precise notice leaves the subject in doubt. Paul then proceeds to name the four parties, whose characteristics have already been treated of in the introduction (§ 1). Here the question may occur, are four parties really specified, or are there not rather only three ? and in the words “ and I of Christ,” may not Paul have opposed the true position to the false ? so that the meaning of these words is, “ Ye say, it is true, every one of you, I am of Paul, of Apollos, of Peter, but I say, I am of Christ, that ought ye all also to say.” This supposition is favoured by the passage iii. 22 ; there three parties only are named, and all as belonging to Christ. Were the matter so, then indeed all inquiries concerning the sect of *Christ* would be unnecessary ; but such an explanation of the passage appears unwarranted, because the fourth ἐγὼ δέ is placed as entirely parallel with the other three. Had a contrast to the others been intended, Paul would have written αὐτοῖς ἐγὼ or ἐγὼ δὲ Παῦλος. Again, 2 Cor. x. 7 distinctly shews that a so-called party of Christ really existed in Corinth. (The form λέγω δὲ τοῦτο denotes “ and I mean this,” “ I refer to the circumstance.”—Ἐκαστος ὑμῶν is not to be pressed. Undoubtedly there were some who comprehended the perverseness of such adherence to man ; still the great body of the Corinthian church was certainly split into parties.—Κηφᾶς is Peter. (John i. 43), and not an unknown man of this name, as some expositors would believe ; the conjecture of Κρίσπου for Χριστοῦ need barely be his-

torically adverted to, there being not the slightest critical authority to justify its reception.)

Vers. 13-16.—That the apostle in mentioning the four parties had in mind a real schism is shewn by what follows. He asks whether Christ, that is the church, the body of Christ (1 Cor. xii. 12), which must be a unity, is divided, and if they thence derive a sanction for dividing themselves into parties.\* Lachmann has recently taken the clause less appropriately as a declaration of Paul's, and not as a question: "then is Christ through you divided." But with this the questions which follow do not harmonize. The apostle first speaks of himself as rejoicing that of himself he had not afforded the slightest occasion for these contentions. The first question intentionally involves a contradiction, evidently with a view to make the Corinthians sensible of the absurdity of such devotion to man, and to point to the crucified Saviour as the sole foundation of their salvation. The second turns upon a fact not impossible, though possible only through the grossest misunderstanding. But ignorant persons might suppose that, by baptism, they were placed in particular relation with those who administered the rite (comp. at Matth. xxviii. 19 on the form βαπτισθῆναι εἰς τὸ ὄνομα τινος, also at 1 Cor. x. 2). But the way in which Paul refutes this idea is striking. Instead of opposing to it the nature and intention of baptism, he appeals to the incidental fact that he had baptized few persons in Corinth. (See particulars at ver. 17.) He names first only Crispus (the former ruler of the synagogue, mentioned in Acts xviii. 8), and Gaius, in whose house he dwelt (Rom. xvi. 23). Afterwards Stephanas occurs to him, named in 1 Cor. xvi. 15, 17, as a member of the deputation sent to Ephesus; and that the account should be strictly correct, he is then also mentioned. (In ver. 15, ἐβαπτίσθη, sometimes ἐβαπτίσθητε, and also ἐβαπτίσθη, is to be found for ἐβάπτισα. Semler therefore thinks that Paul had not used any verb, but had only written ὅτι εἰς τὸ ἐμὸν ὄνομα. Pott, however, more reasonably ascribes the alteration to the transcriber because of the so frequently recurring ἐβάπτισα. The ἵνα seems here at the first glance to mark pure result, "so that now none can say;" for that Paul had intentionally baptized so few, in order that it should not be said he baptized in his own name, is highly improbable. But in the whole connexion, particularly, in εὐχαριστῶ, lies the thought, "I rejoice that I have so acted, in order that none may say," etc. In ver. 16 the expression, ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, does not imply that the family of Stephanas were baptized without him, but he *with* his family, just as the well-known form οἱ ἀμφί, does not denote the

\* Better take the question as suggested by the words immediately preceding, thus. Does not Christ belong alike to all his people? Has he been apportioned out so as to be appropriated by a part of them, the property of a sect?—[K.]

party without the head. For infant baptism nothing is to be deduced from the word *οἶκος*, as already observed at Acts xvi. 14, 15, for the adult members of the family, or even the slaves might be exclusively signified by it.)

Ver. 17.—Paul then proceeds to explain the reason why he does not baptize (in Corinth, which should be supplied at ver. 16, for out of this city he may certainly have baptized many, although still few in proportion to the number converted by him), by saying that he was commissioned by Christ to preach the gospel, not to baptize. But are the two functions irreconcilable? Is not one necessarily dependent on the other? Many critics, and Pott likewise, say that the sense of this is, that the principal office of the apostle was to preach, not to baptize. But Paul must intend more than this, for he certainly wishes to justify his practice of not usually baptizing as well-founded. Doubtless a trace is here to be recognized of the partition of the various duties among the servants of the ancient church; as is shewn in Acts viii., the apostles principally preached and imparted the Holy Spirit by the imposition of hands on the baptized, while the rite of baptism itself was performed by the apostolic assistants. Unquestionably we can assign (as remarked at Acts viii.), no necessary internal reason for this, the performance of this rite is in itself nothing less than preaching, for he who preaches aims to convert, and those converted must be baptized; hence under some circumstances therefore, as the foregoing verses shew, this was done by the apostles. But to Paul, under present circumstances, his abnegation of the custom was of service by proving that he had given no occasion for undue personal adherence, and what refers to him holds good also of Apollos and Peter.—With the mention of the preaching of the gospel, Paul immediately connects a remark upon the manner in which he had delivered it, attacking thereby the most mischievous party in Corinth, that of Christ, in the very foundations of their error, and incidentally condemning the followers of Apollos. Both of these considered that the simple doctrine of the gospel was to be assisted by the ornaments of rhetoric, and the support of human wisdom. Paul maintained the contrary, asserting that the cross of Christ (*σταυρός\** τοῦ Χριστοῦ = λόγος τοῦ σταυροῦ [ver. 18], meaning the doctrine of the crucified Saviour, of the atoning death of Christ, as the central point of the gospel), lost its effect thereby (*κενωθῆ*, *i. e.*, become spiritless, empty, and ineffectual; comp. Rom. iv. 14; 2 Cor. ix. 3). It may here be asked, what

\* *Σταυρός* stands primarily for the death on the cross, and this again for the crucified person. (Gal. v. 11, vi. 12, 14; Phil. iii. 18.) The expression is stronger than simply *θάνατος*, because it includes in it the pain and disgrace of the death, and in this place it is evident that the cross stands for the doctrine of the cross, since in itself its power could not suffer through human wisdom, but only the doctrine which allows the intermixture.

that wisdom of speech (*σοφία λόγου*) really signified, from which Paul argued so mischievous a consequence? *Λόγος* might here be explained as reason, so that Paul admonishes against the wisdom of reason in contradistinction to the wisdom which is of God. But *λόγος* never signifies reason in the New Testament, for which *νοῦς* is used; it has the sense of word, speech, doctrine, therefore *σοφία λόγου*\* is "word wisdom," *i. e.*, a wisdom in appearance, without being so substantially; in ii. 4, therefore, "wisdom in persuasive words" (*σοφία ἐν πειθοῖς λόγοις*) or "words taught," etc. (*ἐν διδακτοῖς λόγοις*, ii. 13) stands for this, revealing itself as human *ἀνθρωπίνη*, in opposition to the *σοφία ἀπὸ Θεοῦ* (i. 30). But consult iv. 20, especially, where *λόγος* and *δύναμις* are found contrasted as in vers. 17, 18. The words *ἐν σοφία λόγου*, therefore, do not express the true philosophy, which before Christ was employed in the search after hidden truth, and, after his coming, in striving to understand the truth which was manifested in him, by regeneration through the power of God; but they describe the *false* and *delusive* philosophy (Col. ii. 8), which presents the appearance of this desire without the reality, and springs from conceit and pride, and not from a thirst after the knowledge of the everlasting. This philosophy, therefore, truly makes void the power of the cross of Christ, because the holy doctrine of the forgiveness of sins through the blood of the Son of God being inimical thereto, it seeks to remove this belief, instead of acknowledging it as necessary to salvation. And it is no less erroneous to suppose that the form *ἐν σοφία λόγου*, denotes merely a finely constructed discourse, an exact and logical exhibition of a subject. Those genuine and pure graces of style which are the noble expression of the soul, are not set aside by the influence of the gospel; although not essential in preaching, they are not in conflict with it. But all false ornament of speech, which is in no respect the expression of inward life, but pure hypocrisy, seduces the mind of the hearer from what is essential, and thus injures the power of preaching. Although then the two are ordinarily united, the apostle assuredly has not *primary* reference to beautiful discourses, but to the false wisdom which the sect of Christ, not yet fully loosed from the trammels of heathenism, exceedingly over-prized, and by which they essentially impaired the truth of the gospel. The passages ii. 4, 13, shew that the apostle had certainly the form of the discourse *also* in his mind (although the expression *ἐν σοφία λόγου* has no immediate reference to it; there may be a "wisdom of words" without rhetorical eloquence), for *πειθοὶ λόγοι*, *persuasive words*, indicates that which is intended to *persuade* and *convince*, and only the spirit of proselytism will seek thus to persuade to faith.

\* The signification of the phrase *λόγος σοφίας* is entirely different; for which see xii. 8.

Vers. 18, 19.—Paul passes somewhat suddenly to what follows ; an intermediate thought is evidently wanting, for in itself the assertion, that the preaching of the cross of Christ is to them that perish foolishness, affords no ground for the previous declaration (to which the *γάρ* refers) that we are not to preach with human wisdom. The connecting thought is this : the preaching of the gospel must not therefore be performed in human wisdom ; in fact the latter destroys fundamentally the power of the former, because the two (*viz.*, the gospel and human wisdom) are antagonistic elements, admitting of no union ; one depriving the other of its nature, and each striving to annihilate the other. Where, therefore, human wisdom rules, the gospel appears as folly ; but where the gospel bears sway (*i. e.*, has manifested itself as *δύναμις Θεοῦ*, the Divine power which takes captive men), there human wisdom appears as foolishness, and the preaching of the cross as genuine wisdom. This contrast with “foolishness” is indeed not expressed, but is included in the expression *δύναμις*, for true wisdom is likewise power. And so precisely speaks the Scripture concerning the influence of the Holy Spirit upon the structures of human school wisdom (see Isa. xxix. 14) ; it destroys the pretended wisdom of the wise. (The contrast of *ἀπολλύμενοι* and *σωζόμενοι* furnishes no argument for predestination ; he to whom the gospel is foolishness is lost so long as he persists in the denial of Divinity ; let him but abandon his erroneous view, and he may become a *σωζόμενος*.—Billroth strikingly remarks, that the positive of *ἡμῖν*, after *τοῖς σωζ.* makes the expression more gentle and forbearing than if it had preceded. The latter position would have brought out with more sharpness the rejection of the opponents ; but the words *τοῖς δὲ σωζομένοις ἡμῖν* may be thus understood : “the saved, among whom we may reckon ourselves.”—The quotation from Isa. xxix. 14, follows exactly neither the Hebrew nor the LXX. In the Hebrew, God does not speak in the first person, but the meaning of the words is : Wisdom has perished, prudence is concealed. The LXX. have the passage in the main similar, yet read *κρύψω* instead of *ἀθετήσω*. The proper meaning of the words, in the prophetic passage refers to the wisdom of man, which, in its opposition to the wisdom of God, under the most varied forms always remains the same. The *σοφία* finally is the result of the *νοῦς*, as *σύνεσις* is of *φρόνησις*, *i. e.*, understanding. In the Old Testament *הַכְּסֵף* and *בְּנָה* have precisely the same relation. See my treatise *De Trichotomia Nat. Hum.* in the *Opusc. Acad.* p. 158, seq.—The *σοφοί* and *συνετοί* are of course those held wise and prudent by men, and by themselves. The germs of true wisdom and genuine prudence are not, however, destroyed by God in those men who have judgment to hold themselves for no more than they are, but, on the contrary, are perfected.

Ver. 20.—The fulfilment of this prophecy Paul recognized in his own time, in that knowledge of Christ which laid prostrate all other wisdom. Ἐν Χριστῷ, *in Christ*, must therefore be added here to the ἐμώρανε, *made foolish*, as ver. 21 shews, in connexion with ver. 23. In Christ was manifested the wisdom of the world to come (σοφία τοῦ αἰῶνος μέλλοντος), before whose power the wisdom of this world (σοφία τοῦ αἰῶνος or κόσμου τούτου) was compelled to retire. The influence of Christ, which, at the time when Paul wrote, first entered upon the conflict with human wisdom, was viewed by the apostle in a prophetic spirit, as triumphant, a fulfilment which has so far advanced in our times, that philosophy herself is compelled by the omnipotence of the gospel to include its characteristic doctrines in the circle of her inquiries. “Where is the wise,” exclaims the apostle, “since the true wisdom has been revealed?” At an earlier period, wisdom might be supposed to exist among those who passed for wise, that which was absolute being yet hidden; but, after the unveiling of the latter, this belief was no longer possible. What is the reciprocal relation of σοφός, γραμματεύς, and συζητητής, *wise, scribe, disputer*? Σοφός seems naturally (as Billroth after Theophylact) referred to the Greeks, and γραμματεύς to the Jews, among whom wisdom was made to consist in an intimate acquaintance with the sacred writings. But in the first place, the import of συζητητής then becomes exceedingly uncertain, for the words of the Father alluded to, συζητητὰς ὠνόμασε τοὺς λογισμοῖς καὶ ἐρεῦναις τὰ πάντα ἐπιτρέποντας, *he denominates συζητητὰς those who trust all things to reasonings and investigations*, are just as applicable to the σοφούς; and further, it cannot be said that the term “false wisdom” is to be applied to the knowledge of the sacred writings of the Old Testament. Hence, others conceive the wise to mean the moral philosophers, such as Socrates, γραμματεῖς the grammarians and historical inquirers, and συζητηταὶ τοῦ αἰῶνος τούτου natural philosophers, such as Empedocles, Anaximenes, and others, styled by Cicero the *speculatores, venatoresque naturæ*. But τοῦ αἰῶνος τούτου refers no less to all three, than to the latter category, in addition to which objection neither αἰών nor κόσμος οὗτος can signify nature, as they have a fixed dogmatical meaning in the Hellenistic dialect. We feel obliged therefore to persist in referring the “wise” to the Greek philosophers, and the γραμματεῖς to rabbinical erudition; observing, with respect to the latter, that it is not investigation of the sacred volume which is condemned in them, but the manner in which they conducted it, their verbal subtleties, their spirit of minute trifling, which makes camels out of gnats, and prides itself in its achievements, precisely as described at Matth. xxiii. Finally, the συζητηταὶ may be best distinguished by supposing that the first two expressions describe the learning of the schools and sects,

which prevailed among heathens and Jews, but the latter pointed to that dilettanteism in research, which had become widely prevalent, and expressed itself in an universal spirit of disputation and speculation. To restrict our views to Jewish enquirers of this kind, called רַב־שֵׁן who amused themselves with the mystical scriptural expositions named מִדְרָשִׁים, as Schleusner and Pott appear to do, is unwarranted ; we must rather include both Greek and Jewish votaries of speculative enquiries, and refer the condemnatory language primarily to the sect of Christ, and then to the followers of Apollos and Peter.

Ver. 21.—The words which follow, according to the usual explanation of the passage, do not stand in strict connexion with the preceding. In the expression “wisdom of God,” the *preaching* of the gospel is generally understood, which makes the sense : “hath not God made foolish the wisdom of this world? Certainly, for since the world in its (pretended) wisdom, did not receive God in his (true) wisdom in the gospel, it pleased God, by the foolishness of preaching (*i. e.*, deemed such by the world), to save them that believe.” To this exposition, however, there is this objection, that the preaching of the cross, which is precisely the foolishness of preaching, then appears as a *consequence* of the non-acceptance of Divine wisdom on the part of the world ; but manifestly this preaching far from resulting from that cause, was originally and at once presented in its true character. Besides, then, not ἐπειδὴ οὐκ ἔγνω, but γινώσκει would have been used. It may be said that the stress does not justly belong to διὰ τῆς μωρίας τοῦ κηρύγματος, but to the σῶσαι τοὺς πιστεύοντας, which would make the signification “As the world would not acknowledge God in the wisdom of the gospel, it pleased God by this (apparently) foolish preaching to save those who believed in it, and thus that pretended wisdom was made foolishness, because they were thereby excluded from salvation.” It must be confessed that, by adopting this explanation, the difficulties of the passage are considerably lessened ; but the position of the words we are persuaded does not admit of this explanation. Undoubtedly had Paul intended to mark the contrast between the world and believers, he would have written, to save those who believe through the foolishness of preaching (σῶσαι τοὺς πιστεύοντας διὰ τῆς μωρίας τοῦ κηρύγματος). His meaning must be that through the foolishness of preaching itself, he made human wisdom to become folly, not through the fact, that the faithful accepted the μωρία τοῦ κηρύγματος. In accordance with this the phrase “for after that in the wisdom of God” (ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ) must be received in a signification different from that usually adopted, that is the ἐν τῇ σοφίᾳ Θεοῦ must be understood to refer, not to the gospel, but as Billroth has already pointed out, to the wisdom of God in nature and history, in short,

to all those points in which, according to Rom. i. 18, 19, human research might, if honestly conducted, have been at least so far successful as to attain to a conception of the true God. Thus the *ἐπειδὴ* stands in beautiful connexion with the following *εὐδόκησεν*, and the apostle says, "Because men made so ill an use of their power of discovering truth, that they attained only to an apparent wisdom, God, as it were in punishment, has published salvation by means of the foolish preaching of the cross, in which they were unable to discern salvation, being blinded by their own false wisdom." True, the preaching of the cross has also its intrinsic and necessary foundation, but to this Paul has here no occasion to refer; he merely brings forward the feature which appears to him calculated to shew the vanity of confiding in human wisdom. Rückert has proposed a different view of the passage; he explains *ἐν τῇ σοφίᾳ τοῦ Θεοῦ* thus: "under the guidance and conduct of Divine wisdom, the world did not comprehend God through its own wisdom." But the thought that the non-recognition of God on the part of mankind was an arrangement of Divine wisdom, is entirely contrary to Paul, as Rom. i. and ii. shew; and besides this, the view of *ἐν* which lies at the basis of this explanation is highly questionable on account of its connexion with *ἔγνω*. This verb cannot be separated from *ἐν τῇ σοφίᾳ*, since the second part of the verse contains the undeveloped thought that believers recognize the true wisdom in the foolishness of the gospel. (Billroth interprets *διὰ τῆς σοφίας*; "*hindered* by their wisdom, the world knew not God." I rather agree with Winer (Gr. p. 340 § 47. i.), who retains *διὰ* in its accustomed signification, in the sense of, "by means of their wisdom they knew not God; *i. e.*, their wisdom was not the fitting means for the perception of truth."—*Εὐδόκησεν ὁ Θεός* stands according to the well-known *הָיָה הַצֶּדֶק* instead of the Greek *ἔδοξε τῷ Θεῷ*.)

Vers. 22-24.—Billroth regards the clause dependent on *ἐπειδὴ* as a second condition to the leading clause, "It pleased God," etc., which latter, accordingly, must have a double *protasis*, one preceding and the other following it. This would involve an explanation of *ἐν τῇ σοφίᾳ τοῦ Θεοῦ* (ver. 21), exactly the reverse of that to which this scholar gives the preference. Both the premises introduced with *ἐπειδὴ* must certainly express a kindred thought; but if *σημεῖα*, *signs*, and *σοφία*, *wisdom* (ver. 22), as well as *σκάνδαλον*, *stumbling-block*, and *μωρία*, *folly* (ver. 23), concern the gospel, *σοφία τοῦ Θεοῦ* must consequently refer to the same, which, as we have seen, is not tenable. Add to this that *ἐπειδὴ* does not in this place, as in ver. 21, signify "after," but "since," as in pure Greek *ἐπεὶ* is often used, but never *ἐπειδὴ*. (See Passow Lex.) In the New Testament *ἐπειδὴ* is to be found in the sense of "since," in Matth. xxi. 46; Luke xi. 6; 1 Cor. v. 21, xiv. 16; Phil. ii. 26. It is better, therefore, to connect the second *ἐπειδὴ* with what fol-

lows, and consider vers. 22-24, as the carrying out of that "rendering foolish" etc. (*ἐμώρηνεν ὁ Θεός*), (ver. 20), which is represented in ver. 21 as well merited. The foolishness into which God permitted them to fall was, that their aims were directed toward false objects, and that the true one, which contained in fact the thing they sought, they failed to discern. The *sign-mania* (*σημειομανία*) of the Jews prevented their acknowledging Christ, because, although himself the greatest sign, and surrounded with a halo of miracles, he still did not perform even these in a manner which accorded with their expectations, and instead of descending from the cross, he died thereon. Thus Christ crucified destroyed their splendid picture of a temporal Messiah, and became to them a *σκάνδαλον*, an unacceptable stumbling-block. The Greeks, on the contrary, required that the Gospel be established by a chain of subtle speculation and logical argument; as this was wanting, the source of all wisdom, and the depths of sound speculation, were to them foolishness (*μωρία*). It was only to those among Jews and Greeks, who from their hearts obeyed the calling of God,\* that the crucified Saviour was discernible as a Divine source of power, from which the greatest miracles (but of a spiritual, hidden kind) incessantly proceed, and as that Divine wisdom, in comparison with which all human wisdom is folly.

Ver. 25.—This effect of the gospel the apostle deduces from the general relation of Divine to human attributes; even the most unapparent Divine influence is more powerful and wise than the mightiest and wisest human display. The terms "folly, weakness of God" (*τὸ μωρὸν, τὸ ἀσθενὲς τοῦ Θεοῦ*), bear a startling character; they have the force of an *Oxymoron*. Paul certainly did not intend to apply these conceptions to the Divine Being, but only to the *outward shewing* of certain features of the Divine economy, particularly redemption through the death of Christ. Even this might appear to men foolish and weak without being so. It would therefore be erroneous to refer *τὸ ἀσθενὲς τοῦ Θεοῦ* to the humiliation of Christ, the veiling of his Divine power, as Billroth appears to do; this is opposed by the parallel *μωρὸν*. To the genitive *τῶν ἀνθρώπων* finally *σοφίας* and *δυνάμεως* may be supplied.

Vers. 26, 27.—It seems singular that the apostle should draw the argument for the wisdom of the Divine foolishness, and the strength of the Divine weakness, from the character of believers.

\* The repetition of the *Χριστόν* in ver. 24 is striking, to which, from ver. 23, *κηρύσσομεν* must be supplied. At the first glance the form of expression seems to imply that Paul preached two Christs, first the crucified one for the unbelieving, then the glorified, *i. e.*, the risen Saviour, for the believing. The true thought, of course, is only this, that unbelievers, having no faith in Christ's resurrection, make as it were to themselves another, a dead Christ, whom they reject; while believers, receiving his death only in connexion with his resurrection, possess in the crucified also a living Saviour.

It proceeds, however, from this cause, that both are exhibited in them; and hence it is clear that the reference here is not to the humiliation of God in Christ, but the character of the doctrine of salvation. The *ιδιωται*, the illiterate and ignorant members of the church, confounded the wisdom of the wise and the power of the mighty. But how could Paul say this at that period? It would seem suited to the times subsequent to Constantine, but not during the rule of Nero. But in the existence of the Christian church itself, and the spiritual power which pervaded it, Christianity even then presented itself as victorious. The Christians could effect what neither philosopher, prince, nor potentate was able to do, create men's hearts anew, and out of sinners and evil-doers form children of God. (In ver. 26, *κλήσις* stands not perhaps as abstract for the concrete *κλητοί*, but signifies, as in 1 Cor. vii. 20, the external circumstances, the calling, a signification, doubtless, which first sprung up in Hellenistic usage. Rückert takes it with Beza, in the sense of *ratio quam dominus in vobis vocandis secutus est*, and this is doubtless in harmony with the prominent part sustained by *θεὸς ἐξελέξατο*, in what follows. But Paul would certainly have expressed this idea differently.—*κατὰ σάρκα*, antithesis to *κατὰ πνεῦμα*, see Rom. ii. 28, 29, signifies here only “in respect to the exterior,” for, regarded inwardly, Christians are, in the true sense of the word, wise, strong, noble. Billroth regards *σάρξ* as = *κόσμος οὗτος*, and this corresponds, indeed, with the general sense, but here seems less appropriate on account of the words *δυνατοί* and *εὐγενεῖς*, which in themselves indicate nothing sinful. *Εὐγενεῖς* refers to noble condition; the majority of the first Christians were slaves and illiterate men, and the whole history of the growth of the church is substantially a progressive triumph of the unlearned over the learned, the lowly over the great, until the emperor himself laid his crown at the foot of the cross.—In ver. 27, *μωρά*, *ἀσθενῆ* and *ἀγενῆ* correspond closely with the three expressions in ver. 26. The change of the masculine to the neuter is unimportant, as in ver. 27 *τοὺς σοφούς* again intervenes; the masculine merely presents the thought in a more concrete, the neuter in a more abstract form. *Ἐξελέξατο* marks the summoning, selecting act of the election of grace, but without reference to absolute predestination. In the Divine purpose the summons is general, and it is only owing to the voluntary resistance of individuals to his grace, that it assumes to human view the form of selecting.)

Vers. 28, 29.—Paul, in the endeavour to exhaust the striking idea, pushes his statements to the utmost limits; he adds yet the words *ἐξουθενημένα*, nay, *μὴ ὄντα*, and substitutes for *καταισχύνειν* the stronger *καταργεῖν*. The supplying of *μέγα τι* to the form *μὴ ὄντα* is wholly wrong. Paul intends to describe believers, not merely as not

great, but as the absolutely not-existing, as in Rom. iv. 17. The ground of this might be supposed to be that the natural man has no real being or existence ; but as the following τὰ ὄντα means likewise the natural man, it is doubtless better to conceive the relation as the following. The natural man has indeed no true life ; nevertheless, in the full consciousness of his natural powers, he stands invested with a certain conscious energy. In the transition from the old to the new state, in repentance and its wrestlings, the strength of the natural man disappears, and that of the new life not being yet effective, he is indeed a μὴ ὄν, out of which God's creative power now produces *existence*. The ἐξ αὐτοῦ ὑμεῖς ἐστε, in ver. 30, refers to this new birth in regeneration ; the honour and glory being alone of God and of no created being. (In ver. 28, ἀγενής means *ignobili loco natus* ; it is not found elsewhere in the New Testament. In profane writers it also signifies "childless" or "degenerate," *degener.*—In ver. 29, the πᾶσα σὰρξ, like μὴ πᾶς, is formed after the familiar Hebrew formulas כָּל בָּשָׂר and לֹא בָּשָׂר. For τοῦ Θεοῦ the *text. rec.* reads αὐτοῦ, which is perhaps to be preferred, as, on account of the αὐτοῦ immediately following it would scarcely have been substituted for Θεοῦ. But the Codd. A.C.D.E.F.G.I., and many *minuscule* read Θεοῦ, so that the text must be retained. Ἐνώπιον = לְפָנַי, before God, *i. e.*, in his presence, before his face, as if the creature had an individual merit of his own, comp. ver. 31.)

Vers. 30, 31.—The first of these two verses is merely subordinate and incidental, ver. 31 being a continuation of the subject of ver. 29 : it places in contrast to their outward debasement the spiritual dignity of Christians. *From the Father, through the Son* (comp. Rom. xi. 36), believers have their existence, not merely as regards their creation, but especially as regards their new creation, of whose several stages Christ is the essential representative. This last idea lies in the "who was made for us" (ὃς ἐγενήθη ἡμῖν), which words imply not only that Christ by his doctrine and example teaches us wisdom, etc., or produces it in us through his Spirit, but that he is in fact become (in his active and passive obedience) wisdom, righteousness, sanctification, and redemption, and that therefore, all these in his followers are only the unfolding of gifts received in him. (Comp. upon τετέλεσται at John xix. 40.) The ἀπὸ Θεοῦ must be connected with the ἐγενήθη, so that Christ himself, in his human nature, appears as a gift from God to men ; but as to the terms themselves, which express the nature of Christ, they stand in a climax, and comprehend the phases of the Christian life from its commencement to its completion. Wisdom (σοφία) marks that true essential knowledge of God, which is identical with the knowledge of our own nothingness. In so far as it the commencement of all true life, genuine repentance. It leads to righteousness (δικαιοσύνη),

*i. e.*, to personal righteousness in the germ, and on account of this germ, to justification (the declaring righteous) of the entire man as regenerate. (See on Rom. iii. 21.) Sanctification (*ἀγιασμός*), is the gradual development of this germinal new life, not the gradual improvement or purifying of the old man, for that must be given up to death. Finally, redemption (*ἀπολύτρωσις*), which sometimes embraces in its meaning the commencement of the new life, refers here especially to its end and accomplishment. (See on this idea at Rom. iii. 25.) Perfect deliverance from the power of sin comes only with the redemption of the body (*ἀπολύτρωσις τοῦ σώματος*, Rom. viii. 23), because the mortal body always remains a source of temptation. Paul then again repeats the thought in ver. 29, in Scripture language from Jer. ix. 23, signifying that no creature may glory in himself, but only in the Lord; which, according to the context, would bear this construction, that the Christian is indebted to the Lord alone, and not to himself, for the whole work of his moral perfection, a doctrine destructive of all Pelagianism. Regeneration is entirely God's work, as was the creation, alike in its beginning, middle, and end.—(Ver. 31 is an anacoluthon; to the *ἵνα, γένηται* may be supplied.—*Κανχᾶσθαι* is generally construed in the New Testament with *ἐν*, but also with *περί, ὑπέρ, κατά.*)

## § 2. THE WISDOM OF GOD.

(ii. 1–16.)

After thus exposing the vanity of human wisdom, the apostle describes more closely the properties of that which is Divine from ver. 6–16, having beforehand plainly signified to the Corinthians (ver. 1–5), with an allusion to ver. 17, chap. i., that this wisdom, pure and without any admixture of human elements, was what he had faithfully preached to them.

Vers. 1, 2.—Upon coming to Corinth, says Paul, he preached to them with no human excellency of speech or of wisdom, but had simply announced to them the historical, and indeed the crucified Christ, exposing to full view the folly of the Divine preaching (ver. 21), instead of veiling it in mystery. This contains the great truth which cannot be too deeply realized, that the gospel, in its essence, is matter neither of theory, abstraction, reflection, nor again imagination, *but history, and in truth Divine history.* The preaching of the gospel is a revelation of the acts of God, and especially of the one great act of God's love, the gift of his only Son for the sins of the world. When faith is well established, then alone may this act of God become the subject of theory, of science, in the bosom of the

church ; and even then only so far as the whole investigation proceeds from faith. (See on ver. 6, seq.) Faith can never be a fruit of science. It has its origin in God's Spirit alone, which ever shews itself most immediately effectual in the simple preaching of the Divine history. It is not improbable, from the idealizing tendencies of the false teachers among the Corinthians, that even then traces of Docetic views of Christ were discernible among them (see on xv. 12), which the apostle intended to oppose by holding up to view the historical Christ. (In ver. 1 the *ὑπεροχὴ λόγου ἢ σοφίας* points to both the rhetorical and speculative elements united in the expression *σοφία λόγον* (i. 17), as is plainly shewn by ii. 4. The substantive *ὑπεροχὴ* is found in 1 Tim. ii. 2. It indicates here the exaggeration arising from vanity, which exhibits the unessential as essential.—Upon *μαρτύριον τοῦ Θεοῦ* see on i. 6. The reading *μυστήριον* appears to be borrowed from ver. 7.—In ver. 2, *ἔκρινα* is not, with Billroth, to be rendered, “I determined,” but “I judged in myself, *i. e.*, I had the fullest, most perfect conviction.” The *εἰδέναι ἐν ὑμῖν*, *to know among you*, is not to be understood as intimating that in Corinth only Paul must have no other knowledge than Christ, whilst elsewhere, and in himself, he might know many things ; but that, *as in Corinth, so everywhere, and also in himself, Christ was all in all* ; the *εἰδέναι*, that is to say, refers to the knowledge of the true and everlasting ; and this is of no multiform character, but *one*, and is embraced in Christ, the manifested God (Col. i. 16, 17). In this knowledge there are no degrees ; it is either possessed in full or is entirely wanting. True, it is not denied that this sole knowledge of eternal truth is again in itself capable of progression ; but it has in no stage of its development the character of variety. This latter belongs solely to earthly knowledge, which attains to true unity only as it blends itself with this higher knowledge. Further, it is not to be overlooked that Paul does not say that he knows something *of* or *concerning* Christ, but that he knows *him*, preaches *him*. The historical Christ is at the same time the living one, who abides by his people until the last day. He works personally in each believer, and is begotten again in each. Therefore Christ himself, the crucified and the risen, is everywhere the object of preaching, and also wisdom itself (i. 31), for his history repeats itself livingly in the entire church, and in every member of it, not thereby becoming old, as divinity never decays ; it exists in the present day in the same fulness of power in which it revealed itself at the foundation of the church.)

Vers. 3-5.—As the individual has to work out his own salvation with fear and trembling, God working in him to will and to do, and inciting his diligence by a holy sense of God's presence (Phil. ii. 12, 13), so Paul, in perfect consciousness of the Divine strength working

through him, with fear and trembling, and acknowledging his own weakness, appeared in Corinth to preach God, without the admixture of anything human. It is not, however, slavish fear that is spoken of, but the tender concern which belongs to love, and the holy awe which accompanies the love of God. That there is no reference to disease or persecution, is shown by the *καί* which unites ver. 3 immediately with ver. 2, so that the force is, "and therefore," or "in this consciousness." As he therefore preached a Saviour in weakness (*viz.*, as crucified), so he declared also himself to be weak. (*Ἐγενόμην πρὸς ὑμᾶς*, of ver. 3 includes also the idea of his coming among them.—In ver. 4 the first *καί* is to be understood as adversative. Paul utters the antithesis; in himself weak, but in God strong.—*Λόγος* refers to more familiar discourse, *κήρυγμα* to preaching, properly speaking. *Πειθοί* is an epithet of censure; it indicates the peculiar human persuasion, which should find no place in the promulgation of the gospel; believers must be converted by Divine power. The form does not occur again; the Greeks have *πιθανός* for it, and likewise *πειστός*, *πειστικός*, and if some Codd. adopt these forms, or *ἐν πειθοῖ*, it is clear that these readings originate only in the substitution of a more usual for the unaccustomed form. The *ἀνθρωποπίνης* is also a spurious addition, borrowed, without doubt, from ver. 13. The strict antithesis to *πειθοὶ σοφίας λόγοι* is clearly *ἐν σοφία Θεοῦ*, instead of which he puts the operation of Divine wisdom. *Πνεύματος καὶ δυνάμεως* is best comprehended as a hendiadys. The operation is primarily to be conceived as internal, in that the gospel has power to transform sinners, then external, as displaying itself in the Charismata.—In ver. 5 *ἡ* implies *origin* and *permanent* existence. Faith is first the *creation* of the Spirit, which the will of man cannot efface [although he may hinder its production]; but it also *rests* continuously in this mighty Spirit, who incessantly produces it, as it were, anew.)

Vers. 6, 7.—The apostle now commences his most important delineation of Divine wisdom as manifested in Christ. The connexion with what precedes it is this: but if the gospel is no product of worldly wisdom, it is by no means devoid of this property; it is rather a higher, a Divine wisdom. But for understanding the following discussion, a survey of the relation of faith to wisdom, and to knowledge (*γνώσις*) is indispensable.\* Paul uses indeed ordinarily the former term wisdom (*σοφία*), but in i. 5 we have already met with *γνώσις*, and *γινῶναι* is found in ii. 14: besides the ideas are so closely allied, that it is scarcely possible rightly to comprehend one without

\* It is scarcely necessary to observe that *πίστις*, *σοφία*, *γνώσις*, are discussed here only as they necessarily belong to the constitution of the eternal life of every believer (one or other prevailing, as it may be), and not as Charismata. In the latter quality the reader is referred to the remarks on xii. 7, seq.

the other. Faith (πίστις) is, according to the observations upon Rom. iii. 21, the basis of the Christian life, on which wisdom (σοφία) and knowledge (γνώσις) spring up. It is conceived as *Christian* faith, the life of God in man, the influence of Christ's Spirit in his heart, and thus presupposes the surrender of man to Christ. Faith, therefore, is first planted in the heart, since, though it certainly is not without knowledge, yet this accompanying knowledge is not the original principle, but the product of spiritual experience. In the progress of the gradually unfolding life, the whole man is swayed more and more by the power of Christ, and consequently his thoughts likewise are sanctified. Thus knowledge (γνώσις) is formed as the fruit of faith, and never ceases to be borne by it, as the fruit by the branch; for *sight*, which alone does away with faith, lies without the limits of our earthly life. The church collectively being but an enlargement of individual life, must likewise attain to a γνώσις, that is to say, a theology in the true meaning of the word. But the γνώσις became spurious knowledge when it was founded not upon a life of faith and growing inward experience, but upon elements liable to error, because alien to the faith. In the expressions γνώσις or ἐπίγνωσις (Eph. i. 17, iv. 13; Rom. i. 28), *knowledge*, as such, is thus primarily indicated, not a knowledge phenomenal and conceptual, but an *essential knowledge*, grounded on the *possession* of what is known, on the communication of divinity to men. This essential knowledge can never be unpractical: *as* true it beholds with a correct eye outward circumstances, and tempers the energy of the will to work effectually in them; in this practical relation *knowledge* becomes *wisdom* (σοφία).—One element can never exist without the other, the theoretical without the practical, and *vice versa*; the two expressions, therefore, if a precise distinction be not sought, may be used indifferently. But Paul here especially and intentionally employs σοφία, *wisdom*, because the deviations of the Corinthians were in general of a practical kind, and betrayed themselves in practice, though indeed here, as ordinarily, they ultimately rooted themselves in doctrinal errors. In its abstract character again, as the wisdom of God, *i. e.*, as wisdom proceeding from God, Paul opposes the gospel to the wisdom of the world. It is, however, recognized as such only by the perfect, that is, true believers (the πνευματικοί, iii. 1), who bear the principle of perfectness in themselves, without its being entirely developed (Phil. iii. 12–15). In this view the gospel has, and ever retains the nature of a mystery, which the Almighty has prepared for men from the beginning of the world; it cannot be discerned by the natural man (ver. 14). (In ver. 6 the construction σοφίαν ἐν τοῖς τελείοις is not equivalent to the dative “wisdom for the perfect,” but to οὖσαν ἐν τοῖς τελείοις, “which is esteemed what it is only among the perfect.”—Again, the σοφία τοῦ αἰῶνος τούτου is

= the σοφία τοῦ κόσμου τούτου of i. 20 ; and if the rulers (ἄρχοντες) are still further distinguished, it is only for the purpose of more strongly displaying the triumph of Divine over human wisdom ; for the expression refers, not to evil spirits [in which case this form is always in the singular], but rulers and princes, in the learned, as in the political world, as ver. 8 shews. They had crucified Christ, but had come to nought (καταργούμενοι) since he was risen again, and the church had continually extended itself. The connexion between influence in the state and in learning proceeds from the circumstance that cultivation is ordinarily most widely prevalent among the higher classes.—Ver. 7. Ἐν μυστηρίῳ, *in a mystery*, and ἀποκεκρυμμένη, *hidden*, are not to be understood of absolute unknowableness, otherwise no “wisdom of God” could ever exist among men, but only of the impossibility of its being understood outside of the limits of strictly Christian life. [See the remarks upon Rom. xvi. 25.]—But the two expressions are not synonymous ; ἐν μυστηρίῳ is more applicable to men, “a wisdom in mysterious form, not discernible of man with his natural powers ;” ἀποκεκρυμμένη to God, “hidden in God and in his being, consequently itself of a Divine nature ;” ver. 9 carries out the idea.—Heidenreich supplies γνῶσις to προώρισεν. In some passages, as Eph. iii. 4, 5 ; Col. i. 26 ; 2 Tim. i. 9, this idea is unquestionably expressed, but here προώρισεν seems simply intended to declare that God had *previously destined* to man the gift of salvation through Christ, the *design* of revelation being already sufficiently evident throughout the entire argument.—Αἰών has not, literally, the sense of eternity, it signifies only a long period ; but πρὸ τῶν αἰώνων, *i. e.*, before all ages, indicates, in fact, the abstract notion of eternity.—The δόξα is here not glory, but glorification, for all human glorying Paul had at i. 29, 31, completely excluded. The ἡμῶν applies not only to the apostles, but to all believers to whom the promises of ages past were fulfilled.)

Vers. 8, 9.—That the rulers of this world (ἄρχοντες τοῦ αἰῶνος τούτου) denote the worldly great in science, and in the state ver. 8 clearly shews where they are described as those who crucified the Lord of glory. Yet this expression is by no means to be referred to the Jews alone ; without doubt the apostle beheld in Pilate the representative of heathen rulers, and therefore both Jews and heathens, in their scientific and political representatives were alike included. The apostle, in passing, proves the assertion (in accordance with Luke xix. 42 ; xxiii. 34 ; Acts iii. 17 ; xiii. 27), that they had not known Christ, from the fact that they crucified him. This, of course, is not to *justify* them, for had they rightly used the means afforded, they *might* have attained to a knowledge of Christ, as Acts xiii. 27 clearly shews ; but it is designed to *mitigate* their

guilt, and to intimate that the natural man, as such (ver. 14), ever thus acts, and consequently continually, as it were, crucifies Christ anew. The meaning of *γινώσκειν* is definitely fixed by the expression "lord of glory." As a guiltless, and, at the same time, richly-gifted man, they knew him well; therefore their guilt must ever remain great, as they delivered him through envy; but they really believed he was not the Son of God, because their notions of God were essentially false, and with such notions Christ's conduct by no means agreed. "Glory" is here the entire fulness of the glories of the eternal world, Divine power, and glory, just as God, at Acts vii. 2; Eph. i. 17, is called God or Father of glory; and "lord of glory" (*κύριος τῆς δόξης*) seems to mark the Divine nature of Christ, the knowledge of which, indeed, transcends the power of man, as it is wrought in man by the Spirit of God, though it may be repelled by man's own resistance. Finally, "crucifying the Lord of glory" (*ἐσταύρωσαν τὸν κύριον τῆς δόξης*) is one of the passages in the New Testament which exhibit a confusion of the attributes of the two natures, thereby arguing in the doctrine of the *communicatio idiomatum* a correct fundamental principle, although there may not always be strict congruity in the mode of its exhibition.—The quotation which follows (ver. 9) connects itself, as in i. 31, in the form of an anacoluthon. Theophylact considers that supplying *γέγονε* would restore the construction; Billroth views the whole as an explanation of the *σοφία Θεοῦ* of ver. 7. But *ἀλλά* is more correctly taken in antithesis to the words *ἢν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν*, which none of the rulers, etc. (ver. 8). This contrast, however, Paul states, not in his own words, but in those of Scripture; so that the meaning is this, "Which wisdom none of the rulers of this world understood, but it is prepared by God for those who love him; by human power it can never be attained." For "eye, ear, heart," indicate the modes by which man, as such, attains either idea or perception; the love which places itself in connexion with God, conducts to a far richer world of knowledge and feeling than earthly means can open to our conception. The quotation, therefore, seems to refer only to man with his natural powers; the following verse represents him under the influence of the Divine Spirit, by which he attains to an *essential* knowledge of Divine things. The *ἀλλά* alludes to the previously-mentioned *οὐδεὶς ἔγνωκε*. (See Winer's Gr. § 53. 10. 1)—*Ἡτοίμασε*, prepared, intimates, also, the actual communication.—The second *ἄ* stands for *τριαυτα*.—*Ἀναβαίνειν ἐπὶ καρδίαν* = *בָּהַר בְּלֵב*, the rising of a lively feeling in the heart.—The Old Testament has no such precise passage; Paul referred not improbably to Isa. lxiy. 3, 4, quoting from memory; for a similar thought is found in Isa. lii. 15, and lxv. 17. The form *καθὼς γέγραπται* does not allow our referring it to an apocryphal

work, for it always signifies the Old Testament. Nevertheless Origen, Chrysostom, and Theodoret imagined that Paul had borrowed these words from the apocrypha of Elias. It is quite possible that these words existed in such a book, now lost ; but as the book itself was doubtless the work of later times, they were probably quoted from our epistle by the apocrypha.

Ver. 10.—Paul then derives the *wisdom* of believers from a similar exercise of God's grace ; they know God through the revelation of his Spirit. Of course this is not limited to the twelve apostles, but includes all believers, who indeed at Pentecost received the gift of the Holy Spirit at the same time ; the words refer, however, strictly to the regenerate, and not at all to the members of the visible church. On "revealing through the Spirit," see Matth. xvi. 17. The question here, is not of the one great fact of the appearing of Christ, but of the individual influence which each experiences in himself of the power of Christ ; just as the process of seeing requires not merely the creation of the sun, but that the sun's ray strike the eye. (To ἀπεκάλυψε supply from ver. 7 σοφίαν ἀποκεκρυμμένην.) This revealing influence of the Spirit is deduced by the apostle from his general nature. The Spirit, *i. e.*, the Spirit of God, searches likewise the depth of the Godhead, and can hence impart true knowledge concerning God. The heightening clause καὶ τὰ βάθη τοῦ Θεοῦ, requires that πάντα be taken in its widest sense, so that nothing is excluded from the penetrating scrutiny (ἐρευνᾶν) of the Spirit. Besides, as the Spirit of God is God himself, the "deep things of God" are the decrees of God, the acts of his will, but also signify the Divine essence itself. The Father, in his infinite fulness and depth is known to himself in the Son and the Spirit, just as a man (ver. 11) in the spirit of a man knoweth the things that are in him. There are, also, attributes of God which man may apprehend with his natural powers (Rom. i. 19, 20). The τὰ βάθη in connexion with καί, "even the depths of God," signifies that which is absolutely beyond the mere human understanding, *e. g.*, the Trinity. But from the fact that the Spirit of God knows all, it is not to be inferred that he reveals *all* to men, but that it is only those things which concern Christ, called in ver. 12, τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν, *the things freely given to us of God*. But even this, according to the apostle's idea, is *everything* (see iii. 22). He who knows Christ, knows God, and all besides ; for in Christ lie all the treasures of wisdom and knowledge. (Col. ii. 3.) In 1 John ii. 20, 27, it is said of those who have the anointing of the Spirit, "Ye have no need that one teach you" (οὐ χρείαν ἔχετε, ἵνα τις διδάσκη ὑμᾶς) ; they know all ! This does not of course include all the minutiae of earthly wisdom, but only the knowledge of the everlasting in which all other is contained. How far the declarations of

Paul, in 1 Cor. xiii. 9, 12 agree with this, will be further shewn in the explanation of that passage.

Ver. 11.—Paul illustrates this thought in a remarkable manner by a parallel deduced from human consciousness. One would have supposed that the connexion between the Divine Spirit and the Divine Being was completely incomparable. Paul judges otherwise. Man, as the image of God, bears within himself analogies to this relation, and similar parallels (see the Comm. on John i. 1) have in this their sanction. At the thought “the spirit of man knows what is in him,” that is to say, in the soul as the centre of personality, we might hesitate, because men so seldom truly know themselves, and self-knowledge is found with few. But it is not the meaning of Paul that the spirit of man knows *all* that is in man, as the Divine Spirit knows all that is in God. His idea is rather this: let a man know much or little of the facts of his consciousness, it is ever by his own spirit that he becomes acquainted with what he knows; no stranger can investigate the depths of another’s soul. Thus understood, the parallel is perfectly legitimate, “As God’s Spirit rules over all, so does the spirit of man bear sway in himself, as in a microcosm.” Billroth here does violence to the words of the apostle; he finds expressed in them the *identity* of the Divine and human spirit, an identity which would indeed still seem not to exclude the distinction of the two. At least the mode of expression chosen by him is easily misunderstood, as “the Spirit of God,” and “the spirit of man” are here as expressly separated as in Rom. viii. 16 (compare the explanation to the passage). It would be simpler to say that the human spirit is *allied* to the Divine; and as only like recognizes like, thus the human spirit is the organ whereby man receives the Divine Spirit, and is enlightened through his influence. But without the Divine Spirit (ver. 14) and, with his natural spirit alone, he could never know God.—The “knoweth none except the Spirit of God” (οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ) is, after what precedes, naturally to be received with the addition, “and he, to whom the Spirit imparts knowledge,” precisely as in Matth. xi. 27, it is said, “No one knows the Father, save the Son, and he to whom the Son will reveal him.” (See the Comm. on this passage.) On εἰδέναί used in this and the following verses for Divine knowledge, no stress is to be laid: it is, as ver. 14 shews, entirely synonymous with γινῶναι.

Vers. 12, 13.—By a comparison drawn from our earthly relations, the apostle endeavours to make the condition of the regenerate mind, really knowing God, more comprehensible. Over the former the spirit of the world, (πνεῦμα τοῦ κόσμου), rules, whose spirit is so far identical with that of the kingdom of darkness, as the latter may be said to govern the world. (Ephes. vi. 12.) The spirit of God (πνεῦμα ἐκ τοῦ

Θεοῦ) is substantially the same as the πνεῦμα mentioned before, only the ἐκ points more definitely to the emanating power of the Divine Spirit, revealing itself in the heart of man, to the πνεῦμα προφορικόν in contrast with the ἐνδιάθετον, if I may use the expression. The aim of this communication of the Holy Spirit is alike for theory and practice, for the knowledge of God's grace in Christ (τὰ χαρισθέντα = χάρις, see i. 5, the gift of the Holy Spirit himself being falsely by some included therein) which is proclaimed by preaching, without any admixture of earthly wisdom. (With human wisdom should have been contrasted the Divine; Paul, however, substitutes for this, as in ii. 4, πνεῦμα, spirit, as the cause of wisdom.—Διδακτοῖς is in both cases to be referred to the genitive σοφίας and πνεύματος, which indicate the source of the instruction; as at John vi. 45, the expression is also found, διδακτοὶ Θεοῦ. The reading διδαχῆ seems intended merely to remove the difficulty occasioned by the genitive.) Some difficulties are to be found in the concluding sentence πνευματικοῖς πνευματικὰ συγκρίνοντες, *comparing spiritual things with spiritual*. Συγκρίνειν, to mingle, connect, hence compose, propound something, to bring, as it were, the subject matter into right connexion with existing personages. But the dative πνευματικοῖς awakens doubt. The translation, "propounding for the spiritual, things spiritual," does not appear suitable, for in iii. 1, Paul says that he cannot speak to the Corinthians as to spiritual persons, although he had delivered unto them the gospel; and again the gospel is commonly preached to those who are yet unbelievers, to lead them to faith. But the following verses require this explanation; that the Corinthians are carnal cannot prevent his labouring spiritually; where in general Spirit exists it is awakened by spiritual efficacy. Grotius would refer πνευματικὰ to the Old Testament and πνευματικοῖς to the New, in the sense of "explaining things spiritual by that which is spiritual." But the Old Testament is not here referred to; and with Beza to supply λόγοις with πνευματικοῖς, making the idea, "delivering spiritual things in a truly spiritual form," would absolutely require ἐν.

Ver. 14.—The mention of the delivery of the gospel leads the apostle naturally to the relation of men to it. He distinguishes two classes of men, ψυχικοί and πνευματικοί. He considers first the former, and declares, first, that they do not receive the influences of the Divine Spirit because they are foolishness to them; but, secondly, that they also cannot receive them, since they must be spiritually discerned. The question is, how the idea of the ἄνθρωπος ψυχικός is to be determined, and how it is related on the one hand to σαρκικός, *fleshly* (iii. 1), and on the other to πνευματικός, *spiritual*. First, we must bear in mind that the terms do not indicate unchangeably fixed and distinct classes of men, in which transition from one to the other is impossible, but conditions which may alternate in

the same man ; no one is by birth a *πνευματικός*, and there are moments in which every one is *σαρκικός*. If we define first the extremes, it is clear that with the *σαρκικός*, the flesh *prevails*, and with the *πνευματικός* the Spirit of God. The dominion of the one principle does not, however, exclude the stirring of the other ; on occasions, the Spirit may be perceived working with the fleshly, and the flesh with the regenerate ; the character of an individual determines itself according as the one or the other principle decidedly predominates. But in the relation of the *ψυχή* to the flesh and the spirit (see my Treatise de Trichot. Nat. Hum. in the Opusc. Acad. p. 154, seq.), the *ψυχικός* is he in whom neither flesh nor spirit decidedly prevails, but the life of the soul, simply as such, bears sway. It might be asserted that where this soul life predominates, the flesh will certainly ever shew itself powerful as Paul represents, Rom. vii. 14, seq. This is in general unquestionably correct ; nevertheless, even the natural man can maintain a certain righteousness, in that *σαρκικός* indicates a deeper degree of moral debasement, called forth by actual sin ; but then the two expressions are so distinguished that *σαρκικός* intimates the *ethical* principle, *ψυχικός* the *intellectual* (a point specially important in relation to their use). If the natural man is to be designated without the Spirit of God, as the transgressor of the law, he is called *σαρκικός* ; if, on the contrary, in his incapability to know God, he is named *ψυχικός*. (See James iii. 15 ; Jude ver. 19 : in the latter passage the *ψυχικοί* are expressly called *πνεῦμα μὴ ἔχοντες*.) It is precisely so here : as long as the *ψυχικός* remains what he is, carnal, he *cannot* recognize what is Divine, for he wants the requisite organ. No man can of his own power arrive at a knowledge of the truth in Christ ; it is the work of God whenever accomplished. But knowledge is here not to be understood as a *speculative* reception of the doctrine of faith (which might be acquired by natural exertion), but as an insight proceeding from internal enlightenment and experience. Unquestionably man in his natural condition is not without spirit, which belongs essentially to his nature ; but it slumbers in him, and only the animal life is awake ; yet, when the Divine operation of the Spirit in the gospel arouses the human spirit, the *ψυχικός* ceases, and the *πνευματικός*, who is capable of spiritually discerning, lives. True, the case is altered, if man, by continued sin, sinks below the beasts ; then even the capacity of spiritual quickening may be lost, and his state become that of hardened obduracy. (See at Rom. ix. 18.)

Vers. 15, 16.—We might now have expected that Paul would continue, “but the spiritual man receiveth the things of the Spirit,” in contrast with the *ψυχικός* : but the perception of the Spirit being assumed to exist in him (the *transition* between the two conditions being the mysterious act of regeneration), Paul only describes the

πνευματικός as he who judges all, without being judged of any. His higher position embraces the lower sphere, through which he has himself passed; but to the ψυχικός as well as the σαρκικός the view of the higher sphere is absolutely shut, as the world of light to the blind. Paul adduces this fact of the higher comprehensive position for a broader judgment, because the Corinthians would not concede it to him, the true πνευματικός, presuming, although ψυχικοί, even σαρκικοί (iii. 1), to judge Paul, for which they possessed in themselves no standard.\* As a proof of the inconsistency of this proceeding, Paul appeals to Isa. xl. 13, where the Lord is described as incomprehensible to man. (This passage is quoted in Rom. xi. 34, but likewise, as here, concisely, from memory. The LXX. read συμβιβάσῃ for συμβιβάσει, i. e., the Attic form of the future of συμβιβάζω, which the LXX. more frequently use for ἡγήσῃ, "to teach, instruct." See Exod. iv. 12, 15; Lev. x. 11; Ps. xxxii. 8. The Attic dialect in this sense prefers the form προσβιβάζειν.) Between "mind of the Lord," and "mind of Christ" (νοῦς κυρίου, Χριστοῦ) no express difference can be stated; νοῦς is synonymous with πνεῦμα, except that the former conceives the spirit rather as ability, as rational consciousness. Paul therefore ascribes to himself as πνευματικός, the Divine incomprehensible νοῦς. As mankind can neither know nor instruct God, neither can the ψυχικός know or guide the πνευματικός, for God is in him, is spiritually the living principle in the regenerate. How decidedly Paul held the idea of the indwelling of God in believers, is shewn in 1 Cor. xiv. 15, as well as in the present passage, according to which unbelievers shall acknowledge that God truly was in them. But the apostle is far from comparing himself with God and Christ; he rather represents himself as only the organ of God in Christ, in whom the sinful subjectivity is destroyed. This thought, however, has been often fearfully abused by enthusiasts and fanatics. In spiritual self-conceit making themselves equal to God, as regenerate and true πνευματικοί, they introduce the most terrible compulsion of conscience in their circle, requiring unconditional obedience to their caprices, which they give out as workings of the mind of Christ in them. Paul, on the contrary, will admit of no adherence to his person, but only to the truth which he preaches (See on iii. 5-7, iv. 1.) Still the decision whether what he preaches is the truth, cannot be left to men (iv. 3); the Divine Spirit must verify it by the issue, by the ἀπόδειξις δυνάμεως, demonstration of power (ii. 4), as it has already done beyond measure.

\* It might appear contradictory to this, that Paul judges, nay condemns Peter and Barnabas, who must nevertheless be considered πνευματικοί (see Gal. ii.) But this incident is thus reconcilable with the principle here laid down; that it is not the spiritually regenerate man who is condemned in the πνευματικός, but the natural man, who is co-existent in him.

## § 3. THE BUILDING OF GOD.

(iii. 1-22.)

Paul proves, from the existing divisions in Corinth (iii. 1-4), that the Christians there were yet far removed from the true spiritual standard, and displayed themselves rather as carnal-minded. They had mistaken the instruments in building, for the heavenly Architect himself, and so destroyed God's temple which was to be perfected in the church, even although the true foundation, once laid in it, yet remained uninjured (iii. 5-17). They should therefore yet abandon their false wisdom, and willingly lose everything; in Christ, they should receive all again (iii. 18-22).

Vers. 1, 2.—The transition from the 2d to the 3d chapter is incorrectly conceived, if Paul's language, "I could not address you as spiritual," be regarded as a reply to an implied question, "If the spiritual are not to be judged, how can you, Paul, then judge us?" There exists no trace of the Corinthians desiring to reject the judgment of the apostle; though they, in their incompetence, passed judgment on him. Doubtless, therefore, the precipitate judgments of the Corinthians are intended to be restrained (see iv. 3) by the information that they are in no way competent to judge. In form, the "and I was not able to speak," connects itself with ver. 13, the *πνευματικοῖς πνευματικὰ συγκρίνοντες*. Among the Corinthians, he says, he was not able to adopt this elevated form of discourse; he must condescend to their weakness. It is, however, observable, that Paul considers the Corinthians as regenerate, as babes in Christ, and nevertheless calls them *σαρκικοί*, *carnal*, which seems contradictory. It is, however, to be explained from the remarks made on ii. 14, that even the spiritual can *upon occasion* be *σαρκικός*. The Corinthians were in their general character believers, regenerate men, Christ the true foundation being laid in them (ver. 11); but they were not faithful as to the gift they had received; for, reverting to their carnal standard, they mingled their old views with the new element of life, and this the apostle disapproves. That this condition had been previously observable is shewn by the *ἠδυνήθη* and *ἐπότισα* (in the aorist lies a reference to a second presence of Paul in Corinth, for to the first, when the church there was founded, the expression cannot refer; at that period the life of faith was just flowering forth among the Corinthians, and it would not have been made a subject of reproach to them, that it was only in the first stage of development, which however is done here), and that it still continued is plain from the words "nor even still now are ye able." Paul as-

sumes therefore degrees in the progress of the Christian life, as in 1 John ii. 13. Children, young men, and men in Christ, are distinguished in this passage. In each of these gradations *salvation* is attainable, but the *degree* of bliss is measured by the degree in sanctification. (See on iii. 15.) What is the connexion here between milk (*γάλα*), and meat (*βρῶμα*)? Some say, that the former expression signifies the easy, and the latter the more difficult doctrines of the gospel. According to this it would be certainly surprising that Paul, in the Epistle to the Corinthians, treats of many subjects which cannot be included in the former category. In Heb. vi. 3, the doctrine of the resurrection is reckoned among the fundamental doctrines of the Christian belief; but the discussion upon the Charismata (xii. 14) does not certainly belong to the simple doctrines of the gospel. It may be said indeed that this doctrine is difficult to be understood by us, because the actual sight of the gifts is wanting, but I think it better to understand the *γάλα* and *βρῶμα* differently. We are not to regard one doctrine as comprehensible, and another difficult; it is rather with all doctrine the purely positive side which is simple, and the speculative which presents difficulty. Paul had preached to the Corinthians the crucified Saviour as their Redeemer, as he himself declares (ii. 2): this was milk for the babe in spirit, whereby they might grow; but had he revealed to them *in what manner* Jesus was the Redeemer of men, the food had proved more unmanageable. To this deeper knowledge men were introduced in the Epistle to the Hebrews. Paul was yet unable to bring it before the Corinthians, notwithstanding their pride in their human wisdom and in their capacity for deep investigation. (In ver. 1, *κἀγώ* stands opposed to what precedes, *ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν*, in the sense of "I have indeed the knowledge, but cannot impart it to you." The *text. rec.* reads *σαρκικοῖς*, Griesbach and Lachmann have preferred *σαρκίνοις*, and A.B.C.D. have the latter reading. But as *σάρκινος* properly signifies "fleshy, of flesh," as is shewn in 2 Cor. iii. 3, and the form *σαρκικός* on the contrary "fleshy," this would involve a confusion of the two forms which indeed took place in the later Greek, but which cannot be made out in the LXX. and the New Testament. I decide therefore for the usual reading, and attribute the variation to the oversight of the transcribers and the lesser care in distinguishing forms, which prevailed in later times; and I the more incline to this opinion, because immediately in what follows *σαρκικοί* must be read.—*Νήπιοι* = *παιδιά*, 1 John ii. 13.—Ver. 2, the connexion of the last words of ver. 1 with *ὑμᾶς* by means of *νηπίους* has too slight a critical foundation to be adopted. Concerning the *Zeugma* *γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα*, see Winer's Gr § 66.)

Vers. 3, 4.—As a proof of their slight spiritual progress, the apostle

adduces their divisions, in which was displayed an excessive valuing of the human above the Divine, and thus blindness of mind with respect to things eternal. (In ver. 3, ὅπου, "where," takes the meaning of "in how far, since;" see Viger 430, seq.—Ζῆλος is the internal passion of anger; ἔρις its manifestation in hostility to others; διχοστασία (Rom. xvi. 17; Gal. v. 20) the consequence of this manifestation, permanent dissensions.—Κατὰ ἄνθρωπον περιπατεῖν = κατὰ σάρκα περιπατεῖν, Rom. viii. 4. The antithesis is κατὰ Θεόν or κατὰ πνεῦμα περιπατεῖν.—In ver. 4 and ver. 5, Paul mentions only himself and Apollos, for the reason assigned in iv. 6.)

Vers. 5-7.—To express fully the perversness of this adherence to man, the apostle proceeds to develop the relation of all publishers of the gospel to God the Lord; they are only servants (iv. 1). He it is who works through them, who is all in all; and on him alone must all depend (iii. 22). (In ver. 5, the τίς οὖν has, like διάκονος, a depreciating character. Ver. 7 replies to the first question, they are nothing; κύριος is contrasted with servant.—According to critical authority, the reading ἀλλ' ἢ διάκονοι is to be rejected, although most minusc. MSS. defend it, and in itself the reading is not objectionable; ἀλλ' ἢ stands for nisi, see Luke xii. 51, *Herm. ad Viger*, p. 812, who remarks that it is to be explained from an omitted οὐδέν.—Ἐκάστῳ ὡς stands for ὡς ὁ κύριος ἑκάστῳ ἔδωκεν. Paul adds this, in order to represent the diversity of gifts, and of the functions which they produce, as not arbitrary, but matter of Divine arrangement. With *himself*, following out the simile of the husbandman, is found the gift of planting, and with Apollos that of watering. The first expression marks that capacity of *commencing* in a place the new life, which was so splendidly prominent in Paul. John had it not, nor Apollos. (See *Introd. to Gospel of John*.) But these had the gift of advancing the life already kindled, as seems signified by the expression "water." But gifts can effect as little in spiritual, as diligence and expertness in temporal matters, without God's blessing; he it is who gives the increase.)

Vers. 8, 9.—The different gifts stand then equal in the church, as the various members in the body; and precisely according to their faithful employment, shall every man receive his reward. We labour together for the cause of God; ye are his husbandry, his building; he therefore rewards every one according as he has laboured in his field. The συνεργοί ἐσμεν, *WE are co-labourers*, and γεώργιόν ἐστε, *YE are the husbandry*, leave no doubt that Paul here distinguishes the teachers from the taught, and that also ver. 8 speaks of the reward of faithful teachers; but in the church of Christ, where each is to become (1 Pet. ii. 5), a living, self-erected stone of the temple of God (ver. 16), this distinction is merely a temporary one. Hence in ver. 12, we find Paul generalizing his lan-

guage, and representing every believer as charged with the building of the temple, whose foundation is laid in him. But, if instead of assuming this, we are in what follows to take the laying the foundations as corresponding to the "planting," and the "building thereon" to the "watering," then the subsequent verses would constitute an attack upon Apollos, and a justification of himself; but this certainly never formed part of his plan, which was rather in what follows to animate all the Corinthians to earnestness in following Christ and in purification. (In ver. 8, the *ἐν εἰσι* declares the unity of the standard; no one has any preference before the other, and it is only their faithfulness in the employment of their gifts which places them higher or lower. The parable of the talents (Matth. xxv. 14, seq.), illustrates at large the idea *ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον*, *he shall receive his own reward*, etc. [see the explanation of the passage].—In ver. 9, *θεοῦ συνεργοί* is not to be understood "labourers with, alongside of God," for he effects all (ver. 7), but, "labourers who work with each other, for the cause of God."—The expression *γεώργιον* refers to the earlier image, *οἰκοδομή* to the new one of the temple (ver. 16), which is subsequently enlarged upon.)

Vers. 10, 11.—Passing from Apollos personally, Paul now generalizing his idea, contrasts himself with the members of the Corinthian church collectively (not now *barely* with the teachers among them, although ver. 16, seq., shews that he had them still before his eyes), and declares how he was chosen of God, as master-builder, to lay the foundation, which alone may be laid, viz., Christ; and that every one had now to take heed *how* he built upon this foundation. The question here is, what the apostle intended by the foundation, that as a wise master-builder he had laid,\* and which he designates the only one which may be laid? "The doctrine of Jesus as the Christ?" This doctrine may certainly be the foundation of a theology, but not of a living church; believers themselves are the temple of God (ver. 17). Consequently it is *the living Christ himself* who calls himself the corner-stone, which the builders have rejected, but whom God has laid as the foundation to the whole building of God (see Comm. on Matth. xxi. 42), and is therefore named *ὁ κείμενος*, namely, laid by God; for which reason no one can lay any other foundation without resisting him. But if this is the meaning, how can Paul say: According to the grace given unto me *I* have laid the foundation? The apostle might so far say it, as

\* Rückert endeavours, though erroneously, to discover in the epithet "wise" master-builder a reference to the mode of Paul's spiritual labours. But the apostle calls himself so, because in the power of the Spirit he had preached the only true groundwork, Christ, and would not, like the false teachers in Corinth, weaken the power of Christ by human arts.

Jesus Christ, the foundation of the whole church upon earth, must shew himself in his life-inspiring power at the rise of every individual church, nay in every heart, if it is to be sanctified. The character of the great universal temple of God is thus repeated in every church, in every heart ; everywhere must the living Christ be the corner-stone, the new man, born in regeneration. Without this inward life of Christ in man, we can imagine neither Christian nor church, but where even two or three are united in it, there is the germ of a church (Matth. xviii. 20). This indwelling of Christ is, however, produced by the word of preaching, declared by his messengers, and hence also the office of laying Christ as a foundation is perpetual in the church. Paul in this respect was able to say that he had laid the foundation in Corinth, although it was indisputably God who granted the success ; but it pleased God to work in Corinth by no other than the apostle ; his mouth was, as it were, the door of grace through which spiritual energies had flowed to the Corinthians. According to this it must be clear that, in saying, " but let *each one* take heed how he buildeth thereon," *all* the Christians in Corinth are intended ; not the teachers alone have Christ as the foundation of the temple in them, but every one who will believe must have this groundwork ; it is not the teachers only who construct the building upon the foundation already laid, but this is the task of every individual believer.

Vers. 12, 13.—The believer's agency in continuing the work may be such that it builds upon the imperishable foundation imperishable materials, or it may, on the contrary, build those which are perishable. Both forms of action may disclose themselves alike in their influence on others, and in that which terminates in the agent himself. The apostle comprehends both in his representation, because, in the nature of the case, they are connected ; they who perversely influence others, will never labour differently for themselves, since outward action is but the outflowing of the entire moral state. This constitutes Paul's justification for passing over from teachers (whom he ever has primarily in view) to all believers, which was all the more necessary, because those who allowed themselves to be falsely influenced were prevented by their perverseness from rightly discriminating between sound influence and false. At ver. 15 we shall perceive with certainty what the apostle intended in the figurative expressions which contained the two ideas. We only now remark, that the single words χρυσόν, ἄργυρον, λίθους τιμίους, and again ξύλα, χόρτον, καλάμην, are not to be pressed ; they simply imply the materials necessary for costly and durable buildings (see Isa. liv. 11 ; Rev. iii. 18), and for common and combustible ones. It is scarcely necessary to add that they are not a continuous series, as if gold and straw could be equally used in the same house but the two triplets are to be taken as antithetical to

each other, as if it were "or wood, hay, straw." The nature of every man's work will certainly be known, continues Paul, for with fire, the element of trial, shall the day of judgment declare it. The *μισθὸν λήψεται* "shall receive a reward," and *ζημιωθήσεται*, "shall suffer loss," leave us no doubt that *ἡμέρα* is not to be received in the usual signification of "time" or "light," in opposition to darkness, but, in its specific sense of "day," refers to the day of judgment, as the agent whereby every thing and being will be manifest in its true character. We need then only supply *ἡμέρα* to *ἀποκαλύπτεται*, expressing the fact that fire is the element in which that decisive day shall reveal itself, in entire conformity with 2 Thess. i. 8; 2 Pet. iii. 10-12. (The present *ἀποκαλύπτεται* after the preceding future *δηλώσει* is perfectly appropriate, being a description of the nature of the day in itself; it need not therefore, with Billroth, be understood as *futurascens*.)

Vers. 14, 15.—The nature of the building is revealed by fire; that built with gold, silver, and precious stones stands the proof, (*μένει*) while that constructed with wood, hay, and stubble, burns; the builder of the former derives advantage from his structure, the latter injury. So far the image is simple and comprehensible, and doubtless the whole passage would have far less occupied annotators, but for the obscure clause, "but he himself shall be saved," etc. (*αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός*). Without these words we must, according to the following, *τοῦτον φθερεῖ ὁ θεός, him shall God destroy* (ver. 17) refer *ζημιωθήσεται* to condemnation, and the *μισθὸν λήψεται* to everlasting happiness; but the words "*he himself shall be saved*," forbid this; they manifestly distinguish the builder from his building. No proof is necessary to refute the supposition of the Fathers that *σωθήσεται* signified preservation in fire, *i. e.*, an everlasting torment in fire, which at least would acquire *σωθήσεται ἐν πυρί*.\* The question consequently arises, of what building agency does the apostle here properly speak, the result of which may perish, yet the builder be saved, *i. e.*, beatified? Paul might be regarded as referring to *teachers*, and not to the individual working for salvation on the part of each believer. Whoever, to wit, builds up hay and stubble upon the true foundation laid in his heart, must perish; yet, doubtless, we may suppose that a teacher may, not from an evil intention, but from erroneous views, build falsely upon the good foundation laid in the church, and his work then, to his sorrow, perish, yet he himself be saved, on account of his faith. But it has already been shewn (ver. 12) that the reference was not merely to teachers, as such, but to all believers, and in fact to teachers only so far as they likewise were believers. The following expansion of

\* This unreasonable explanation of Theophylact seems grounded upon the form *σώζεται ἕν ὃν ἐν πυρί*, one wood is preserved in the fire, perhaps longer than another.

the figure of the temple of God shews that the teachers belong with them to the one great universal temple, every violation of which Paul would reprove in himself and others. We must therefore confess that although Paul's argument first commenced with the teachers (ver. 5), it gradually shapes itself so in its development as to acquire a universal character, as in fact the general distinction between teachers and learners in the church is in part but incidental. At all events the preceding reference to teachers cannot be applied to the explanation of the present passage; for a teacher who can in others build what is false upon a just groundwork, must, in order to be capable of this, have already fallen into the same error as regards himself. If, therefore, he may still be saved though the building in others is destroyed, he may also be saved if the false building in himself is destroyed by fire; and what is possible for him is possible for all. Since, then, this salvation is dependent on the true foundation, Jesus Christ, what is the "building thereon wood, hay, stubble?"\* It has been erroneously supposed that it was a life of crime and transgression of the law, for the absolute rule of sin would again break up the foundation itself, and lead to desertion from Christ (see 1 Cor. v. 11). Such persons, in order to be saved, would need a new conversion, *i. e.*, a new foundation of Christ in them. Others have referred it to false doctrines; but if these are fundamentally corrupt, the same remark applies, for gross errors in doctrine are, as it were, intellectual vices, which, having their foundation in the heart, destroy, in like manner, the groundwork of God's building. We may therefore say that to erect wood and stubble upon an everlasting foundation, is indicative of misplaced labour and false working in the convert, partly, in that he is indifferent and slothful in less essential things, partly is too little exact and careful in matters of doctrine, and partly lays weight upon things, which, like the Charismata, are less essential to practical life. (See on xii. 14.) Such labour, whether for one's self or others, leaves behind no abiding result; if, however, the heart and the inward principle abide in the Lord, the man himself may yet be saved although his work perish. According to this, the important truth is to be found in this passage which the evangelical church has ever decidedly maintained, that *salvation* is condition-

\* Jäger (work already quoted, p. 6) considers that the building thereon with wood, hay, and stubble, denotes not what is erroneous, but simply a less conspicuous agency in the church; the apostle imagines the building shall be constructed out of precious and at the same time humbler materials (which is also the opinion of Grotius) every one aiding it according to his power. But this does not accord with the burning, which would seem to intimate the destruction of this form of agency, nor in ver. 17, the *εἰ τις ναὸν φθεῖρει*, which Jäger, without foundation, refers to others than the builders with wood upon the true foundation. The whole comparison is founded upon this idea: upon a beautiful, firm foundation we do not raise a miserable edifice; but where Christ is the corner-stone, the building must be completed with suitable materials.

ed only by the *faith* with which is connected Christ as the foundation ; but the *degree* of salvation stands in proportion to the degree of sanctification which man attains ; that is to say, he whose work, together with the foundation in him, shall stand the test in the day of the Lord, will attain to a higher reward than he who loses his labour, although he himself is barely saved.\* The passage cannot, therefore, refer, as Scaliger, Grotius, and others have supposed, to a hypothetical salvation, as if the sense of the word was, *if* he should be saved, it could only occur through fire ; on the contrary salvation is assured and certain if the foundation remains. True, under these circumstances the path to salvation would be a painful one, *ὡς διὰ πυρός, as by fire*. The “as” points undeniably to a figurative expression ; we have only to inquire how the figure is to be understood. It might relate to the *difficulty*, the bare possibility of deliverance, as is said in Jude 23. *ἐκ τοῦ πυρός ἀρπάζειν, plucking out of the fire*, and in the analogous passage in Zech. iii. 2, “to pluck one like a brand out of the fire.” But it lies not in the scope of the apostle’s argument to prove that the saving is hardly practicable ; it is rather his purpose to maintain that where the groundwork already laid abides, salvation is certain. It is therefore better to lay the stress upon the *pain* which would necessarily arise at the view of the destruction of the building ; and as, according to the nature of the case there is ever uncertainty as to the foundation being yet firm, the idea also includes an allusion to the uncertainty of salvation. It may here be asked, if in this conception the Catholic doctrine of *ignis purgatorius* may not be found, to which Zoroaster (in the Zendavesta, Bundehesch, vol. iii. pp. 113, 114, Kleuker’s ed.)† in his Duzath has an analogy ? purgatory being intended certainly for believers, not for unbelievers, who, as such, according to the Catholic doctrine, are lost ; it only purifies believers from the dross which still adheres, in order to make them fit for the purity of heaven. The Catholic theologians were naturally desirous to find in this passage a foundation for their doctrine of purgatory ; but on examining closely Paul’s fundamental ideas, which we must maintain to exist also in this passage, we shall find not the slightest similarity between the Catholic theory

\* The objection, that none can be saved who possess the consciousness that they have not made the progress towards grace of which they were capable, proves too much, for then none could be saved, since none have passed through life with a perfect fidelity, and all unfaithfulness obstructs the development of the inward life. So far as the degree of salvation is conditional upon the inward susceptibility to it, does the excess of joy that each experiences banish all saddening recollections arising out of the life upon earth, and yet the more capacious vessel of one may contain far more than the narrow one of the other ; yet every one shall receive into his bosom full and overflowing measure.

† Every soul, says Zoroaster, must pass through a sea of molten brass ; to the holy, this stream is like warm milk, but to the unholy very painful, consuming all the dross in them.

of purgatory and these ideas. Purgatory refers to the cleansing from the dross of personal sin of believers not sanctified here below; but for such purification from sin no other means exist than Christ himself. But in our passage the allusion is not to any purifying of persons from sin, but to the trial of their works, and their building. Unquestionably the works which cannot stand in the day of judgment have their origin in the old man of sin; this, however, can never be purified by the day of judgment and its trial. The apostle always takes for granted that the old man must die; a gradual cleansing of him is as impossible as that an Ethiopian should change his skin (Jer. xiii. 23). The new man, on the contrary, requires no purification; he is, as such, absolutely pure; he has the righteousness of God; he may be said to exist in various grades of development, but in each of these degrees he is and remains, pure, as born of God; Paul cannot therefore be speaking of purification.\* The Pelagianizing Catholic view, however, does not place the old and new man in this stern contrast, as do the Holy Scriptures. According to it there is no holy new man begotten in regeneration, but the old purifies itself gradually; and they who do not proceed sufficiently far must atone for their neglect in the fire of purgatory, for a longer or shorter period. This accordingly appears as a painful process of perfection: but of perfection the apostle makes no mention whatever, but only of the removal of useless structures.

Vers. 16, 17.—The apostle here again reverts to the image of the *οικοδομή* (ver. 9). Semler says, not inapplicable, that the transition may be understood *hac comparatione commode usus sum*. But what has been said of the building (ver. 9) is heightened by the consideration that this building is pointed out as God's temple. The impairing (*φθείρειν*) of a building (by blending with it disfiguring materials, ver. 12) is enhanced in guilt in proportion to the dignity of the being who inhabits the edifice. In as far, then, as believers constitute the living and holy temple of God (1 Peter ii. 5), filled by the Divine Spirit, any one who disfigures in himself or another any part of this temple, incurs the heaviest guilt. Were we to refer the passage exclusively to teachers, the *οικεῖ ἐν ὑμῖν, οἵτινες ἐστε ὑμεῖς* must mean the laity without the teachers, which is evidently inapposite. Paul addresses all, teachers as well as learners, active and passive members of the church; yet he does not speak so as to include himself in the first person, lest the power of the re-monstrance should be weakened thereby, although the principle ap-

\* Passages such as 2 Cor. vii. 1, must, agreeably to Paul's principles, be thus understood: that the gradual extension of the new life which Christ kindles in men also brings by degrees into view the purity of the principle. But in so far as the old man gradually dies, and the new man gradually becomes stronger, the individual identity, however, remaining the same, the sinful man *appears* to be cleansed, while in fact the new man is displacing the old.

plies equally to himself ; but through him God's Spirit spoke to the church. But as with the entire temple of God, so with the individual : what holds of the former holds equally of the latter. Destroying the temple of God stands here parallel with building in wood and stubble ; and it refers alike externally to mistaken labours for others, and internally to false working in and on one's self. He who errs in one respect will not fail to do so in the other. Ver. 17 consequently implies not only whoever, as teacher, destroys you, who are the temple of God, him God destroys ; but also, whoever destroys himself, building or permitting what is false to be built upon the foundation laid in his heart, God destroys ; for in every one lies the possibility of opposing the false influence of others.—In itself, as already remarked, the *φθερεῖ τοῦτον ὁ Θεός*, *God will destroy him*, is a strong expression, but the context shews that it does not imply an absolute rejection. The apostle probably only employed it because of the preceding *φθείρει* to intimate that God requites like with like.

Vers. 18-20.—The apostle then returns to the warning against human wisdom (see ii. 4-13) which so many, like wood and stubble, have erected for themselves and others upon the sacred foundation. Instead of seeming wisdom the apostle exhorts them to choose the true Divine wisdom ; because the wisdom of the world, as foolishness before God, will be destroyed in the fire of the Divine judgment. (Had Paul, in ver. 18, spoken only of teachers, he could not justly have written “let none deceive himself ;” the warning is general, for all Corinthian Christians. Concerning the form see Gal. vi. 7.—On *σοφὸς ἐν τῷ αἰῶνι τούτῳ* and on *μωρός*, see i. 20, 21.—Ver. 19 is a quotation from Job v. 13. The Hebrew words run *לֹא יִשְׂרָף בְּאֵשׁ הַיּוֹם*, which the LXX. translate *ὁ καταλαμβάνων σοφὸς ἐν τῇ φρονήσει*. Paul seems to have intentionally chosen the strong expressions *δράσσεσθαι*, *i. e.*, grasp with the hand, seize, and *πανουργία*, in order to represent the prevailing abuse of prudence to evil ends.—Ver. 20 is taken for Ps. xciv. 11, and cited verbally, after the LXX.)

Vers. 21, 22.—To this is again appended the exhortation not to glory in men (see i. 31), for all that men have and can have is alone from the Lord. In ver. 21, according to what follows, the *ἐν ἀνθρώποις* is not to be understood of leaders glorying in their numerous followers, but, on the contrary, of the followers glorying in their leaders, imagining themselves to acquire lustre from their pre-eminence. For this reason Paul specifies Apollos and Peter and himself, as those to whom the Corinthians especially attach themselves, and utters the sentiment that they, with all their prerogatives, belonged to the church. Nay, the apostle passes on from persons to the remotest extremes in the created universe, and adjudges all to **them**.

We may be surprised, however, at the mention of "death," in a passage which refers more especially to advantages. That it is employed merely to complete the antithesis, is hardly probable; it is better to regard *ζωή*, *life*, and *ἐνεστώτα*, *things present* (= *παρόντα*, *προκειμένα*, Rom. viii. 38; 1 Cor. vii. 26; Gal. i. 4) and "death," and "things to come" (*θάνατος*, *μέλλοντα*) as parallels, so that death signifies all that follows as a consequence, future glorification likewise included; for of course we are here to understand not spiritual, but natural death, regarded here as a blessing, inasmuch as it conducts to Christ. The world here implies all created things, and its external blessings, without the accessory idea of sinfulness, forming, in some degree, an antithesis to the other objects named, which represent spiritual advantages. The idea is the same as that expressed in Mark x. 29, 30. The believer feels himself dependent on Christ alone, and with him on the Creator of all things, God himself—all things created are his. Thus understood, the *πάντα ὑμῶν ἐστίν*, *all things are yours*, is one of the most remarkable expressions of the apostle, reminding us of the pregnantly sententious utterances of Christ in the Gospels.\* It expresses the wondrous nature of the love shed forth in the hearts of believers through the Spirit, by which man encompasses the world, and partakes of all that is beautiful and excellent therein, as if it were his own. It thus furnishes a complete contrast to all envyings and discord which isolate themselves, and regard all blessings in others with indifference. The gospel effects a genuine community of goods, freedom, and equality in a holy sense. It has been sufficiently shewn in the Introduction that it is an error to understand this passage as praising the party of Christ, as Pott, Schott, and others imagine. In the first place, they are not even mentioned; for the words "and ye are Christ's," cannot possibly refer to *some* of the Corinthian Christians, but to *all* of them, precisely as the "all things are yours" includes all. But further, the reason that only Peter, Paul, and Apollos are specified, is found in the nature of the name belonging to the fourth party; it is thus merely owing to the form of the discourse that no express mention is made of the sect of Christ, since the name could not be introduced without harshness. True, Paul might have said, All that is Christ's is yours, or Christ himself is yours; but under no circumstances could he have placed Christ, through whom all is (Col. i. 16, seq.), in the same category with Paul, Peter, and Apollos, who only through him are what they are. (The word *Χριστός*, which includes also the human nature of the Lord

\* This saying: "All is yours," holds good for the church in all times. May it be heeded now, in the newly-awakened strife of creeds, and may the disputants never forget that every creed may possess excellencies which should be made tributary to the advantage of the entire church.

[Matth. i. 1], proves that the concluding words of the chapter, *Χριστός δὲ Θεοῦ*, imply no subordination in the Trinity, for, in reference to his manhood, Scripture everywhere expresses the dependence of the Son upon the Father.)

#### § 4. HUMAN JUDGMENT.

(iv. 1-21.)

Paul desires to be considered only as a servant of Christ the universal Lord ; but for this very reason he refuses to permit himself to be judged by his brethren, referring all to the future judgment of Christ. (1-5.) Presenting Apollos and himself as examples, the apostle exhorts the high-minded among the Corinthians to humility, and for this purpose runs a parallel between the arrogant temper of the former and their own despised apostolic life. (6-13.) He then assures them that these warnings proceed from his paternal love for them, and that he intends shortly to come to them, in order to punish the haughty if they refuse to hear the language of love (14-21).

Ver. 1.—The *οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς κ. τ. λ.*, *let a man so account of us*, etc., by no means constitutes a *formal* transition ; nevertheless there exists a very strict connexion of thought. After Paul had asserted (iii. 22) none might glory in men, since they all stood in common dependence on Christ, he declares that only in this same dependence will he himself be recognized and regarded. But although he thus rejects all over-estimation by his own party, on the other side he refuses to submit to the judgment of his adversaries ; Christ is rather the judge of all, and if declared faithful by him, he is content. Certainly, however, Paul did not mean by this that an apostle was by no means to be judged of men, for he himself commented upon the behaviour of Peter (Gal. ii.); still less are all Christians without exception intended, as if they were to be exempt from all judgment, because they were Christians. The meaning is rather this : every Christian, and in an especial sense the teachers and apostles of the church, who, from their office, should be able to exhibit the Christian function in its purity, shall, *in as far* as they are truly Christians, not be judged, but judge all (1 Cor. vi. 2, 3). But *so far* as in all believers, so long as they are upon earth, a trace of their earthly nature remains, these as the humble ones, willingly submit themselves to the judgment even of all, in case they rebuke righteously ; the Corinthians, however, judged the apostle labouring in the truth, while themselves estranged from the truth. The question now arises, whether Paul indicates only the apostles, or all the

teachers in the church, or all believers without exception, as the ministers of Christ, and stewards of the mysteries of God. The latter is utterly improbable, because the Corinthians, to whom he wrote, were certainly Christians, and yet he manifestly distinguishes himself and Apollos (ver. 6) from them. Of Christians in general, this could only so far be said, as they are conceived in contrast with the heathen world (or what is the same, that world which was absolutely without impulse from the living element of Christ); to this stands opposed every regenerate believer, as steward of God's mysteries, and the entire church as a royal priesthood (1 Pet. ii. 9). In the church itself, however, the words have permanent application only to *teachers*,\* but in so far as the *external* is not identical with the true church, they can refer only to the *office*, and not necessarily to the *person* invested with it. The notion therefore that the prerogatives due only to the apostles is here intimated is assuredly false; for God has certainly not again withdrawn the mysteries from his church since the apostolic times, and, if they still exist, the heads of the church (according to the import of their holy office) must be their stewards. Thus much is however clear, that this passage can only be understood by the admission that Paul means to recognize in the church a *definite office of teacher*, and does not recommend 'a democratic equality of all.' Whilst the expression "servants of Christ" (*ὑπηρεταὶ Χριστοῦ* = *δοῦλοι Χριστοῦ*), warns them against making the servants equal to the Lord, on the other hand the second name, "stewards of the mysteries of God" (*οἰκονόμοι μυστηρίων Θεοῦ*) exalts the greatness of the office of the Christian ministry; and here evidently the *μυστήρια* (to which Paul adds variously *εὐαγγελίου*, *πίστεως*, *Χριστοῦ*, or *Θεοῦ*, see Eph. vi. 19; 1 Tim. iii. 9; Col. ii. 2, iv. 3) is to be viewed as a treasure to be administered, which, according to Matth. xiii. 52, is entrusted to the church. By this treasure, teaching, with its fullness of mysteries, is of course to be understood, but not less so the sacraments, and all manifestations of the powers of the Holy Spirit, which only flow within the church, and are to be distributed only by its appointed servants, in its normal condition. For preaching of the word, and the administration of the sacraments, Paul

\* This reference to teachers alone, found in iv. 1, seq., in connexion with the section iii. 5-9, which also treats of them, affords some colour for the opinion, that the intervening portion also refers exclusively to them, as decidedly maintained by Rückert. But I think I have plainly shewn, in the observations on vers. 10, 13, 14, 17, 18, that the paragraph iii. 10-22 must be regarded as an extension of the preceding subject. From the teachers only Paul passes over to all Christians, who collectively are called to build on the groundwork laid for them, and to whom, in all important points, what has been said of the instructors is applicable. Nevertheless the apostle has always the latter pre-eminently in view, and at iv. 1 they are again exclusively referred to. iv. 6, expressly intimates the purpose of speaking of and for all in the names of Paul and of Apollos.

thus regards himself, and also teachers generally, as responsible servants. It is not every one indiscriminately that should teach (Jam. iii. 1) or distribute the sacraments. Οὕτως is not to be referred to the foregoing, as if it were, "so let every one then esteem us," but to the ὡς which follows, so that it is = τοιούτους. Ἄνθρωπος, according to the Hebrew אָדָם, stands for ἕκαστος. See 1 Sam. viii. 22; Prov. xiv. 12; 1 Cor. vi. 18, vii. 1; Gal. i. 12.)

Vers. 2, 3.—The apostle here as it were discontinues the subject, neither stating the position of the teachers in the church nor what treasures were confided to their care. The further discussion merely marks the single point in the steward's character, that he has no independent responsibility, none for the *cause itself* entrusted to him; he sustains but *one* relation, that viz., to his Lord, who alone can be judge of the fidelity of his stewards. In ver. 3 they are reminded that the Lord is at the same time omniscient and omnipotent, and that therefore human judgment is to them of small account. (Ver. 2. Billroth justly explains the δ δὲ λοιπόν as an ellipsis of δ δὲ λοιπόν ἐστίν, ἐστὶ τοῦτο. Heidenreich, in violation of usage, interprets λοιπόν, after the Hebrew מִהַרְבֵּי, "what is most important;" in the passages quoted by him, 1 Cor. vii. 29; 2 Cor. xiii. 11; Eph. vi. 10; λοιπόν simply means "*ceterum*." The reading ὧδε λοιπόν in A.D. has originated solely from the difficulty found in the usual text.—The ζητεῖται ἐν is best expressed by "it is expected *in* stewards," not "*among* stewards it is expected, *i. e.*, stewards expect." The ζητεῖν, *seeking*, expresses here the investigating agency of the κρίνειν. The reading ζητεῖτε must yield both to external and internal evidence; ζητεῖται is defended by A.B.D.F.G.—If in *ἵνα*, vers. 2 and 3, as Winer and Billroth seek to prove, the telic sense has *not entirely* disappeared, we cannot deny that the particle is employed in a weakened signification. The infinitive construction would have undoubtedly approached nearer to the pure Greek form, as is rightly judged by Rückert.—In ver. 3 εἰς ἐλάχιστον, after the Heb. מִמִּנְיָן, Job xv. 11; Isa. vii. 13; Hag. i. 9.—[See Winer's Gr. § 29. 3. Anm.].—Ἡμέρα = יוֹם is the judgment day, put for the judgment to be accomplished in it. The idea of "human" involves that of liability to error, but every judgment of man is not necessarily *human*; the apostles had the power to judge as God, so that, what they bound and loosed on earth was also bound or loosed in heaven. See on John xx. 23.)

Ver. 4.—With reference to his personal position, the humble-minded apostle does not trust in the least degree to his own opinion of himself, but leaves all judgment to his Lord. In order, however, not to allow his Corinthian antagonists room for the supposition that he possessed not a good conscience, he adds to this that at all events he had a good conscience, although he was not justified thereby; meaning, that his conscience was not yet sufficiently acute to discover

the depths of his own soul, and that the eye of the Omniscient might be able to discover in him matter of censure, although he himself might discern nothing. Billroth thinks erroneously that in the words οὐκ ἐν τούτῳ δεδικαίωμαι, *I am not justified thereby*, exists a reference to justification by faith, as if the sense were, "If I am pure, yet am I not justified by means of this purity, but only through faith in the expiation of Christ;" but this is not properly the subject here. Of general remission of sins, and his state of grace, Paul was perfectly certain, and he is rather speaking of the state of sanctification. How this may have advanced is unknown even to the regenerate, in that he remains also uncertain what the everlasting Judge may discover to condemn in him, how much of his labour will prove to be only perishable wood and stubble. Δικαιοῦσθαι therefore signifies "to be perfectly holy, righteous, and acknowledged as such." The latter is couched in the perfect form, otherwise only δικαίος εἶμι would be used. Chrysostom has already quite correctly expounded the passage. (The γάρ refers not merely to the οὐδὲν ἐμαντῶ σύννοια, but to the whole clause as far as δεδικαίωμαι, which affords the ground for the οὐδὲ ἐμαντὸν ἀνακρίνω.)

Ver. 5.—The apostle finally completely sets aside rash human judgment by pointing to the coming of the Lord, enjoining every one to prepare himself for the judgment of that day in which no deception would be possible, instead of engaging in matters for which he had no calling. The apostle forbearingly mentions only the *praise* that Jesus will award, but this of course involves also the thought that his judgment will as certainly deal punishment on those whom he cannot commend; it is therefore clearly erroneous to understand ἔπαινος as *vox media*, indicating reproof or praise indifferently. (Billroth asserts that there is nothing in the words μὴ πρὸ καιροῦ κρίνετε to imply that hereafter they shall judge. But this may certainly be concluded from vi. 2, 3. See finally on not-judging, the Comm. on Matth. vii. 1.—Σκότος points here not to what is evil, but only to what is concealed. See concerning the τὰ κρυπτά Rom. ii. 16, where the same idea is found.—Christ is considered as the φῶς [see John i. 4], who in the judgment-day, enlightening the deepest recesses of the soul, will make manifest to men, both in good and evil, the origin and nature of their endeavours, which is frequently concealed from them below. See at Matth. xxv. 37, seq.)

Ver. 6.—How closely Paul considered himself connected with Apollos is especially shewn by this passage. He does not refrain from speaking of him precisely as of himself; and the manner in which the subject is continued from ver. 9, though apparently referring only to Paul, nevertheless admits perfectly of Apollos being included; and that Paul did not avoid this inference sufficiently argues the intimate confidence which existed between them. The apostle

now proceeds again to address his Corinthian readers without distinction, save that, as is shewn by what follows, he had his antagonists and their leaders especially in view. To these he points out that all his previous arguments with reference to himself and to Apollos were intended for their instruction, and to abate their pride with respect to themselves. This has been evidently the object from iii. 5, and to this therefore the *ταῦτα*, *these things*, applies. *Μετασχηματίζω* signifies first to change the form, then generally to change, as in Phil. iii. 21. From thence—*εσθαι*, to change one's-self, *i. e.*, to assume another form, as in 2 Cor. xi. 13, 14, 15. The construction *τι εἰς τινά* is not found elsewhere; but this combination is evidently to be understood as transferring something to somebody, applying or turning something to another. This clearly intimates that Paul was not treating of teachers exclusively, in what precedes, and only chose this form of representation as being more indulgent to the parties.—On *μὴ ὑπὲρ φρονεῖν*, see Rom. xii. 3; Phil. ii. 2.—The *ὃ γέγραπται* is best referred to scriptural passages, as Deut. xvii. 20. Lachmann, after A.B.C., prefers the reading *ἃ γέγραπται*, which need not be referred to the previous discussion, for which *προέγραψα* would be employed, but to a passage in the Old Testament. But, at all events, after A.B.E.F.G. *φρονεῖν* is to be omitted, though justly supplied from the connexion. The *εἰς ὑπὲρ τοῦ ἑνός*, marks a presumptuous over-arrogating to one's-self, wherewith naturally a *κατὰ τοῦ ἑτέρου εἶναι* is connected.—*Φυσιόω*, properly to swell up, from *φυσάω*, to swell by blowing; *φυσιοῦσθαι*, to puff one's-self up, *i. e.*, to be conceited. It is often found in this epistle, see iv. 18, 19, v. 2, viii. 1, xiii. 4, and again in Col. ii. 18.—The construction of *ἵνα* with the indicative, as again in Gal. iv. 17, is striking. Fritzsche takes it in the local meaning, but against this is the fact that it is not so used elsewhere in the New Testament, and likewise that such a sense would not suit either passage. The easiest supposition is perhaps that of a solecism; the form *φυσιώσθε* might be less familiar to the apostle.)

Ver. 7.—Paul argues the perverseness of such arrogance from the disposition which must form the groundwork of a true Christian life, the consciousness of the worthlessness of all that was their own. The inquiry, “What hast thou which thou didst not receive?” (*τί δὲ ἔχεις, ὃ οὐκ ἔλαβες*;) includes not simply external and internal possession or endowments, but particularly Christian gifts: faith, love, truth, all is not of man, but of God in man. So Augustine employs the passage upon innumerable occasions in his writings. See *e. g.*, *De Spir. et Litt.*, c. 9. (In the *τίς διακρίνει*; who distinguishes thee, who acknowledges higher qualities in thee? is naturally included the negative reply, No one. Christians should all be brethren, and have all in common (iii. 22). Thence the discourse would nat-

urally have proceeded thus : But if also thou possessest in thyself much that is valuable, what hast thou that thou didst not receive ? This more extended thought the apostle elliptically expresses, saying, *τί δὲ ἔχεις κ. τ. λ.* Their “receiving” refers, of course, not to the apostles, who are only the instruments of the Divine working, but to God alone.

Ver. 8.—Paul ironically reprehends this want of Christian humility ; abundance and riches are too often (Matth. v. 3–6 ; Rev. iii. 17) the sign of spiritual deadness, of a lack of *spiritual desire* ; and where this desire is wanting, haughtiness is the necessary result. The aorist form *ἐβασιλεύσατε* compels us to receive the verb in the signification of “attain to dominion ;” but it is observable that Paul does not proportionally censure their “reigning” as such, but only because they rule “without us,” *i. e.* (not as Rückert supposes, “without our consent, without our co-operation,” but) “excluding us ;” indeed, he appears in the *ὄφελόν γε ἐβασιλεύσατε*, *I would that ye did reign*, expressly to approve of their ruling, as he adds : “that we also may reign with you ;” this is explained by the Christian idea of reigning. The Christian *must* govern and desire to govern, because there is in him a higher spirit than that which is in the world, and this asserts itself as the all-determining, *i. e.*, it rules. The Corinthians, who in part wrought against the apostle, also would have their spirit alone recognized as thus controlling ; and had it been the spirit in all purity, there had been nothing to admonish them of ; but it was an exclusive, illiberal, judging spirit, *i. e.*, they wished to govern without the brethren ; they would not allow the pure Spirit of God to bear sway in all the forms of his revelation ; their prejudiced conception of it was alone to have force. They were therefore not rulers, kings in the kingdom of God (Rev. xx. 4) but slaves of their self-will and of sin. With this idea is blended also another, equally true, *viz.*, that although the Spirit already exercises a certain influence, the time of its true dominion is yet distant, and the Corinthians were anticipating a sway that in the full sense of the words belongs to the next world. This thought leads Paul to the following description of his sufferings. (*\*ὄφελόν γε = εἶθε* is also found in 2 Cor. xi. 1 ; Gal. v. 12 ; Rev. iii. 15. The LXX. use it for *ὅ* or *ὅτι*. See Winer’s Gr. § 41. 5. Anm. 2.

Ver. 9.—The revelation of God’s kingdom, in which believers reign, has not yet taken place, continues the apostle, with bitter irony, for we have yet daily to suffer ; the light-minded Corinthians, on the contrary, believe all to be ready. It has already been remarked on ver. 6 that the subject here refers especially to Paul, for of himself alone could he becomingly use the expression *ἐσχάτους* and ver. 12 applies only to him. True, the plural *ἀποστόλους*, in

reference to Paul alone seems singular ; but we explained it already at ver. 6, from the peculiar intimacy which existed between Apollos and himself, in consequence of which Paul employed words in possible joint application to his friend which in strict sense could be uttered only of himself. (Rückert correctly remarks that the word *δοκῶ* is ironical : “ I presume the matter is thus : viz., “ ye precede, we follow.”—*Ἐσχάτους* implies the idea not only of being last summoned, but also of something subservient, *infirmæ sortis* ; just as *ἐπιθανάτιος* is employed in speaking of gladiators, and such men who, as worthless, were given a prey to death. Doubtless in the whole passage the gladiatorial sports hovered before the apostle’s mind, in which the combatants were led before [*ἀπέδειξε*] the assembled beholders, and then fought for their gratification. [*Θέατρον* implies not only the place, but also the *object* of exhibition, elsewhere denoted by *θέαμα*.] Still, with the representation of this abasement is blended a powerful feeling of the majesty of his position. As the Lord himself, leaving heaven, and driven out from earth, hung on the cross between heaven and earth, a spectacle of sorrow to the one, and of malicious joy to the other, so likewise his people in the world [1 John iv. 17] are a spectacle to the universe [*κόσμος*] and its inhabitants alike in the heavens and on earth. Angels and men indicate neither the good nor the bad only, but both together. The sight of Christ suffering in his people awakens for the good and the bad, among angels and men, according to their characters, different feelings. The following description then proves no less than that the Corinthians were wanting in the distinguishing signs of true believers ; for Paul by this recital does not intend to express dissatisfaction with his lot, but rather to exhibit his resemblance to his suffering Lord.)

Ver. 10.—The expressions “fools, weak, dishonoured” (*μωροί, ἀσθενεῖς, ἄτιμοι*), indicate the character of the true believer in his relation to the world ; “wise, strong, honourable” (*φρόνιμοι, ισχυροί, ἔνδοξοι*), that of the apparent Christian. But we must inquire how *ἐν Χριστῷ* is to be understood, which is to be applied to all the latter expressions as *διὰ Χριστόν* to the former ? Assuredly there is also a true prudence, power, and glory in Christ, which the apostle possessed ; but according to the whole context, he cannot recognise them in the Corinthians who opposed him. The idea can therefore only be ironically understood, “Ye commend yourselves as prudent, strong, honourable in Christ, without being really so ; be as I am (iv. 16, xi. 1), then only will ye gain all this truly, of which ye now possess but the shadow.” The explanation of *ἐν Χριστῷ*, which Grotius proposes, viz., *in ecclesia Christiana*, as also that of Chrysostom, viz., *ἐν πράγμασι Χριστοῦ*, must be rejected as untenable ; for of course the Corinthians, as Christians, did everything in and with reference to the church.

Vers. 11-13.—Paul now portrays, in a striking picture, his earthly distresses (see 1 Cor. xv. 8, 9), and remarks twice, at the beginning and the close of the representation, that his circumstances were still the same (ἕως ἄρτι, ἄχρι τῆς ἄρτι ὥρας, viz., from his own conversion, which had so long since taken place, and contrasted with the recent conversion of the Corinthians); it would therefore be wrong to pretend that the kingdom of God had already come. (In ver. 11 γυμνητεύω, which only occurs here in the New Testament, refers to mean or shabby clothing.—Κολαφίζεσθαι, see Matth. xxvi. 67, stands here for ill-treatment of every sort.—Ἰστατέω, to have no certain place of abode, not to have where he could lay his head. The parallel with Christ is obvious throughout. The word is not found elsewhere in the New Testament.—In ver. 12, concerning the labouring with his own hands, comp. ix. 6, seq., and also Acts xviii. 3, xx. 34; the mention of it in this place is striking, as it was self-imposed, and consequently no proper suffering. But in so far as he believed himself compelled to exercise it on account of his office, he could reckon it among the sufferings endured for Christ's sake. The declarations "reviled we bless," etc. (λοιδορούμενοι εὐλογοῦμεν κ. τ. λ.) presuppose an acquaintance with our Saviour's injunctions. [Matth. v. 44.] In ver. 13, περικάθαγμα [the more usual form is κάθαγμα, whence the origin of the reading ὡσπερὲι καθάρματα] signifies first sweepings, what is cast away in cleansing, *purgamentum*; and then such persons as in any common calamity, the plague, for example, were put to death by way of expiation for the public good. [See the Scholiast in Aristophanes, Plut. v. 454,\* Equit. v. 353. Curt. viii. 5, x. 2.] The latter calls them *purgamenta*; περίψημα is also similarly used, properly [from ψάω, *scrape*] something scraped off and thrown away as useless. The true κάθαγμα for the world is none other than Jesus; does Paul, then, only figuratively call himself so, or does he also ascribe power to his sufferings? We must, without doubt, receive the latter supposition. But how is this reconcilable with the all-sufficiency of Christ's sufferings? This difficult question we defer until the consideration of Col. i. 24.)

Vers. 14-16.—After this stern rebuke the apostle checks himself, and assumes a gentler tone. He reminds his readers of the peculiar position in which they were placed with regard to him, he alone being their spiritual father, which conferred upon him an undoubted right thus earnestly to admonish them. Ver. 14.—Ἐντρέπω, to cause any one to turn the face away, *i. e.*, to make ashamed. On the middle, see Luke xviii. 2.—On οὐ with participles, see Wi-

\* The words run thus: καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λοιμοῦ τινὸς ἢ τινὸς ἐτέρας νόσου θνύμενοι τοῖς θεοῖς, they were called καθάρματα who were sacrificed to the gods in purifying from a pestilence, or other disease.

ner's Gr. § 55. 5.—In ver. 15, *πατήρ* and *παιδαγωγός ἐν Χριστῷ* relate to each other, as *φυτεύειν* and *ποτίζειν*, see iii. 6.—The gospel is to be considered the creative power, whereby the new birth is effected.—In ver. 16 the relation of father confers a right and title to require that they imitate him; the addition *καθὼς ἐγὼ Χριστοῦ* originated, no doubt, from such as were scrupulous in making even an apostle require imitation of himself. It was adopted from the parallel passage xi. 1, and is, according to the authority of the MSS., here an interpolation. It is matter of course, however, that Paul's command to all to follow him was to be understood, not of himself, but of Christ living in him. Gal. ii. 20.)

Vers. 17, 18.—In order to lead the Corinthians into the right way, Paul adds that he had sent Timothy to them, who was perfectly acquainted with his manner of proceeding and his doctrine (Acts xix. 22); but that the blindness and conceit of some of those in Corinth had led them to imagine that he himself dared not to come to them. (Paul could as yet by no means have sent Timothy, whom Erastus accompanied, at the time when he wrote this epistle, for according to xvi. 10, he was expecting his arrival there.—The *τέκνον μου*, *my son*, refers to the conversion of Timothy by Paul. In 2 Tim. i. 1, Paul calls him “beloved son;” 1 Tim. i. 1, “real or own son.” The predicate *πιστός* is not to be translated “believing;” the belief of Timothy was matter of course, but “faithful” and true in the Lord, *i. e.*, in and through fellowship with him.—*Ἀναμνήσει* gently implies that the Corinthians could also have easily known the way of truth if they had faithfully observed his words. The *καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω*, as *I teach every where in every church*, alludes clearly to a certain *form of teaching* which Paul observed in his apostolic ministry, and from which other teachers of the church departed.—Ver. 18. The *ὡς μὴ ἐρχομένον* bears the pregnant meaning, according to the opinion of the puffed-up Corinthians, “as if I dared not come.” See 2 Cor. x. 10, 11.)

Vers. 19-21.—Although he had sent Timothy beforehand, he only awaited a sign from God in order to follow also, and then he would see whether a spiritual power, corresponding to their high pretensions, would be displayed by his adversaries; this being ever manifest where the ruling kingdom of God is really present. Whether his appearance among them would be marked by severity or mildness depended upon the posture they assumed at his coming. When we consider that the apostle wrote these words as a poor tent-maker, without the slightest earthly power to lend force to his words, we can but wonder at his boldness. But the consciousness of the Divine work which he was performing, filled him with heavenly majesty, and enabled him to overcome difficulties that were apparently invincible. (*Λόγος* and *δύναμις* form an antithesis, as do *μῆρ-*

φωσις and δύναμις in 2 Tim. iii. 5. "Speech" (λόγος) is here conceived as the empty utterance of conceit, which has no answering spiritual reality.—The kingdom of God implies here, as usually in the language of Paul, the living fellowship established by the Saviour, which lives in the soul, but manifests itself in the essential character of those belonging to it. [See Luke xvii. 21 ; Rom. xiv. 17.]—In ver. 21, *ράβδος* is a symbol of the *παιδευτικὴ ἐνέργεια*, as Theodoret justly observes. See 2 Cor. xiii. 10.—The *ἐν* in the form *ἐν ῥάβδῳ ἔλθω* is to be explained by the analogy of the Heb. *בַּ*.—On *πνεῦμα πραύτητος* see Gal. vi. 1. The Codd. A.B. read here, as in Gal. vi. 1, *πραότητος*, which however Lachmann has not adopted in the present passage, as erroneously stated by Rückert.)

## II.

### PART SECOND

(v. 1—xi. 1.)

#### § 5. THE INCESTUOUS PERSON.

(v. 1-13.)

Vers. 1, 2.—With a glance at the presumption of some of the Corinthian Christians, Paul mentions, for their humiliation, the fact that a member of their church lived in illicit intercourse with his stepmother. Undoubtedly in the most exalted and best constituted community, an individual may fall into gross error; but then the body should decidedly exhibit its displeasure against the offending member. This was not the case in Corinth; the general moral sluggishness displayed itself in the manner in which this occurrence was viewed; for they still tolerated the sinner in their community, and thus gave evidence that they were not sensible of the enormity of his offence. Paul therefore justly reproves the church, not as a number of separate individuals, but as a living, united body, in one rebukes them all, and with the excommunication of the offender, delivers a serious rebuke to the whole church. (ὅλως can only mean “altogether, in general,” as in vi. 7. The general idea of unlawful lust, expressed here by πορνεία, is then characterized specially by the καὶ τοιαύτη, *even such*, as a form of this sin, rare even among heathens. Its emphatic position at the beginning of the sentence is explained by what precedes.\* Paul had said: Shall I appear among you as a severe father, or in gentleness? He continues: How can I act otherwise than with severity, when fornication *generally* prevails among you, and in *such* a form? Billroth’s observation upon this view, “that the use of language does not sustain this remark, since by invariable usage καὶ τοιαύτη implies nothing different from that before-mentioned, but merely gives a more exact definition of it,” I cannot understand, as the subject here is certainly the same offence, only more precisely stated. Calvin refers ὅλως to the *certainty* of the report; but Rückert would connect it with that

\* To mark this distinctly, Lachmann closes the paragraph at δυνάμει, and connects iv. 21 immediately with v. 1.

which precedes, so that  $\delta\lambda\omega\varsigma = \gamma\omicron\upsilon\nu$  would stand in the signification of *certe quidem*; but neither acceptance is natural. The only explanation of this difficult passage, which, apart from the above, seems to me philologically defensible, is that which interprets  $\delta\lambda\omega\varsigma$  as, I briefly say. (See Passow, in his Lex. on this word.) Then the connexion would run thus: Shall I come unto you with the rod, or in love? the former will, alas! be doubtless requisite, or, I must, alas! so interrogate you, since, to say in brief, we hear of fornication among you.—The expression  $\eta\ \gamma\upsilon\nu\eta\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\varsigma$  certainly indicates the stepmother, as  $\text{בַּן הַיָּתִים}$ . Gen. xxxvii. 2; Lev. xvii. 7, 8.— $\text{ἔχειν}$ , like *habere* [Suet. Aug. c. 63, Cic. ad div. ix. 26], denotes euphemistically sexual intercourse.—In ver. 2  $\pi\epsilon\nu\theta\epsilon\acute{\iota}\nu$  is opposed to  $\phi\nu\sigma\iota\omicron\upsilon\sigma\theta\alpha\iota$ , as expressing that pain of repentance which of necessity excludes presumption. The sincere believer not only exercises a painful repentance for his own sins, but in brotherly sympathy also for those of others. The spirit of Christ expands restricted individual feeling and consciousness over a wider circle.—For  $\alpha\rho\theta\eta\ \acute{\epsilon}\kappa\ \mu\acute{\epsilon}\sigma\sigma\upsilon$ , the *text. rec.* has  $\acute{\epsilon}\xi\alpha\rho\theta\eta$ , but the *Codd.* decidedly favour the simple. The  $\acute{\epsilon}\xi\alpha\rho\theta\eta$  is possibly taken from ver. 13. The phrase  $\alpha\lambda\rho\epsilon\iota\nu\ \acute{\epsilon}\kappa\ \mu\acute{\epsilon}\sigma\sigma\upsilon$  can here only signify exclusion from ecclesiastical communion. The form means properly “put away, *i. e.*, kill,” but exclusion is to be understood as a spiritual death [see Lev. xviii. 29, xx. 11; Deut. xvii. 7, 12, xix. 15, xxi. 21] as lopping off a member from the body of Christ. The expression has its origin without doubt in the above cited passages of the Pentateuch, in which the crime here specified is under the formula  $\text{וְהָיָה אִישׁ אֶחָד מֵעַמְּךָ$  punished with death. The temporal extirpation is conceived by the apostle in a spiritual sense. See particulars at ver. 5.)

Vers. 3, 4.—With this indifference and deadness of the *present* Corinthians, Paul contrasts his spiritual participation in the occurrences of their church, although physically *absent*; and, on this occasion, his stern moral indignation towards the offender, an indignation which had led him immediately to pronounce a definite judgment, which they were yet to expect. By thus putting the case, the apostle aroused the idea in his readers that they, it was true, stood in external proximity to each other, but were in truth more widely sundered than the locally distant, but spiritually present apostle. Lachmann omits the first  $\acute{\omega}\varsigma$  before  $\acute{\alpha}\pi\acute{\omega}\nu$ , and it certainly appears out of place, besides which it is wanting in A.B.C.D. and in several other authorities.— $\Sigma\acute{\omega}\mu\alpha$  and  $\pi\nu\epsilon\acute{\upsilon}\mu\alpha$  stand here as in Rom. viii. 10, 13, and Eph. iv. 4, merely as designating the material and the spiritual.—The  $\kappa\acute{\epsilon}\kappa\rho\iota\kappa\alpha$ , *I have judged*, does not imply that the apostle wishes his opinion to be considered as a command, for that is contradicted by the succeeding  $\sigma\upsilon\nu\alpha\chi\theta\acute{\epsilon}\nu\tau\omega\nu\ \acute{\iota}\mu\acute{\omega}\nu$ , but the expression is to be understood thus: “I have already mentally determined,

I have not for one moment wavered in the decision.”—In ver. 3 the οὕτω, *thus*, may imply that the act was accompanied by aggravating circumstances; but is most simply referred to the fact that the man had committed the incest as a member of a Christian body. It thus means, “under these circumstances.”—The ἐν τῷ ὀνόματι κ. τ. λ., is to be connected with συναχθέντων κ. τ. λ., but on the contrary, σὺν τῇ δυνάμει κ. τ. λ. with παραδοῦναι. The mention of power agrees better with the declaration of the sentence, to which it gives impressiveness; the mention of the *name* accords better with their assembling, and as indicative of the spirit in which those assembled are, or should be. The words have an evident reference to Matth. xviii. 20, “Where two or three are gathered together in my name, there am I in the midst of them.” But Paul speaks of this assembly, at which he professes to be present in spirit, in order to indicate to them in a delicate manner how they should conduct themselves in the matter; in the name, *i. e.*, in the mind and spirit of Christ, and, at the same time, in obedience to his command [Matth. xviii. 18; John xx. 23], they should assemble themselves together and remove the offender. Finally, this passage belongs to those in the New Testament which point to a democratic equality among all the members of the church; for it is of course improbable that the συναχθέντων ὑμῶν, *you being gathered together*, refers only to presbyters and rulers of the church.

Ver. 5.—Here follows then what may be deemed an interpretation of the expression in ver. 2, αἶρειν ἐκ μέσου. Paul desires that they “deliver over to Satan” (παραδοῦναι τῷ σατανᾷ) the sinner, and that “for the destruction of the flesh that the spirit may be saved” (εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῆ). It is of course to be understood that all interpretations are condemned in advance which deny the real existence of Satan,\* this being acknowledged by Paul and all the writers of the New Testament. A mere form of excommunication cannot therefore be found in παραδοῦναι τῷ σατανᾷ.† But the form may certainly indicate exclusion from church fellowship, in so far as it may signify a real separation from the blessed communion of light, and a surrendering to the unholy principle of darkness. Christ exercises a twofold power: first in attracting congenial, secondly in repelling alien, spirits. But the addition εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῆ, *for the destruction, etc.*, renders necessary a closer definition of the form παραδοῦναι τῷ σατανᾷ; since but for that clause, we might easily refer this to the total destruction of the man, even to

\* So Gräfe in three Königsberg Festprogramme of 1799, 1800, and 1806. By Satan he understands a human accuser before the tribunal.

† A reference to the three descriptions of Jewish excommunication נִקְרָא (for thirty days), נִקְרָא (for ninety days), and אֶתְמַחֵם (for ever), lends no aid in interpreting the passage.

the πνεῦμα. Such is not Paul's desire, but rather that by delivering the flesh a prey to Satan, the spirit may be saved. As the salvation is transferred to the final day of decision, the destruction must be considered as temporal ruin, and spirit, as contrasted with flesh, can denote only the true internal man, the ἔσω ἄνθρωπος, in opposition to the ἔξω ἄνθρωπος. [See Rom. vii. 22.] Yet σάρξ must not be restricted to mere bodily sufferings and diseases; loss of worldly goods and relations, and all external sorrows, are to be included, as well as more especially the painful consciousness of being cast out of the community of faith and love, and the earnest desire of being again accepted. The really difficult question is now this: *how can Paul require any one to be given over to Satan for the destruction of the flesh, that the soul may thereby be saved, as this does not seem to depend upon the excommunicating church, but upon the person excommunicated and Satan?* If the person excluded does not obey the admonition, he may be ruined in soul, and what is to restrict Satan to attacking only his body, and not his soul likewise? The former of these two points is, however, not so difficult, for manifestly the ἵνα τὸ πνεῦμα σωθῆ implies not that he *must* be saved, but only that he *may*, in fact that the possibility of salvation may be still left to him. But then, indeed, the difficulty of the second is all the greater, for the context manifestly demands the supposition that the act of exclusion *facilitates* the saving of the soul. The sinner is to be given over to Satan for the destruction of the flesh, that thereby, where it is possible, his soul may be saved, which otherwise were certainly lost. But it would seem that the delivering to Satan, would in all respects *add to the difficulty* of salvation,\* first, by withdrawing the means of grace found in the church, and the power of the Holy Spirit; and then by enhancing the temptations proceeding from the element of darkness, to which he was already sufficiently exposed within the protecting limits of the church. If παραδοῦναι τῷ σατανᾷ stood alone, we should be obliged to suppose, as already observed, that the offender was to be entirely given up, as one that had sinned against the Holy Ghost; but by the addition, the punishment rather appears the means of salvation, for which reason Paul in 2 Cor. ii. 6, himself proposes his re-admission, as the sinner had repented. In the parallel passage, 1 Tim. i. 20, it is said, "Whom I have delivered over to Satan that they may learn not to blaspheme" (οὓς παρέδωκα τῷ σατανᾷ, ἵνα ταυδυνθῶσι μὴ βλασφημεῖν.) Thus here also the delivering over to Satan has a disciplinary aim. But how is it intended that the power of Satan shall be limited to the flesh? We may say that since the

\* Tertullian and Ambrose explain σαρκὸς ὄλεθρος to signify everlasting damnation, and refer the saving of the πνεῦμα to the church, which is to be saved by excluding evil. (Tert. de Pudic. c. 13.)

Lord listens to the prayer of them that fear him, he is to be entreated to restrain the power of Satan, as in Job's case (chap. i.), and the fulfilment of the prayer is presupposed. So Grotius. Or we may suppose that the apostle ascribes to the church itself the power of limiting that of Satan, because God dwells and works in it. I believe that the apostolic representation tends to the latter view.\* Were mere ordinary prayer here spoken of, it would have been differently expressed. Paul evidently expresses the consciousness of the power to bind and loose; sin, however, may be entirely or partially retained. With Ananias and Sapphira it was entirely (Acts v.), with this Corinthian sinner partially retained. Finally, it follows of course that with this resolution of the church to deliver him over to the power of Satan,† to the destruction of the flesh (under which also all the sufferings of the *ψυχή* are to be reckoned), but to the saving of the soul, continual prayer was made by the church for the offender, and thus his spiritual connexion with the church would be maintained, and he could be brought back into the way of salvation. (Chrysostom discriminates between *παρδοῦναι* and *ἐκδοῦναι*, the latter signifying a perfect giving up, while the former retains the hope of his restoration. Paul chose the words, he says: *ἀνοίγων αὐτῷ τῆς μετανοίας τὰς θύρας καὶ ὡς περ παιδαγωγῶ τὸν τοιοῦτον παραδούς*, opening to him the door of repentance, and delivering such an one as to a discipliner. In the hand of God, even Satan is made an instructor for believers.

Vers. 6-8.‡—Under such circumstances of the Corinthian church, continued the apostle, their glorying (in their wisdom and spiritual gifts) seemed singular. It is evident that Paul meant properly to say that this occurrence, and their behaviour on the occasion, proved how much true spiritual life was wanting, how pollution *had actually* resulted among them. He however forbearingly states only that it *might* result. The whole admonition is clothed in symbolic language, based upon the typical signification of the Passover, and of the Old Testament ordinances respecting it. The leaven is to be understood as the image of sin; and in the command to purify the house from it, at the dawning of the Passover (Ex. xiii. 3-7), is im-

\* Chrysostom, Augustine, Lightfoot, Vitranga, Wolf, and others, have already expressed the same opinion. Only that they erroneously conceive this to be an especial Charisma, while it rather arose only from the Divine Spirit filling the church. The same were just as possible in the present day, if the spirit that influences the church possessed the intensity which manifested itself in the apostolic times.

† Billroth adopts Grotius' explanation of the passage, but treats the whole as a Jewish representation. He says, "It is presupposed of Satan that he desired to inflict pain upon him;" this presumption he appears disposed to regard as false. But as in Christ is necessarily salvation, out of him is destruction, and indeed of the *whole* man, if the powers of darkness are not expressly confined to the lower province of the *σάρξ*.

‡ That the words *ὅτι μικρὰ κ. τ. λ.* can be read as an iambic trimeter, is only to be considered accidental. (See Winer's Gr. p. 662), [but omitted in the 6th ed.]—[K.]

plied the moral commandment to walk purely and inoffensively. The image, finally, is not maintained with entire consistency, as often happens with the apostle, *e. g.*, 2 Cor. iii. 7, seq. In ver. 7 the image is so applied that the Corinthians collectively constitute the *φύραμα νέον*, from which all leaven is to be banished; in ver. 8, on the contrary, they are represented as keeping the festival, but tasting no leaven. These, however, are free variations in the application of the figure, which by no means impair the principal thought. The fundamental principles of the apostle regarding the Old Testament, as well as the clause *καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτόθη, Χριστός*, *for our passover was sacrificed for us, viz., Christ*, abundantly demonstrate that the apostle does not intend merely an accidental use of the Old Testament, but an *explanation* harmonizing with his own opinion. The words quoted show clearly that Paul conceives the *entire idea of the Paschal feast*, in its higher import and relations. Christians likewise have their paschal lamb (τὸ πάσχα = *pascha*, signifies the paschal lamb, and Passover, see Matth. xxvi. 17), which they partake in the holy supper; they also avoid the leaven (sin), bearing themselves as true *ἄζυμοι*, and walking in purity and truth. It is possible that this passage originated in the design to exhibit to the followers of Peter that the Christians possessed the essentials of the old covenant, though without the Jewish form. It is also possible that the period of the Easter festival gave occasion to the apostle to make use of this explanation. But we are not to deduce from the words *καθὼς ἐστε ἄζυμοι*, *as ye are unleavened*, any meaning like the following: “As ye even now abstain from leavened bread, by reason of the feast of the Passover;” for it is not probable that in the churches as founded by Paul the Jewish form of celebration would find place. The words can only be translated: “As ye, then, are destined to keep yourselves free from the leaven of sin.” (Grotius defends the other acceptance of *ἄζυμος*, and compares *ἄσιτος*, *ἄσιτος*.) Nor can the passage be employed as a stringent *proof* that already an annual Passover or Easter festival was celebrated; for the typical representation of Paul accords rather with the exhortation to keep in the gospel a perpetual Passover. But it is highly probable that, from an early period, the weekly celebration on Friday and Sunday *πάσχα σταυρώσιμον* and *ἀναστάσιμον*\* was marked at the time of the Jewish Passover by increased solemnity, and therein was virtually expressed the idea of the festival. (In ver. 6, *φύραμα*, *lump*, is the church, *ζύμη*, *leaven*, the member that can infect it. See on Matth. xiii. 33, where the leaven is employed in a good sense.—In ver. 7, the word *ἐκκαθάρατε* refers to the custom among the Jews of thoroughly cleansing their dwellings, that no leaven may remain; an image of moral strictness and fidelity in purifying from

\* See Suiceri Thess. s. v. *πάσχα*, page 621.

sin. The terms *new* and *old* refer to the new and old covenant. The *ὑπὲρ ἡμῶν* has very considerable authorities against it, for which reason Lachmann has not retained it. When we, however, consider how easily the preceding *ἡμῶν* might lead to its omission, and how little motive existed for the addition, it still appears to be genuine. For *ἐτύθη* the *text. rec.* has *ἐθύθη*. As this is the more unusual form, it is a question whether it be not preferable.—In ver. 8, *ἐορτάζειν* contains the idea of consecrated, and especially consecrated to God.—*Κακία* appears to correspond to *εἰλικρινεΐα*, and *πονηρία* to *ἀλήθεια*: the two former words point to the negative, the latter to the positive element of good and evil.)

Vers. 9-11.—The apostle now at once corrects a misunderstanding of the Corinthians, with reference to a passage in his earlier letter, which is lost. The warning which it contained to avoid association with dissolute persons and gross sinners, they had applied to all men, instead of restricting its reference, as Paul intended, to those who gave themselves out as believers. Probably this was done by Paul's adversaries, in order to represent his commands as impracticable. (*Συναναμίγνυσθαι* is found again in the New Testament in 2 Thess. iii. 14. In the LXX. it stands for *ἔμνησι*, e. g., Hos. vii. 8, "to have fellowship, intercourse," is accustomed always to produce a communication of spiritual properties, on one side or the other.—In ver. 10, I understand the *καὶ οὐ πάντως*, as does Winer (Gr. § 61. 4,) thus: "And indeed [as is obvious] I do not mean that ye should altogether avoid intercourse with the carnal of this world." Billroth interprets it, "not, assuredly, with the fornicators of this world, but only not with licentious members of the church," which appears to me somewhat difficult; *πάντως*, according to this, must be enclosed in commas, and mean "as is self-evident." True, this is included in the idea, yet scarcely in the single expression *πάντως*.—*Κόσμος οὗτος*, according to the analogy of *αἰὼν οὗτος*, is strictly pleonastic; *κόσμος* alone were sufficient, but as subsequently *κόσμος* is employed in another signification = *οἰκουμένη*, Paul, to distinguish them, adds *οὗτος*.—For *ὀφείλετε* Lachmann reads *ὠφείλετε*. The sense allows either; ye *must go* out of the world, or, ye *must have gone* out from it. Critical authorities, however, incline to *ὀφείλετε*.—In ver. 11 *νυνί* does not refer to time, in contradistinction to ver. 9, but it indicates the inference "rather\* have I written to you." See vii. 14, xii. 8, xv. 20.—The words which follow are not to be regarded as a citation from the earlier epistle; they only state more precisely the import of its language. *Ὀνομαζόμενος* signifies here "calls himself only, without being so:" *τοιούτος* is likewise to be understood reprovingly.—*Μηδὲ συνεσθίειν*, *not even to*

\* More exactly explained "but (now ==) as the case stands, in fact." See note on Rom. iii. 21.—[K.]

*eat with*, which connects itself somewhat irregularly with the preceding, heightens the *μη συναναμίσγνσθαι*, *not to associate with*; it indicates the entire renunciation of familiar intercourse. [See Matth. xviii. 18.] The severe ecclesiastical penance of the ancient church is here defined by the apostle himself,\* and we can only regard it as a sign of the church's decline that this command now not only is not carried out, but cannot be.

Vers. 12, 13.—That Paul was not alluding to those without the church, he proves finally from his own position, and that of all Christians with respect to them. In the entire diversity of their spheres of life, the Christians had only to judge themselves, not others, and could thence only exclude the profligate from their community. (The passage vi. 2 by no means contradicts the assertion that God alone judgeth them that are without the church, for the latter is spoken of judgment in this life, in the former passage of the last judgment, which the Lord will accomplish in and through his saints. In ver. 12, *καί* is probably an erroneous addition; it is wanting in A.B.C.F.G.; Lachmann also omits it; but on the other hand, *κρινεῖ* is decidedly preferable to the usual *κρίνει*. It is best to point it with Lachmann thus: *οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ Θεὸς κρινεῖ*;—On *οἱ ἔξω* and *οἱ ἔσω* see Col. iv. 5; 1 Thess. iv. 12; the representations in which are based upon the idea that the church encloses the faithful like a temple, within whose hallowed precincts strangers may not set a foot.—For *ἐξάρατε* is found *ἐξαρεῖτε, ἐξαιρεῖτε, ἐξάρετε, ἐξάρετε*. But only the first two forms can, from critical considerations, and with respect to ver. 2, come under notice. Of these *ἐξαρεῖτε* is the usual text, while *ἐξάρατε* has the authority of the codices A.B.C.D.F.G., and others, in its favour, and therefore doubtless deserves the preference.—The conjecture of *πόρνον* for *πονηρόν* is very plausible, because the appellation *ὁ πονηρός* commonly designates the devil. But the supposition is unsupported by critical authority.)

## § 6. LAW-SUITS.

### (VI. 1-20.)

Ver. 1.—The mention just made of the judging of unbelievers leads the apostle to speak of another unbecoming custom of the Corinthian Christians which required reproof: they appealed for the adjustment of their differences to the heathen authorities. This is severely condemned by the apostle. The Christians were not to

\* Theodoret says in this place: *εἰ δὲ κοινῆς τροφῆς τοῖς τοιούτοις οὐ δεῖ κοινωνεῖν ἢ πονε μυστικῆς τε καὶ θείας*, *And if we should not commune with such persons in common meals, much less in that which is mystical and Divine, i. e., the holy Supper.*

erect themselves into judges over the heathen, but it was yet more inconsistent that they, who were *one day* to judge the world with Christ, should set the heathen as judges over themselves.\* This discussion, like several others of the apostle in this epistle, is peculiarly adapted to moderate exaggerated ideas respecting the moral condition of the apostolic churches. Although so short a period had intervened since the Christian church had sprung into life in Jerusalem on the day of Pentecost, where the believers were of one heart and one soul, neither said any, of his possessions, that they were his own (Acts iv. 32), the power of the Spirit filling the church had lost so much in intensity, that in Corinth they openly disputed before heathen rulers on questions of property (ver. 7). And yet in this church the Charismata prevailed so powerfully! But so much the bolder appears the faith of Paul, who, in a community where so much was wanting, could nevertheless distinguish the germ of the new creation, which was destined to renovate the world.—Finally, we are doubtless to suppose that this practice of the Corinthians, so much condemned by the apostle, of bringing their differences before heathen judges, instead of Christian arbitrators, was occasioned by their internal dissensions. Love and confidence had vanished. But this again is censured by the apostle (ver. 7); no such disputes among Christians should exist. (Πρᾶγμα is here lawsuit, elsewhere, λόγος, *causa*.—On ἐπί, *coram*, see Mark xiii. 9; Acts xxiii. 30, xxiv. 19.—For ἀδίκων in ver. 6, stands ἀπίστων. The expression is not intended to attach individual blame to heathen rulers, as being intentionally unjust, but only to mark their general character, the absence of Christian righteousness, precisely as the designation ἄγιοι indicates nothing individual among the Christians. See on Rom. i. 7.)

Vers. 2, 3.—The argument for the unlawfulness of such proceedings is based by Paul on the higher destiny of believers to judge the world, nay angels: in the consciousness of this, they should assuredly be competent to adjust inferior differences. The form ἢ οὐκ οἶδατε, or *know ye not*, and the οὐκ οἶδατε of ver. 3, shew that the apostle supposes the Corinthians already acquainted with their lofty calling; the words may be rendered, ye know certainly right well! As respects this judging by believers, we have no foundation for receiving κρίνειν simply for κατακρίνειν. As in speaking of angels, good as well as bad† must be included, the κόσμος likewise, although

\* In consequence of these apostolic injunctions, it happened that the bishops obtained a jurisdiction. (See Euseb. vita Const. iv. 27.) How this was exercised by worthy bishops is shewn by the example of Ambrose (August. conf. vi. 3). But the right of jurisdiction was, from an early period, restricted to civil causes; criminal cases were referred to ordinary tribunals, as is proved by the Rescript of Arcadius and Honorius in the Cod. Justin. lib. 1, tit. iv. lex 7.

† Bad angels likewise are called only ἄγγελοι, although seldom, as in 2 Peter ii. 4. Rev. ix. 15. Also in 1 Cor. iv. 9, the expression implies good and bad angels.

opposed to the church as the actual dwelling-place of the saints, contains not only those who are eternally condemned, but also such as, not having yet received the Spirit of Christ, live, nevertheless, in a condition relatively faithful. (See on Matth. xxv. 31, 37 ; Rom. ii. 1.) However this idea, in its simple form, as propounded by the apostle, appears doubtful to most interpreters. They consider that it would elevate Christians too highly to make them judges over the world of men and angels ; as, on the other side, the scriptural doctrine of sin appears to many to degrade man too low. But precisely in this lies the sublimity of scripture doctrine, that alike in height and depth it passes far beyond the narrow limits of human vision. Let us consider this idea more closely in connexion with the Scripture doctrines generally. As the future is employed upon both occasions (*κρινούσι, κρινοῦμεν*), there can be no reference to a present function of believers ; the intermediate present (*κρίνεται*) is determined by the futures. In the *ἡμέρα κρίσεως* the universal judgment of the world is of course to be understood as the future judgment, and this is commonly ascribed to Christ (see on Acts xvii. 31 ; Rom. ii. 16), but agrees perfectly with the sentiment of our passage, inasmuch as believers do not judge men and angels *without* Christ, but *with* him, indeed he in them, for the judging power of the faithful is Christ in us. They come not into judgment, because whoever believes in him is judged already (John iii. 18), and the Lord himself says, agreeably to this unity of Christ with his faithful : In the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones *judging* the twelve tribes of Israel. (See on Matth. xix. 28 ; Luke xxii. 30.) But what Christ here promises to the twelve, as representatives of the church, he promises in another passage to all believers (see on John xvii. 22). All the prerogatives of Christ belong also to the church, which itself is, and is called the true Christ. (See on 1 Cor. xii. 12.) It must be allowed that this vast thought, which indeed elevates man to a dizzy height, becomes wholly inadmissible as applied to every member of the external church. But in the apostolic times the visible church corresponded better with its ideal than at present ; Paul could therefore make the statement entirely objectively, without marking the difference between *form* and *essence*. But the Saviour himself (Matth. xiii. 47) finds both good and bad fish in the net of the kingdom of God, and the evidence of our senses informs us that in the visible church itself, a *κόσμος* exists, even unto the present day ; nay, that in the true members of the spiritual church, in those born again of water and Spirit, there lives still in their old man the principle of the *κόσμος*, which, however, they unceasingly judge. The assertion, therefore, that the saints shall judge the world of men and angels, can apply

in its full force only to the spirits of the perfected righteous (Heb. xii. 23), *i. e.*, to the members of the invisible church in their perfect state. In these humanity attains its true ideal, and to them applies, in its fullest sense, Ps. viii. 7 (according to the explanation in Heb. ii. 6, seq.), “thou hast put *all things* under his feet.” Angels themselves stand lower in the order of being than those in whose hearts Christ is formed. (See further on Heb. i. 14, xii. 23.) The only tolerable means of escaping, in the interpretation of our passage, the thought from which many revolt, that believers shall judge with Christ, is, with Chrysostom and Theodoret, to lay stress on the “*in you*” (*ἐν ὑμῖν κρίνεται*). This preposition would seem to indicate (as also Billroth holds) that in its *true character*\* (from which Billroth distinguishes the mere *form of representation*, based on the false Jewish conception) the judgment by the believers is simply the influence of the principle of spiritual life in them upon the world, and upon angels, according to the analogy in Matth. xii. 42, where it says: *βασιλίσα νότου ἀναστήσεται καὶ κατακρινεῖ τὴν γενεὰν ταύτην, καὶ ἄνδρες Νινευῖται ἀναστήσονται καὶ κατακρῖνοῦσι τὴν γενεὰν ταύτην*, “*The queen of the south shall arise,*” etc. But Billroth is sufficiently unprejudiced to allow that this negative kind of judgment does not agree with the course of the argument, as Raphelius has already ably proved. The capability of judging positively in inferior matters, would seem to be argued from their capacity for higher judgment; the latter must therefore, according to Paul’s views, have been necessarily positive. But it is impossible to consider this as belonging merely to the *form of representation*, we must rather regard it as expressing the *essential nature* of the judgment. If we but maintain the real communication of the Divine nature to believers (2 Pet. i. 4), we cannot hesitate in conceiving them as rulers and judges with Christ (Matth. xxv. 40); 2 Tim. ii. 12; Rev. xx. 4), and him as the first-born among brethren. (See on Rom. viii. 29.) (In ver. 2 ἡ is sanctioned by the most weighty authorities, viz., A.C.D.F.G. Then, after the analogy of *μήτι γε βιωτικά*, the clause *καὶ εἰ κ. τ. λ.*, must be taken as a question; without an interrogation the sense would be: “And if by you the world is to be judged, it is unworthy of you to appear before such inferior tribunals.” Doubtless *κριτήριον* signifies first, tribunal [Jam. ii. 6], but here, according to ver. 4, suit at law, = *κρίματα* in ver. 7. It is best, with Billroth, to understand the interrogatory as depending on *ὅτι*, and erase the note of interrogation after *κρῖνοῦσι*.—The epithet *ἐλάχιστα* contrasts controversies concerning earthly things

\* According to the form of representation, Billroth admits that after the analogy of *ἐν* signifies “through,” but according to the true conception, “in;” the meaning, therefore may be, “your faith is the measure applied in judging the world.” In a similar way every idea of the apostle might be changed at pleasure.

with those of a spiritual nature.—In ver. 3 βίος has, like the Latin *seculum* in ecclesiastical language, an accessory idea of something sinful; in the nobler sense ζωή is used. The adjective form is found again in the New Testament, Luke xxi. 34.—Μήτι γε, *nedum*, does not again occur in the New Testament.)

Vers. 4-6.—The apostle in continuation reprehends the Corinthians for addressing themselves to strangers, in contentions arising out of the affairs of ordinary life, and also because that they, who would be so wise, could not find among themselves one wise man who could arrange such differences as an arbitrator. (In ver. 4, the ἐξουθενημένοι ἐν τῇ ἐκκλησίᾳ, *those of no account in the church*, are the heathen rulers. See on ii. 6. The expression is difficult, and must not be referred to the office, for Paul by no means despised the heathen authorities [see on Rom. xiii. 1]; also not to the *person*, for the church of Christ despises none of God's creatures; but only to the *element* in which they stand, to the κόσμος. The τούτους, as in ver. 6 and ver. 8, serves only to indicate more pointedly the error of applying to *these* judges. The construing of καθίζετε as imperative, although defended by Chrysostom, Theodoret, Grotius, Calvin, and Bengel, is less probable than as indicative, for the reason that it would require us to refer ἐξουθενημένοι to Christians, which evidently is inappropriate, and also on account of what follows.—In ver. 5, ἐντροπή, which occurs again at xv. 34, signifies “a shaming,” see on iv. 14.—The οὕτως and οὐδὲ εἰς give unwonted emphasis to the idea, “Is wisdom so entirely wanting among you that not so much as one wise man is to be found?” Διακρίνειν denotes the function of arbitrator, which prevents the proper κρίνεσθαι, *i. e.*, carrying on a lawsuit before the judge.—The form ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ presents difficulty; it is easy to imagine that on account of the αὐτοῦ, καὶ τοῦ ἀδελφοῦ has been interpolated, a reading, however, by no means sufficiently authorized. It is best to take ἀδελφός = ἀδελφότης [1 Pet. ii. 17], for this only gives a fitting sense to ἀνὰ μέσον,\* and αὐτοῦ. Billroth considers that the reason why one only of the two parties is mentioned is, that they were both Christians; but I do not see how this explanation diminishes the difficulty.)

Vers. 7, 8.—After this description Paul proceeds a step further, and shows that even apart from the subject of disputes before heathen magistrates, lawsuits were unbecoming amongst Christians. The principle among them should be, rather to suffer wrong than to do it. The consideration of this subject leads us to inquire whether the precepts laid down by the apostle in this chapter applied only to the circumstances *then existing*, or equally admit of application to those of the *present day*. One might suppose that all govern-

\* For this form is also to be found κατὰ μέσον or ἐν μέσῳ. See Matth. x. 16, xiii. 25 Acts xxvii. 27

ments being now Christian, the apostle's directions are unadapted to the present condition of the church. But that is not satisfactory; the entire judicial procedure of the present day presents all the prominent features of that in ancient times. When Paul requires that the matters in question should be submitted to a brother, he intends by it, that forsaking the path of strict legal right, which is often the most flagrant wrong, they should yield to the decision of love and forbearance which dwells in the heart of a brother. Such a standard, however, cannot be applied to the large mass of men contained within the limits of the visible church of the present day; for these the strict legal institutions and forms are necessary. If it be therefore asserted that in the apostolic times the contrast was greater between the heathen world and the church than between the judicial institutions of the present day and the regenerate, we reply that it is still essentially the same, and must accordingly declare that the admonitions of the apostle, as well as the analogous commands pronounced by Christ in the Sermon on the Mount, possess a significance for the sincere Christian in all ages. Christian brethren ought not to carry their disputes with each other concerning their rights before the authorities; should any difference of the kind unfortunately arise, let them at least settle it by way of composition, to avoid giving subject for public offence. (On *ὄλωσ* see at v. 1.—*Ἡττημα*, or *ἡσσημα*, is properly overthrow, injury, here moral deficiency, like *ἐλάττωμα*, see Rom. xi. 12.—That the subject before us is controversies regarding earthly possessions, is especially shown by *ἀποστερεῖσθε* and by *ἀποστερεῖτε*. The whole passage is more fully treated and established in Matth. v. 39, seq. See the observations on the passage in the Comm.)

Vers. 9-11.—The remonstrance is strengthened by reminding them of the character of the kingdom of God, which, as a kingdom of righteousness and purity, rejects all unrighteousness; adding that being purified from all uncleanness by the power of Christ, they would be doubly guilty in yielding themselves again to the power of sin. In the enumeration of the many forms of sin which exclude from the kingdom of God, he passes beyond the immediate subject before him; this would only have given him occasion to name the *κλέπται, πλεονέκται, ἄρπαγες*. But while referring to what precedes, and what follows, he also mentions all descriptions of immoral excesses. (In ver. 9 *ἄδικοι* is to be understood of transgressors of positive commands, a different sense from that in ver. 1; and the *βασιλεία Θεοῦ* refers here to its external appearance, such as will be triumphantly manifested at a future period; for internally it was already in the hearts of believers; the kingdom of God had apprehended them, but was not yet inherited by them. See on Matth. iii. 2.—The form *μὴ πλανᾶσθε*, as pressing exhortation, is to be found

again in xv. 33 ; Gal. vi. 7 ; and also Jam. i. 16.—In Greek usage *πόρνος* is properly synonymous with *μαλακός*, *qui muliebria patitur*: here it stands together with *μοιχός* for the lowest kind of debauchery, and signifies those persons who allowed themselves licentious freedom with unmarried persons. So in v. 10, 11.—The expression *ειδωλόλατραι* has here without doubt especial reference to the voluptuousness connected with idolatrous services, more particularly in Corinth.—The passage v. 10, 11 shows that we are not to lay stress on the order of succession in the individual forms of sin enumerated; it would be trifling to seek for the grounds of the change of arrangement.—The *οὐ* before *κληρονομήσουσι* is properly omitted by Lachmann.—Billroth has certainly correctly explained the *ταῦτά τινες ἦτε* of ver. 11: the *τινές* expresses not a qualification, as if it signified only *some*, not *all*; for if all have not actually sinned in every possible form, yet assuredly in one or other form, and especially according to the Christian meaning of the law. The *ταῦτά τινες* is rather to be understood = *τοιούτοι*: “such people were also ye.” We must allow that this connecting of two genders presents a difficulty, but it is possibly to be explained by an accessory notion of contempt [see Winer’s Gr. § 23. 5 ; § 58. 3. note],\* which would make the sense: “Ye were such people, practising these things, beware that ye fall not back !”—The three words *ἀπελούσασθε*, *ἡγιασθητε*, *ἐδικαιώθητε* comprehend in a climax progressive Christian regeneration, the thrice repeated *ἀλλά* adding strength to the implied admonition. The *ἀπελούσασθε* must, as well as the two other verbs, be considered passive [see Winer’s Gr. § 38. 3, where, however, this passage is omitted]; the negative operation of grace, forgiveness of sins through baptism, is understood by it; but this is not to be supposed a self-baptism, for the relation of the subject to it is entirely passive. The medial signification may be only so far maintained, as to allow the translation, “Ye have permitted yourselves to be washed.”—*Ἀγιάζεσθαι* cannot here, as in i. 30, be received as Christian sanctification, else it must stand after *ἐδικαιώθητε*. It signifies here only separated, reckoned among the *ἅγιοι*. See on Rom. i. 7.—*Δικαιωθῆναι*, then, expresses the positive side, endowment with the righteousness of God. [See on Rom. iii. 21.]—The *ἐν τῷ ὀνόματι* without doubt refers to all three particulars, and the name of Jesus again points to his essence and being, which he communicates to man in the *δικαιοσύνη*.—The addition *καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν*, *and by the Spirit of our God*,

\* *Τινές* is better connected directly with the subject. The neut. *ταῦτα* then involves no such subordinate idea of contempt, nor any departure from ordinary Greek construction. Comp. Dem. de Cor. p. 285 *τοὺς ἀμφοτέρα ταῦτα*, *those who were both these things* (i. e., patriotic and rich). The cases of contemptuous usage collected by Bernhady (Gr. Synt. p. 281), and referred to by De Wette and Meyer, are not analogous to this. De Wette also rejects the meaning, and Winer, while apparently adopting it (§ 58. 3. note) admits (§ 23. 5.) that it is not in harmony with the scope of the apostle.—[K.]

cannot be understood of the universal power of God, which is never placed after the operation of Christ Jesus, but of the Holy Spirit, who is also called merely *πνεῦμα θεοῦ*, as in 1 Cor. vii. 40. He commences his agency where the work of Christ has made a place. In Matth. x. 20 the Holy Spirit is called *τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν*, *the Spirit of your Father*, etc., and in Luke xii. 12 is found *πνεῦμα ἅγιον* with a like reference.

Ver. 12.—The whole section which follows this verse, as far as ver. 20, is, with reference to the course of thought, one of extreme difficulty. Without proceeding further with the subject of lawsuits, the apostle lays down in ver. 12 an universal principle for certain moral relations, which is again brought under consideration in x. 23, proceeds in ver. 13 to the mention of meats, and from 14–20 exhorts against fornication. As subsequently (chap. x.) the subject of meats is amply enlarged upon, the verses 12, 13 in the present chapter appear entirely foreign to the subject, and equally out of place seems the admonition against fornication, which was entirely in keeping with the contents of ch. v. It might be asserted that the warning is occasioned by the licentious practices mentioned in ver. 9, and introduces, at the same time, the discussion on marriage (ch. vii.) as shown by vii. 2. But then vers. 12, 13, with their entirely foreign matter, are all the more surprising. Billroth does not appear to have found the difficulty so considerable, and thus explains himself concerning it: “The connexion with what precedes is this: Some might allege Christian liberty as an excuse for these crimes, but therein he would certainly err; this may not be abused, even in *Adiaphora*, *e. g.*, in meats, how much less in things immoral in themselves, such as fornication.” Yet assuredly the assumption of this learned writer must surprise us, that there really existed in Corinth Christians who justified fornication on the principle, “all things are lawful for me.” He asserts, indeed, in opposition to Neander, who with reason declares this inconceivable (*Apost. Zeitalt.* vol. i. p. 307), that it is not necessary to suppose this offence general, and that throughout the epistle Paul always addresses those alone whom the subject concerned.\* But if only one of the parties which existed in Corinth, *e. g.*, the gnosticising Christ-party, had defended such a principle, Paul would have as unconditionally commanded their exclusion from connexion with the church as that of the incestuous member. But if we cannot consent to this acceptation of the passage, the question arises, whether in any other way we may discern

\* As unnatural sins are named in vi. 9, Billroth must likewise suppose that individuals among the Christians in Corinth had defended the commission of them by the principle *πάντα μοι ἔξεστιν*. But is it conceivable, in view of Rom. i., that Paul would have permitted persons capable of such enormities to continue in the church? Such Bileamites or Nicolaitans would have been immediately expelled by his direction.

a connexion in its contents. Neander thinks that Paul intended to enter upon the subject of meats offered to idols, of which mention is first made in x. 23, but was diverted by an idea which occurred on the mention of *κοιλία*. Perhaps, in order to guard his words concerning the perishableness of meats, and of the organs of digestion, from misconstruction, on the part of those who denied the doctrine of the resurrection, he distinguished the form of the body from its essence, which led to the digression upon fornication. But although the declarations concerning the resurrection, which immediately follow, agree well with this supposition, we cannot but think that Neander's view represents the apostle's procedure as quite too unmethodical. First, it would seem the mention of fornication leads him to discuss the relation of the sexes to each other; then, at the commencement of the eighth chapter, he returns to the theme of eating meats offered in sacrifice to idols, though from another point of view; and after numerous digressions, easy (?) to explain by the subjective connexion of ideas, reaches at last, in x. 23, the discussion commenced in vi. 12. As this supposition has little to recommend it, we must assume as a foundation, that Paul did not intend in vi. 12, 13, to discourse concerning meats offered in sacrifice; but that the words in ver. 13 were only to make clear the difference of the *Adiaphora*, from positive prohibitions. According to my own conviction, therefore, the transitions are to be thus understood: The apostle intending at vi. 9 to enter upon questions pertaining to the sexes, mentions in that place not only offences regarding property, but also those of licentiousness. The discussion upon fornication serves as an introduction to the remarks upon marriage, in which, according to God's ordinance, the sexual impulses are regulated and sanctified. Now although certainly among the Christians in Corinth there was none sufficiently hardy to assert that licentious connexions were allowable, there nevertheless reigned even there a gross laxity in this respect, the unrestrained license of heathenism being not wholly overcome. This position of affairs, which rendered *possible* such a gross abuse of Christian liberty, prompted Paul to set forth the inapplicability of the Christian principle of liberty to the relations of the sexes. We thus accept what is correct in the views both of Neander and Billroth, and cast aside what is untenable in both. Rückert's supposition, that the apostle was interrupted at vi. 11, and upon reading again what he had so far written down felt himself induced to make the remarks which follow as supplementary, can hardly claim our approval; an introduction to chap. vii. must at all events here be recognized.—If now we examine ver. 12 more closely, the question presents itself: does Paul acknowledge the principle *πάντα μοι ἔξεστιν*, or, as in x. 23, *πάντα ἔξεστιν*, as his own, and consequently as true, or not? We must certainly allow that

Paul acknowledges it. The clauses introduced with *ἀλλά* say: the principle is correct, but requires caution in the application. But is the principle really just? Paul proves immediately in what follows that fornication is not, under any circumstances, allowable; *πάντα*, *all things*, therefore, it would seem, should be restricted to *many* (*πολλά*). But thus interpreted, the sentiment is but meagre. "Much is lawful" has also its converse, which is just as true, "much is unlawful." We might therefore explain the language thus: "All the laws that we find in the Old Testament, with reference to the prohibition of various meats, are no longer binding." The passage is thus explained by Flatt, but upon what ground do we add so much to the original text, and thus deprive the *πάντα* of all its force? We must rather as in iii. 22, receive the idea in its most extensive, but likewise in its profoundest sense. Precisely as we may say: to God and Christ, the Son of the living God, all is free, because it is an impossibility that they should will what is sinful, so to him born of God, in whom Christ lives, is all lawful, for God's seed is in him; he cannot sin (1 John iii. 9). The *πάντα ἔξεστιν*, *all is lawful*, then, is only another expression for the state of true liberty, "the glorious freedom of the children of God" (Rom. viii. 21), of which the *impossibility of sinning* is the characteristic. If this condition were fully displayed in the believer here on earth, the statement "all things are lawful" would require no restriction whatever; but this is not the case. First, among the regenerate backsliding is ever possible, and when this occurs we might apply to the apostate precisely the opposite principle, "*nothing* is lawful;" for as in the perfect there is no possibility of sin, so in the utterly fallen there is no possibility of good. Again, even apart from apostacy, as long as the regenerate dwells upon earth, the old man is co-existent with the new, and hence the principle which holds good for the new can find in practice but a limited application. In the first place, it is *utterly* inapplicable beyond the sphere of the *βασιλεία τ. Θ.*, that is to say, within the domain of sins positively prohibited by the Divine laws; the very entrance upon this domain is incipient apostacy from Christ, and even within the sphere of God's kingdom the principle of liberty can have here below but a restricted application. Secondly, the believer must act with consideration for others, sparing the weak; and therefore for their sake he cannot do all that would otherwise be permitted to him. The clause *ἀλλ' οὐ πάντα συμφέρει*, *but all is not expedient*, expresses this, likewise in x. 23, *ἀλλ' οὐ πάντα οἰκοδομεῖ* sc. *ἀδελφούς*, *but all doth not edify*.\* And besides this he must ever even while enjoying what is lawful, keep the old man in mind, who accustoms himself to this or that, and so submits to control; and then

\* Yet in this language the reference to one's-self is not to be disregarded; thus *ἐμοί* might be added to *συμφέρει*.

again by pleasure controls the whole man, *i. e.*, displaces the new man who bears in his nature the principle of true sovereignty. The other phrase cautions against this : ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος, *but I will not be brought under the power of any.*

Ver. 13.—The principle of Christian liberty may be applied in behalf of believers to the rules for meats, but not to a matter purely and absolutely sinful, like fornication. This sentiment is clear and intelligible ; not so the argument which the apostle adduces to establish it. Meats and the belly appointed for them (*i. e.*, the digestive organs generally), will be destroyed by God ; being perishable, they decay, like all things perishable (vii. 31); then comes the antithesis, that the body itself (apart from the form) is still imperishable ; God will raise it up. But can the perishableness of the organs to which sin has relation be a reason for admitting sin under the principle of liberty, or regarding it as indifferent ? Do not gluttony and immoderate drinking (named by Paul in vi. 10) refer also to the perishable body ? And might we not say that the sexual organs will likewise be wanting in the glorified body (see on Luke xx. 36), as well as those of digestion ? How, then, are we to understand the apostle's argument ? Does, perhaps, the clause ὁ δὲ Θεὸς—καταργήσει refer, not to πάντα ἔξεστιν, but only to ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος, so that the sense would be, that we are not to allow ourselves to be brought under the power of anything, least of all of that which is so perishable as meat ? This, however, yields no aid ; for then the antithesis between καταργήσει of ver. 13, and the ἐξεγερεῖ of ver. 14, would be lost ; we should not assuredly be under the dominion of the body, even the glorified ; but the body is rather to be subject to the spirit under all its forms of manifestation. We must rather be guided by the antithesis, “meats for the belly—the body not for fornication” (τὰ βρώματα τῇ κοιλίᾳ—τὸ δὲ σῶμα οὐ τῇ πορνείᾳ). The organs destined for the nourishment of the body, having their precise and appointed office, it would be unnatural were the entire man to be engaged in eating and drinking ; for it is the *soul's* being absorbed in it that produces gluttony and excess, not merely *quantity*, which is only relative. It is quite otherwise with the sexual impulse ; this by no means affects merely the organs through which it operates, any more than speech affects merely the tongue. It is rather the *mere* corporeal indulgence of this impulse which is sinful ; in its true form, as the highest expression of conjugal love, it concerns the whole man. The sexual impulse, therefore, has its origin in a far profounder law of nature than eating and drinking, and hence offences in this are also evil deeds of the inward man, to which absolutely no application of Christian liberty can be allowed. Thus “God will destroy the belly” must be understood as expressing its lower and less important position, σῶμα

on the contrary, as indicating our entire personality, the body in its necessary union with the self, the soul.

Ver. 14.—The resurrection of our body is proved, as usual by Paul, from the resurrection of our Lord. Our body belongs to Christ, it must therefore be deemed holy, and employed accordingly. The only form in which God has sanctioned and endowed with his blessing the indulgence of the sexual impulse, is in marriage; in this the body can still remain the Lord's. The reversed statement, "the Lord for the body," is obscure. The supposition that the Lord ministers to the body, provides for it (as is said in Eph. v. 29), does not adequately explain the inversion. Doubtless, the only correct view of this passage, which also renders intelligible that which follows, of all bodies being *members* of Christ, is this: "the Lord is appointed for the body," *i. e.*, he himself becomes flesh (John i. 14), seeks to incarnate himself in a body. By this act of God, the body first obtained its true dedication; it became an abode of God a temple of the Holy Spirit. (Lachmann has decided in favour of ἐξήγειρεν and ἐξείλεται, but for external as well as internal reasons ἐξεγερῆ is preferable.)

Vers. 15-17.—The apostle's warning against fornication (under which all sexual offences, whether grosser or more refined, are embraced) acquires, from this profound view, extraordinary force. The bodies of believers are Christ's members; he alone shall have dominion over them; therefore the impure deprive him of his own, making Christ's members members of an harlot! This Paul proves by the connexion with Christ in spiritual unity, which is perfected through faith: as the Son is one with the Father, so are believers one with him in the Spirit (John xvii. 22); but precisely as in man the spirit is connected with the body, so is the body consecrated to Christ through the union of the Spirit with him; to him belongs the whole man, spirit, soul, and body. But it is observable that the apostle does not rest here, but also pursues the subject under the other view. As with Christ, says the apostle, a holy spiritual union takes place, so with the harlot an unholy, fleshly one; and he then quotes Gen. ii. 24, a passage which seems referable to marriage, and not to fornication. But that bodily union of the sexes, which is the specific character of marriage, is ordained and sanctified by God's command, but in the immoral relation alluded to it is desecrated, and thereby becomes a curse; in the former state it is hallowed by the reciprocation of pure and deep feeling, while in the latter, every exalted attribute disappears, and nothing remains but what is fleshly and sinful. The whole passage is evidently grounded upon the comparison which is instituted between Christ and his church (Eph. v. 23, seq.), and the relations of the married state; and therefore it is not improbable that, when the apostle said that

he which is joined to an harlot is one body with her, he had in view the great whore that sitteth upon many waters (Rev. xvii. 1). The sacred fellowship of Christ with the church, which corresponds with God's ordinance of marriage, stands, then, in direct opposition to the unholy association of the carnal, which, drawing into its circle all who approach, imprints upon them ineffacable marks of its evil nature, while those who draw nigh unto Christ are adorned with his likeness. (Ver. 15. It is perfectly intelligible how out of ἄρας ἄρα could be formed : it appeared pleonastic from the ποιήσω which follows. It is after the analogy of the Hebrew קָרַב.—Upon μὴ γένοιτο, see on Rom. iii. 4.—In ver. 16, κολλᾶσθαι = קָרַב denotes indeed fleshly connexion, but grounded upon agreement of sentiment ; those who sin in common must stand on a common basis of principle ; so far as this is not the case, one party endeavours to form the other in harmony with itself. With the sinful this bias assumes the form of temptation to profligacy, but in the good that of urging to regeneration.—In the quotation, to φησί supply ἡ γραφή. The Hebrew וְהָיָה לְבָשָׂר אֶחָד refers immediately to the preceding בָּשָׂר מִבָּשָׂרִי. Eve was taken from Adam to be again restored to him in the marriage relation. The οἱ δύο is supplied by the LXX., and the words are quoted according to their rendering in the passages Matth. xiv. 5, 6 ; Mark x. 7, 8 ; and Eph. v. 31. Doubtless they are intended to comprehend a declaration against polygamy ; nevertheless we must confess that the occurrence of passages speaking more decidedly against the practice is to be desired, as there is no direct mention made in the New Testament of polygamy being contrary to the principle of marriage.

Vers. 18, 19.—The apostle, in conclusion, draws attention to the specific nature of sins of licentiousness, as being directed against the offender's own body—against a portion of himself. Nay more, as the believer is no longer his own, but God's, so is also the body the Lord's. Fornication is therefore a higher kind of sacrilege, or a blending of sins against himself, his neighbour, and his God. The beneficent influence of biblical realism here strongly displays itself ; spiritualism inculcates an indifference toward the body, and thus toward its pollution, but the gospel honours also the body as a permanent organ of the soul, glorified with it through the Holy Spirit. (In ver. 18 ἐάν stand for ἄν, as likewise in profane writers. See Winer's Gr. § 42. 6.)—In ver. 19 the "or know ye not" is to be thus understood : This peculiarity in these sins cannot surprise you, for ye certainly understand the significance of the body.—Primarily, indeed, the body is the dwelling, the temple of the soul, but the Holy Ghost, working in and on the soul, transforms it into his own nature, and thus dwells in the human body as in a temple.—The οὐ ἔχετε ἀπὸ Θεοῦ forms the antithesis with οὐκ ἐστὲ

ἐαυτῶν, "Ye belong no more to yourselves, that ye may govern yourselves by your own wills, but God is your Lord, and ye must be led by his Spirit.")

Ver.—20. The relation of the believer to God Paul conceives as this: being by Christ, who has paid the ransom, who is it himself, ransomed from the slavery of sin (Matth. xx. 28; 1 Pet. i. 18, 19), he has become the servant of God (Rom. vi. 17, 22). For this reason the believer praises not himself for his pure and moral life, but him who gave him power to lead it. (The ἡγοράσθητε τιμῆς is again found in vii. 23. The τιμῆς is by no means merely pleonastic, "ye are bought for a price," but emphatic, for a *great* price.—'Ἐν τῷ σώματι is here perfectly in place, because the subject of what precedes is the body and its sanctification. The added clause, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ, is wanting in the oldest and best Codd., and can therefore only be regarded as a gloss, occasioned very possibly by vii. 34.)

### § 7. MARRIAGE.

(vii. 1–40.)

With the exception of the detailed laws respecting marriage in the Old Testament, this section is the most important treatise in the Holy Scriptures on that highest institution in the social relations, the type as well of the state as of the church. Paul was led by the direct questions of the Corinthians, in their epistle to the apostle (ver. 1), to treat of this subject, and the question first arises, to what the enquiries of the Christians in Corinth referred? what was the nature of their doubts on the marriage tie? from what did their scruples emanate? There are several points of which the apostle treats. First, he speaks of marriage in itself (vers. 1–9), and represents that it serves to prevent fornication, and consequently that married people ought not to abstain from the conjugal duty. In the second place (vers. 10–16), he speaks against divorce, declaring it to be inadmissible even if one party remain heathen, should this heathen party desire to continue in the married state. This leads the apostle (vers. 17–24) to the digression that the gospel in general does not interfere with the outward position of Christians, and that every one is at liberty to remain in the vocation which he held previous to his conversion. Paul next treats of the unmarried (vers. 25–38), and on account of the existing difficult relations of the church, he counsels them to remain in the single state. Finally (vers. 39, 40), he briefly alludes to the second marriage of women. This last point, however, appears rather as a supplementary remark than as an answer to any question seriously proposed; there remain,

therefore, only three points for consideration. Of these, it must be admitted that the question respecting divorce is of a nature to be raised from a general Christian point of view. Whether it was admissible to remain with a heathen in so close a relation as that of marriage, was a question which might readily occur under any circumstances. But it is different with the first and third points. Whether marriage was allowable in itself, how married people had to conduct themselves in that state, whether the unmarried, especially of the female sex, were to enter into marriage—these were questions which could not possibly originate from the mere general principles of the gospel. Christianity occasioned no question whatever as to the allowableness of marriage, and neither Jews nor heathen entertained any doubts on this point. It may indeed be said that the Corinthians need not be supposed to have doubted, from their Christian principles, respecting marriage in itself; they might only have been uncertain as to *whether it was advisable to marry under existing circumstances*; or, in other words they might have entertained the same view which Paul himself advocates—that in the difficult relations of the church at that period it was better to remain single—and they might have sought from the apostle, in their letter, his sanction of their opinion. In fact I should see no decisive reason against this view, were it not for the striking passage, vii. 3-5, in which Paul recommends the conjugal duty not to be forborne, except during a short time for prayer. Paul must have been led to remind the Corinthians thus expressly, and so specifically, by peculiar circumstances: doubtless there were ascetic views prevalent in Corinth, which led many persons, even in the married state, to believe themselves obliged to abstain from sexual intercourse. But if such was the case it is more than probable that this ascetic tendency occasioned the apostle's also treating of other points relating to marriage. In this view, ch. vii. acquires a marked contrast with chs. v. and vi. Whilst at first a caution was held out against false freedom, there is here likewise a warning against self-imposed severity. But which of the parties in Corinth could have fallen into this ascetic tendency? Neander (Ueber das apost. Zeitalt. part i. p. 308, etc.) is of opinion that no ascetic tendency was spread among the Judaizing Christians, but amongst the followers of Paul. The addition: "The followers of Paul thought themselves in this respect likewise obliged to follow the example of their apostle," appears to indicate Neander's opinion that the single state of Paul was the cause of his disciples over-estimating this condition. But this seems to me highly improbable. Paul explains his unmarried state so distinctly as being merely individual, and combats the mistrust of marriage so emphatically (1 Tim. iv. 3)—indeed we find no traces in the later period that the followers of Paul rejected marriage (for

the opposition to marriage among the Marcionites, who may be considered as ultra-Pauline, proceeded from their Gnostic views of the nature of the matter)—that we must seek some other explanation. The most probable one is that the partizans of Christ also fostered this error. Their idealistic tendency might lead (as we find among the later Gnostics) either to moral indifference (as if the pollution of the perishable flesh were a trifling consideration), or to false asceticism; and the two tendencies might have co-existed in the germ, and not have been distinctly separated until a later period. Before, however, entering on the special topics, we must glance at a general point, on the correct conception of which depends the comprehension of the whole section. We find (vii. 6, 10, 12, 25, 40) that the apostle distinguishes between what *he* says and what the Lord says; between a decided command (ἐπιταγή) of Christ, and his subjective opinion (γνώμη). Paul refers the whole contents of this section, up to ver. 19, 11, merely to his own opinion, not to the command of Christ. Billroth remarks upon this, following Usteri, that the apostle does not distinguish between *his own* commands and those received through *inspiration*, but between *his own* commands and those preserved by *tradition*. In fact Paul speaks, xi. 2, 23, expressly of traditions, and the passage, vii. 10, refers to a command of Christ preserved to us. From vii. 40 it is also clear that the “opinion” is not opposed in any way to inspiration, since this itself has its origin in the Divine Spirit; but this distinction is insufficient for the explanation of our section. For Paul manifestly adduces the distinction to shew that the command of Christ, but not his opinion, required an unreserved fulfilment. *His advice they could even decline following without thereby sinning* (vii. 36). Granting, thus, that Paul had received no traditional command of Christ upon any particular subject, that his inspired conviction must assuredly, it would seem, be equivalent to such a command, since Christ created it within him by his Spirit! In the passage xiv. 37, he openly lays claim to this right. It is there said: εἰ τις δοκεῖ προφήτης εἶναι, ἢ πνευματικὸς, ἐπιγινώσκέτω ἃ γράφω ὑμῖν, ὅτι κυρίου εἰσὶν ἐντολαί, *if any one thinketh that he is a prophet, etc.* No traditional commands of Christ can be here intended, for a person required to be no prophet to perceive them; but the decisions of Paul are called commands of Christ, in so far as Christ wrought them in him by his Spirit. Billroth’s explanation (on xiv. 37) of the “commands of the Lord” as referring to commands of God in the Old Testament, is in the highest degree forced; nor can we, on closer reflection, agree with Billroth (although we ourselves advanced a similar view on Acts xv. 1) in the opinion that this passage is important for a comprehension of Paul’s doctrine of the agency of the Divine Spirit in man, in that we here see that Paul explains the γνώμη wrought in him by the Divine Spirit

as not absolutely binding, and consequently as not absolutely true. The difficulty must rather be explained by the distinction of positive commands and things indifferent. Where doctrines or express commands are in question, Paul continually lays claim to his apostolic authority; his γνώμη is here decisive, precisely because it is enlightened by the Divine Spirit. But in the *Adiaphora* it is true wisdom to avoid decided commands, partly because the relation of individuals to them alters, and partly also because in the progress of development the entire age takes an altered position with reference to them. Fixed commands, in indifferent matters, would therefore only obstruct, instead of furthering their object, and we may say that the wisdom of the Holy Scriptures is manifested no less in what they have *not* forbidden, than in what they forbid. The only objection that might suggest itself against this view, is, that Paul would in that case have said: "I forbid it not, I merely give good advice under existing circumstances;" but he says in ver. 25: "I have no command of the Lord;" and this formula appears assuredly to indicate the possibility that the Lord might have given objective commands also respecting these relations. But those words may equally well be understood to mean, "I have no command of the Lord upon this point, because he has not seen good to give any;" his precepts are never accidentally defective—where Christ has given no law, he intended there should be none. According to this it is clear that the advice given by the apostle in this section is not intended by himself as objective rules applicable to all times, and consequently that we are not at liberty to give them this extended application unless they are to change their nature.

Ver. 1.—According to what has been said, therefore, no absolute validity can according to the apostle's view, be ascribed to the words, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι, *it is good for a man, etc.*, as a false asceticism pretends. The word of the apostle receives its comment in vers. 26, 29. The circumstances of the period rendered an unmarried life relatively desirable, yet several of the apostles (ix. 5) were married. (Καλόν has here no moral meaning; it merely signifies "salutary."—Ἀπτεσθαι = נָנָה, Gen. xx. 6, xxi. 11; Prov. vi. 29, stands euphemistically for "to have conjugal intercourse." The formula occurs in the New Testament only here, but elsewhere frequently. The answer is directly connected with the statement of the question—οἶδατε may be supplied.)

Ver. 2.—The apostle here apparently starts from a very low view of marriage; it is represented as a prevention of harlotry. But the reason of this is clearly that Paul was led by circumstances to dwell only upon the *negative* side. Recent investigators\* rightly attach weight to the *positive* side, namely, the spiritual

\* Compare especially the instructive writings on marriage by Liebetrut (Hamburg,

union, on which the bodily union, and the consequent pro-creation of children, rest as their basis. The apostolic view involves an indirect exhortation to the haughty Christ-party not to sink deep in the mire of sin by affected sanctity in contemning marriage.

Vers. 3, 4.—Probably married men had already forgone conjugal intercourse with their wives, and hence this admonition, which would otherwise be entirely superfluous. The manner in which the apostle treats this point shews clearly that he finds the specific character of marriage in the sexual union, which must also be adhered to in every high ideal conception of the relation. “They shall be *one flesh*,” not merely one *spirit* (which all believers are), and one *soul* (which all friends likewise are). Moreover, not only does the wife appear here dependent on her husband, but the husband likewise dependent on his wife. (For *ὀφειλήν* the received text reads *ὀφειλομένην εὐνοίαν*, by which the special meaning is extended to the more general one, “due kindness.” But the more general sense does not suit the connexion. Moreover, the best Codd. from A. to G. are for *ὀφειλήν*.)

Vers. 5, 6.—Paul would not have the conjugal intercourse discontinued, except in lengthened spiritual exercises. The apostle therefore discountenances the opinion that such intercourse was only allowable for the express purpose of begetting children. He sees in it only the outward expression of true inward affection. This passage however, gives the impression that conjugal intercourse is a hindrance to the serious exercise of prayer; and as the Christian is to lead a constant life of prayer, we should have to regard this act as always a hindrance, although a *necessary* one in the present state of sinfulness. If indeed the Christian’s life were presented in an absolutely pure form, man would not require a time thus set apart for prayer; but it never does appear on earth in this pure form. The Saviour himself passed whole nights in solitary prayer, although his holy soul was continually engaged in prayer. But for such periods man needs to suspend or to restrict the ordinary occupations of life, and so also with conjugal intercourse. From these words, therefore, no conclusion can rightly be drawn arguing Paul’s unfavorable view respecting sexual intercourse and its injurious effect on the spiritual life. The expression *σχολάζειν τῇ προσευχῇ* moreover contains an indication of the requirement of stated festivals in the ordinary course of life. Probably it was an early custom, previous to the festivals, especially before Easter, for people to devote a lengthened time (for this is indicated in the expression) to solitary prayer, in which

1834), and Märklin (in the “Studien der württembergischen Geistlichkeit”). On the Catholic side, the clever work, “Adam und Christus, oder über die Ehe,” by Papst (Vienna, 1835), is particularly remarkable. Compare the criticism of Göschel in the Berl. Jahrb., 1836; number 8, etc.

beautiful custom originated Lent. Paul, however, does not regard all this (τοῦτο is not to be referred merely to verse 5, but also to the preceding verses) as a command, but as good advice, for it is all continually modified according to different relations and characters. (In ver. 5, with ἀποστερεῖτέ supply τῆς ὀφειλῆς. The ἄν stands, as but rarely, without a verb [comp. Winer's Gr. § 42. 1]; γένηται may be supplied.—Ἐκ συμφώνου stands opposed to the isolated determination of ὅνε of the parties. In the Septaugint σύμφωνον occurs adverbially; compare Eccles. vii. 15. In the New Testament it only occurs here.—Πρὸς καιρόν of course conveys the idea, "for a short time;" but the idea of the shortness is again involved in the nature of the relation.—The reading σχολάσητε, and the omission of τῇ νηστεία καί before τῇ προσευχῇ, are fully confirmed by the vast majority of critical authorities. The mention of fasting is quite in accordance with the meaning; but it is also, after the ancient Christian custom, necessarily comprised in the idea of prayer, as a lengthened exercise of prayer.—The readings συνέρχεσθε and συνέρχησθε are to be regarded as mere interpretations of ἦτε.—The expression πειράζειν διὰ τὴν ἀκρασίαν, tempt on account of incontinence, refers back to διὰ δὲ τὰς πορνείας, on account of fornication, in ver. 2, and the above remarks likewise apply to it; Paul dwells only on the negative side of marriage, but without intending to deny a higher positive one.—In ver. 6, 40, συγγνώμη is distinguished from γνώμη in ver. 25, merely as connecting with the subjective opinion of the apostle, with his good advice, the accessory notion of a concession.)

Vers. 7-9.—This thought, that he was far from giving objective commands in the name of the Lord (comp. ver. 35) on such relations, is more closely explained by Paul's saying that gifts are in reference to this differently distributed. In the case of unmarried people, he wishes (on their own account, as is further explained in ver. 26, et seq.), that they should remain single on account of the impending troubles of the church; but for him who has not the gift of continency, it is better to enter the divinely instituted ordinance of marriage. The apostle moreover here states the theme—especially in the words λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, and I speak to the unmarried and the widows—which he pursues further in ver. 25, seq., and 38, seq. (In ver. 7, θέλω contains only the idea of wishing, which Paul however himself acknowledges to be impracticable. The words πάντας ἀνθρώπους, are of course only to be referred to the members of the church, for they alone had at that time to suffer persecution.—Χάρισμα has here, but nowhere else, the meaning of a natural gift, which the mercy of God imparts, not an extraordinary spiritual gift. [Compare particulars in 1 Cor. xii. 4.] In Matth. xix. 12, the Lord expresses the same thought.—In ver. 8 ἀγάμος is fully determined by its connexion with χήραις: they are per-

sons not yet married. The opinion that widowers were hereby referred to is untenable ; they are rather to be classed among the *χήραις*, but are not particularly named, because widowers are mostly compelled by circumstances to marry again, but not so widows.—In ver. 9 *πυροῦσθαι*, for which the Greeks also use *καίεσθαι* and *φλέγεσθαι*, is used, like the Latin *uri*, of suffering from the force of sexual impulse.)

Vers. 10, 11.—The apostle next turns to believers living in a state of marriage, and reminds them briefly of the Word of the Lord (Matth. v. 31, seq., xix. 9 ; Mark x. 9, 12), that among Christians no divorce should take place either on the man's side or on the woman's side, either from ascetic (1 Tim. iv. 3) or other reasons. He makes no mention of adultery as a valid cause of divorce, since this constitutes the divorce itself. (Comp. the Comm. on Matth. v. 32, and Tholuck's Sermon on the Mount, p. 258.) The remarkable addition, *ἐὰν δὲ καὶ χωρισθῆι*, *but if also she be separated*, shows the impossibility of absolutely carrying out this principle, valid as it is for the true Christian, even amidst the fresh spiritual life of the early church. The conviction is therein expressed that, in the case of many persons belonging to the church, but not sufficiently penetrated with its spirit, matrimonial differences would not be overcome by affection, and that separation would ensue ; in this case Paul desires that no fresh marriage should be contracted, or still better, that reconciliation should be effected. This last thought, *ἢ τῷ ἀνδρὶ καταλλαγῆτω*, shews that Paul had in his mind separations not only arising from ascetic motives, but from dissension, and he regards these among the Christians of that time as by no means impossible. But the second marriage of those persons who have been divorced appears to be here absolutely forbidden, and thus the separation is here also reduced to a mere separation from bed and board ; a *sundering of the marriage tie* involved the admissibility of marrying again. But from the more exact limitations in the words of the Lord (Matth. v. and xix.), it follows, that the second marriage of divorced persons is not to be considered as absolutely forbidden for the dead members of the visible church. This passage is to be explained from the former, as Paul himself grounds it upon them, not those from this one. At all events the passage before us affords no argument to prove that *malitiosa desertio* is a valid reason for divorce, for the "let him remain unmarried" forbids marrying again. (The expressions *χωρισθῆναι* of the wife, and *ἀφιέναι* of the husband, are carefully chosen. The wife is continually dependent on the husband ; she cannot therefore dismiss him, she can only withdraw from him ; the husband, on the contrary, can dismiss (*ἀφιέναι*) her, a milder expression for *ἐκβάλλειν*. Yet comp. on ver. 13.)

Vers. 12, 13.—In the peculiar circumstances, undoubtedly of

frequent occurrence in the first age of the church, when a portion was still heathen, Paul does not venture to enforce the command not to divorce—an important hint to us, in our half-heathen church relations, how we should moderate the importance attached to the prohibition of divorce. Paul rests the decision on the consent of the heathen party; on the side of the believing party, he presupposes willingness from the greater love which is to animate the latter. A marriage with a heathen is to be considered binding on a believer, so long as the heathen party separating him or herself does not contract another marriage. These precepts have in modern times acquired a new importance in reference to the labours of religious missions. Marriages, in which one party remains heathen, are never to be dissolved; it is indeed a difficult question, what course should be pursued, when a converted heathen has several wives. Since in the Old Testament God permitted polygamy to the holy patriarchs, it seems proper not to compel those who are in this position to put away their wives and children; but, on the other hand, in the case of new marriages, strictly to introduce monogamy. (In ver. 12, the words *τοῖς λοιποῖς*, *to the rest*, are to be explained from that view, which makes the apostle resolve the married into certain classes. He of course does not speak particularly of those in whose marriage state there was no interruption of harmony, for where dissension existed, he *commands* the parties not to separate; the rest, that is to say the remaining class of married persons, in which one party was heathen, he *allows* under certain circumstances to separate, but counsels them to keep fast the marriage tie wherever possible.\* In ver. 13, *ἀφιέναι* is used of the wife, in so far as in a mixed marriage the Christian party is considered the ruling one.)

Ver. 14.—To shew clearly the admissibleness of such a union between a Christian and a heathen, the apostle expresses a thought, which especially in connexion with the following, where the children are also called holy for the sake of their Christian parents, must have presented no ordinary difficulty to the ancient commentators, with their notions respecting infant baptism. In part, therefore, they arbitrarily understood *ἡγίασαι* of baptism, and the conversion effected by the Christian party. But in verse 16 this is only represented as *possible*; here, on the other hand, the continuance of the marriage union would seem to be justified by the already existing holiness in the heathen state. Others who endeavour to maintain the claims of infant baptism, allege that Christian children are to be baptized, but not heathen children, because the former only can be destined

\* As the apostle here expressly remarks, that in what follows he gives merely *good advice*, it is clear that the subsequent passage can be applied for the establishment of the Christian law of marriage only so far as its precepts are confirmed by the express law of Christ.

to this privilege. Thus we should have here indicated the destination of the heathen party for Christianity by union with a Christian. This view is held by Calovius, Vitranga, and others; nor is it unsuitable; for it allows the word *ἀγιάζεσθαι* to be taken in its fundamental signification, "to be set apart for a purpose, to be dedicated" (compare the Comm. on John xiii. 31, 32). But the following contrast of *ἀκάθαρτα*, *unclean*, and *ἅγια*, *holy*, shews, that the word *ἡγίασται*, points rather to the *real influence* of the Christian principle on the heathen party, than the *mere destination* for this. At all events, the reference of *ἡγίασται* to marriage, and of the following "unclean" to bastards, is decidedly to be rejected; for the apostles never denied the reality of heathen marriages; the validity of a marriage, and the legitimacy of the children, could not therefore have been first determined by the circumstance that one party became Christian. This idea, however, is highly important, that a relative sanctification (for the word *ἀγιάζεσθαι* need be understood here only of a slight infusion of the Christian principle) can be effected merely by contact with those who possess it. There is, to wit, in those who are closely united with believers, without yet fully yielding to their power, a certain resistance always to be conceived; and yet the mighty power of Christ unites itself with the better part in them, and elevates it to a certain degree. According to this view we may conceive, that Judaism existing among Christians for centuries, has been imperceptibly operated on by the power of Christ, the consequences of which will one day be gloriously revealed. Nor is the second half of the verse less important, treating of the sanctification of children by their parents. (Ἐπεὶ ἄρα (comp. v. 10) presupposes the thought expressed in the following words as one generally recognized: "for else were your children unclean; but now they are, *as ye all know and acknowledge*, holy."\*) The *ἱμῶν*, of course, cannot refer merely to the half-heathen marriages (for what was valid in them must have been still more so in purely Christian marriages), nor merely to the latter, as this would not suit the line of argument; it refers to *all* children of Christians.† The ancient Christians therefore considered these as *holy*, on account of their descent from Christians. But this expression cannot possibly in its relation to the contrasted *ἀκάθαρτα* be merely rendered "dear, valued," as some interpreters maintain; it must rather be explained, after the analogy of *ἡγίασται*, "relatively sanctified by the influence of the parents, touched by nobler influences." It is self-evident

\* According to the passages here cited by Wetstein and Schöttgen, the same view prevailed with the Jews. Children who were descended from a half-Jewish marriage were treated as genuine Jews. The good is rightly considered stronger than evil.

† De Wette (Stud. 1830, part iii. p. 669, seq.), is quite right in considering the reference as not merely to the children of mixed marriages, nor merely to those of purely Christian marriages; the Christian principle operates strongly even in a single party.

that it is not intended here to deny the sinfulness of the children, any more than in the case of the sanctified heathen party, who, according to ver. 16, has certainly yet to be converted; but a destination for conversion, and a means of facilitating this, is unquestionably included. This is the blessing of pious ancestors. (2 Tim. i. 5.) It is moreover clear that Paul would not have chosen this line of argument had infant baptism been at that time practised; but it is equally certain that in the thought which the apostle here expresses lies the full authorization of the church to institute this rite. What pertains to the children of Christians in virtue of their birth is affirmed to them in baptism, to be really and fully imparted to them at their confirmation or spiritual baptism. It cannot be a matter of indifference to the child in what spiritual state its parents were when he was begotten. But the child of Christian parents still always requires a personal regeneration.

Vers. 15, 16.—In these verses the apostle brings forward also the other element of doubt which might arise in a mixed marriage of heathen and Christian. A case might occur in which the heathen party, on religious grounds (for we are here only speaking of such) did not wish to remain in the married state, or, in other words, required the Christian to forsake his or her faith. In such a case the apostle declares that the Christian party shall consent to a separation from the heathen; that the Christian party (brother or sister) is, in such a case, not bound (*οὐ δεδούλωται ἐν τοῖς τοιούτοις*). But God has called believers to peace; it is therefore the duty of the believing party to maintain peace as long as possible, and to bear with the heathen party; nor can he indeed know, but that perhaps this very gentleness may win over the unbelieving party, and bring him or her to salvation. Viewed in this light, the passage appears to be quite simple; and yet it has presented very grave difficulties to interpreters. Some have imagined they detected in it a second ground for divorce, the *malitiosa desertio*, whilst in Matth. v. 32, xix. 9, adultery is stated to be the only sufficient ground; there thus seemed to arise a discrepancy between our Lord's words and the apostle's. In this explanation the indefinite "is not bound in such cases" (*οὐ δεδούλωται ἐν τοῖς τοιούτοις* scil. *πράγμασι*\*) was understood to mean that the permission is herein conveyed for the Christian party, not only to dismiss the heathen party, who wishes to separate, *but also to marry another*. But this is evidently not conveyed in the words.† Ver. 15 forms primarily only a contrast to ver. 12; the heathen party who wishes to remain, says Paul, shall not be dismissed; but he who desires to go, he adds, in ver. 15, shall not be

\* It is of course possible that *τοιούτοις* is masculine, but it does not seem to me probable on account of the *ἐν*.

† Comp. the article in the *Evangelische Kirchenzeitung*, for March, 1829, p. 180, seq

detained. That at the same time the permission to marry again was granted by the apostle, is the less probable, since in ver. 16 the possibility of the conversion of the heathen party is dwelt upon. True this passage does not refer primarily to the state after separation, for the words *ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός, κ. τ. λ.* evidently contain a limitation of the preceding thought: "The unbeliever may separate, *but* the main principle always remains to the Christian, that he is called to peace, and therefore a peaceful disposition must always prevail, in order not to give cause on his or her side for separation." The possibility however cannot and must not be denied, that the mind of the heathen party may also change *after* the separation. It cannot, from this very possibility, be the apostle's meaning, that the Christian party is at liberty to marry again when the heathen has left him or her (the re-marrying of the Christian party would always be according to Matth. v. 32, adultery); the Christian is only relieved from the obligation of living with a heathen party, and this alone is intended to be enforced by the words *οὐ δεδούλωται*. That this passage has been understood to imply that Paul considered the *malitiosa desertio* as a valid ground of divorce to Christians, may be explained by the feeling of necessity in the existing state of the outward church, not to limit divorces to the single case where adultery has been actually committed. It was felt that malicious desertion and implacable hatred might also form valid grounds for divorce, and biblical sanction was sought for this opinion. But we have before remarked on Matth. v. 32, that the New Testament absolutely forbids divorce as well as oaths; adultery forms only an apparent exception; this is not so much a *ground* of divorce as the divorce itself. If nevertheless it is clear from experience that this absolute prohibition is no blessing to the numerous heathen embraced in the net of the kingdom of God, then we must say, that the New Testament would not require this command to be applied to them. Yet, finally, it is self-evident that the legislation of Christian states must continually strive to approach the exalted goal.

Ver. 17.—The mention of the Divine vocation, which is in the first instance only cited in reference to marriage, leads the apostle to its general consideration, which extends to ver. 24. He proceeds to observe, how in all congregations he acted on the principle, to leave every one in the outward vocation in which he was before conversion. Among these outward vocations Paul reckons marriage. The mighty spirit of the gospel produced an immense excitement in the minds of all; the glance at a higher world which it opened, excited in many an indifference to the outward world; many Christians forsook their earthly vocation, and would only live and work in the spirit (comp. at 2 Thess. iii. 6, seq.) Similar misunderstand-

ings probably existed in Corinth, especially among the sect of Christ, who were inclined to a false conception of freedom, and led Paul to these remarks. The apostle's wisdom opposed, by word and act, this proceeding, which must have brought ruin on the church, by not himself relinquishing his handicraft on assuming his apostolic vocation. To this fanatical and revolutionary movement he opposed calm discretion. He rightly conceived that the gospel does not seek to overthrow all that is ancient in a sudden and tumultuous manner, but brings about a change by a slow process, penetrating into all the relations of life. (The *εἰ μὴ* is intended to render prominent again the other side, namely that it is better for every one to remain in the relations which God has allotted to him, and consequently also in marriage, even when one party has remained heathen. Billroth correctly explains *εἰ μὴ* = *πλήν*. The course of thought may be thus understood: "But if the heathen party wishes to separate, let him not be compelled to remain, his conversion is always uncertain; *only* it is a fixed general principle, that every one should remain in the vocation which God had allotted to him." In idea Rückert's conception of the *εἰ μὴ* is the same; he takes it for *εἰ δὲ καὶ μὴ*, "but even if not," viz., "if what precedes is not the case," *i. e.*, at all events. The reading *ἢ μὴ* is a mere correction, arising from the supposed difficulty in *εἰ μὴ*.—On the attraction in *ἐκάστῳ*, comp. Winer's Gr., § 66. 4, seq.—The passage already cited, 2 Thess. iii. 6, throws light on the words *οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι*, compare the explanation.)

Vers. 18, 19.—Paul first touches on the great difference between Jews and heathens. The apostle is not in favour of abolishing the outward means of recognition on entrance into the Christian church, since in the New Testament this contrast has lost its significance. Keeping the commands of God is here alone valid,\* in which is embraced faith in Christ and his redemption, since this also is a command of God. (The abominable custom, to which the words *μὴ ἐπισπάσθω* refer, namely the renewal of a foreskin in an artificial manner, is mentioned even in 1 Macc. i. 15. According to Buxtorf [Lex. Talm. p. 1274] those Jews who from shame in respect to the heathen had abolished the token of their election were called *מְסֻפִּים*, in Latin *recutiti* [compare Martial. Epigr. vii. 30]. Joseph. Ant. xii. 6 also speaks of such a custom. According to Celsus [de Medic. vii. 25] a peculiar instrument was employed for this purpose called the *ἐπισπαστήρ*. For more particulars compare an article in the Stud.

\* The conception of the words which Billroth proposes, seems to me erroneous. "Circumcision and foreskin are nothing in themselves, they only acquire significance when men believe that in them they keep the commands of God." But the strict Judaists, believing circumcision to be a command of God, would then have done quite right in regarding it as binding, which the apostle certainly cannot have intended.

1835, pt. 3, p. 657, seq.—In ver. 19, in the expression ἀλλὰ τήρησις ἐντολῶν Θεοῦ, is to be supplied ἐστὶ τι, as is said in iii. 7.)

Vers. 20-24.—The general principle (vers. 20-24) is then also applied to the relation of slavery, which prevailed throughout the whole ancient world. This is certainly opposed to the emancipating spirit of the gospel, and Paul advises also the converted slaves to seek freedom if they can obtain it (of course in a lawful and proper manner), and free men in no manner to trifle away their freedom. At the same time, if this is not possible, he exhorts them not to vex themselves about it, since the free man is also the servant of Christ.—This conception of the passage differs from that which the Fathers of the church have maintained since the time of Chrysostom, and in fact at first sight the connexion seems rather to favour their explanation. They supply in ver. 21, with μᾶλλον χρῆσαι, not ἐλευθερία, but δουλεία, so that the sense is: “If thou art called as a slave, care nothing; nay, although (εἰ καὶ = *quanquam*) thou canst become free, yet serve rather; for the believing slave is yet free in the Lord, and the free man a slave of Christ.” The connexion appears, according to the other and now usual explanation, not to be rendered by any means so clear, and especially εἰ καὶ (ver. 21) and γάρ (ver. 22) appear inappropriate. But the words, μὴ γίνεσθε δοῦλοι ἀνθρώπων, *become not slaves of men.* (ver. 23), militate against the opinion of the church Fathers; beside which we may observe that the apostle cannot possibly have expressed the idea, that a slave should remain in a state of slavery, even when he can obtain freedom. The point therefore is, according to our view, to obtain for εἰ καὶ and the following γάρ an appropriate reference. But this is effected in a very natural manner, by giving to δοῦλος ἐκλήθης, *wert called a slave*, the proper emphasis. In the mind of the apostle, spiritual freedom is included in καλεῖσθαι: from this idea he proceeds: “But if beside spiritual, thou canst *also* obtain bodily freedom, do it rather, *for* the slave called in the Lord is by the Lord made free from all outward power, therefore it is befitting also that he should be *entirely* free.” With this the emphatic ἀπελεύθερος harmonizes well, as also the μᾶλλον χρῆσαι, which last with δουλεία supplied is assuredly very harsh. With respect to the other half of ver. 22, namely the words ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶ Χριστοῦ, *in like manner also he who was called free*, etc., they in the first place express, that no one here on earth can be otherwise than in a state of dependence; and they are in so far consolatory for servants—even the freest are servants of Christ. But these words also contain a warning to the free to preserve their freedom, not to become the servants of men by dependence on human opinions—for to be a servant of Christ is itself the true freedom; every life spent out of his service is in a measure like slavery. (If κλησις is referred to the

outward vocation, and ἐκλήθη in ver. 20 to the inward calling, the ἡ surprises us—it should be ἐν ἡ. But if the expression, ἐν τῇ κλήσει ἡ ἐκλήθη is conceived as one conception, ἐκλήθη must be understood of the outward vocation. This is certainly uncommon according to New Testament usage, but not unfitting; it rather accords perfectly with the Pauline circle of ideas, to conceive the almighty will of God as determining the outward position of man, however apparently free he may be to choose it. We therefore prefer this last conception to the difficult supplying of ἐν.—In ver. 22, comp. on the notion of true freedom, at John viii. 36.—The formula τιμῆς ἡγοράσθητε is found in vi. 20.—In ver. 24 the παρὰ Θεῶ leads away from every human mode of conceiving relations; the innermost condition of the soul is of importance in the sight of God—by it alone slavery or freedom is sanctified.)

Vers. 25, 26.—The following verses contain advice for the unmarried. Under the existing difficult relations of the church, the apostle, as he again assures us, considers it better that they should not enter upon marriage. (Compare vii. 1.) At the same time he again expressly observes, that he does not give this as a command of the Lord (that is, in order to impose a burden upon any one), but as his own opinion. Nevertheless he makes his opinion (as in ver. 40) very striking and worthy of consideration by adding; ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι, *as having received mercy, etc.* This πιστὸς εἶναι, which Paul refers, not to himself, but to the compassion of God, cannot mean, as Billroth explains, “to be a true servant of the Lord,” nor, as Augustine, “to be faithful in my vocation;” neither sense has any direct reference to the context. It can only mean, as Flatt correctly remarks, “to be worthy of belief, *i. e.*, of confidence.” This is properly referred to the mention of his own judgment. But he was worthy of confidence, because he had the Spirit of God, which judges correctly all circumstances, and this is alluded to in ver. 40. But if the apostle here expresses thus generally the thought, καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι, *it is good for a man to be thus*, it is at the same time, apart from the consideration of the persecutions, especially to be remembered, that Paul believed the return of the Lord to be near at hand. The existing distress (ἐνεστῶσα ἀνάγκη) is to him the “birth-pangs of the Messiah” (הַיְשׁוּעָה הַבְּרִיָּה), with which is connected the revelation of the kingdom of God. (Comp. on x. 11.) But as this hope subsequently receded, when he no longer expected to be “clothed upon” (2 Cor. v.), but when he hoped to depart (Phil. i. 23; 2 Tim. iv. 6), his view of marriage must also have become modified. (In ver. 25 the expression παρθένος refers, as it frequently does, to both sexes, it is = ἄγαμος. Rückert thinks that it refers only to virgins, but this is completely contradicted by the δέδεσαι γυναικί (ver. 27).—In ver. 26, the ὅτι

*καλόν* is a mere resumption of *τοῦτο καλόν* to strengthen the thought.—On *ἐνεστώς* comp. at iii. 22, and Rom. viii. 38. *Ἀνάγκη* refers not merely to the persecutions, but also to the great events in nature expected at the last day [compare on Matth. xxiv. 20, 21, 29], in short to the afflictions of the last period of time in their widest compass.)

Vers. 27, 28.—In the clearest manner Paul guards against being misunderstood to represent marriage as a sin (which was probably taught in Corinth); but he openly declares that the unmarried would at that time lead an easier life, and his advice may accordingly be considered as intended to save them from trouble. (In verse 27 *λέλυσαι* must not be referred to the death of the wife; it merely means “to be unmarried.”—In verse 28, the addition of *τῇ σαρκί* transfers the whole consequences of marriage to a lower sphere; it prepares the way for want, anxiety, care in outward respects, but no afflictions in the spirit.)

Vers. 29-31.—The apostle enforces this good advice in the following verses by a detailed description of the state of mind which the character of the times required. The heart must not be wholly given up to any earthly possession or affection: it must rather always belong to God and the imperishable world, and a love of the future state. Without doubt Paul wrote these words in expectation of a near and approaching transformation of the fashion of this world, and the introduction of the *αἰὼν μέλλων* with the kingdom of God. If, however, this hope is not realized, the import of these words is by no means destroyed. (Compare the remarks on Matth. xxiv. 1.) The whole development of the church on earth is such as to demand a continual expectation of the coming of Christ, and such a state of mind in believers as is here described. The period of expectation is only extended by the mercy of God (2 Pet. iii. 9), but its character is not altered. (In ver. 29 the explanation of the words *ὁ καιρὸς κ. τ. λ.*, is not without difficulty. With respect first to the punctuation, the division after *συννεσταλμένος*, when *ἐστί* must be supplied, is not suitable, because, according to this, *τὸ λοιπόν*, which must then be taken adverbially, becomes somewhat laboured. The same objection applies to the division which Lachmann proposes, placing *ἐστί* before *τὸ λοιπόν*, besides which this transposition has not critically sufficient authority. The thought only becomes concise by placing the point, as Griesbach and others do, after *ἐστί*, and taking *τὸ λοιπόν* as subject, in the sense “the rest [of this worldly cycle] is the severe, heavy time.” The article before *καιρὸς*, thus acquires its full force, whilst it points to the great period of suffering before the Parousia known to all Christians. Then, with respect to the explanation, we had the word *συστέλλω*, Acts v. 6, in the signification “to lay out a corpse.” Here it is to be taken in the simplest meaning of the word, “to contract.” The participle,

therefore, might signify, "*short, of brief duration.*" But the meaning, "*anxious, heavy,*" must be considered more appropriate. There is no well-authenticated passage to justify the use of *συννεσταλμένος* for "*short.*" On the contrary, in the classics, *συστολή* means directly "*anxiety, contraction of the heart.*" [Cic. Quæst. Tusc. i. 37; Læi. c. 13.] In the same sense *συστέλλεσθαι* occurs in Ps. lxxii. 13, according to the translation of Symmachus.—The *ἵνα* is to be understood *τελικῶς*: this distress has the *purpose*, according to the intention of God, of freeing the soul from dependence on perishable things.—The words *ὡς μὴ ἔχοντες γυναῖκας*, *as not having wives*, are of course merely to be understood spiritually, keeping the spirit so free in its love to the creature as not to be impeded by this in the fulfilment of the highest duty, its relation to the kingdom of God.—Ver. 30. Not joy merely, but sorrow likewise is not to have dominion over the servant of God; in God's power he rules over all.—*Κατέχοντες* is emphatic, as in a subsequent passage *καταχρόμενοι*: the *κατά* is meant to indicate the false direction of the spirit, yielding itself up altogether.—In ver. 31 *σχῆμα* is *facies externa*; the world itself does not perish at the dawning of the kingdom of God, but only its *form*. Not until after the kingdom of God follows the new heaven and the new earth. [Rev. xxi. 1.] What perishes in the world is the sinful; compare 1 John ii. 8 and 17.—Lachmann very appropriately connects with the preceding the *θέλω δέ κ. τ. λ.*, the construction being made by the suppressed thought, "You would therefore prepare for yourselves much distress if you should give yourselves up to the perishable things of this world.")

Vers. 32-34.—The following words are so strong, as in fact to incline one to the belief that the apostle gives an objective preference to celibacy, as the Romish church maintains.\* But on this very account, that the words are so strongly expressed, the defenders of celibacy are themselves obliged to limit their meaning. If the words "he that marrieth careth for the things of the world, how he shall please his wife," refer to marriage, *in itself*, it could be no sacrament; it would directly destroy the possibility of a life devoted to God. The passage can therefore only be understood to mean that the apostle is describing the ordinary state of things, from the influence of which even the believer is frequently not exempt; but by no means that a picture of marriage, or certainly of Christian marriage, is here given. In ver. 32 *μεριμνᾶν* is used in a good sense "to manage zealously, to care for."—Semler thinks falsely here only of deacons, as if "the things of the Lord" were an allusion to their office. The general tenor of the command plainly contradicts this view.—There are various different readings and punctuations of ver. 34, which are prob-

\* Compare the clever treatise by Papst on the theory of marriage, in the Journal for Philosophy and Catholic Theology, in the fifteenth and earlier numbers. Cologne, 1835.

ably only occasioned by *μεμέρισται*. This word might be connected with the preceding one with the addition of *καί*, so that the sense would be "and is divided;" that is, serves two masters, God and the world; or it might be referred to the following, with the meaning, "there is a difference between a wife and a virgin." This last usual conception of the passage may deserve the preference. Lachmann, however, decides for the first, and reads, *καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος ἢ ἄγαμος*, instead of the usual reading *ἡ γυνὴ καὶ ἡ παρθένος ἢ ἄγαμος*.)

Ver. 35.—Paul again declares that his intention is not to lay down any law, but only to impart profitable advice, for their more easy devotion to the Lord, and for decorum. On account of the following *ἀσχημονεῖν, τὸ εὖσχημον* can be understood only in the sense of befitting, *honestas*. But this appears to stigmatize marriage as *inhonestum*. The difficulty might be avoided, by referring *τοῦτο* not merely to the last-mentioned object, but to the contents of the whole chapter; then *τὸ εὖσχημον* would refer to an honourable marriage, which was spoken of in the beginning of the chapter, in contrast with fornication. But in the first place *ταῦτα* would in this case have been used, because more than one object is treated of; again, the expression *ἐνπάρεδρον τῷ κυρίῳ* refers too decidedly to what has been just said; and lastly, there is no conclusion—the question concerning married persons is still continued. We must therefore say, that, to be unwedded is not in itself an *εὖσχημον*, any more than to be married is in itself an *ἀσχημον*, but only in so far as under the peculiar existing circumstances, the service of the Lord required this. Billroth understands *βρόχος* to mean a snare, but with this *ἐπιβάλλειν* does not accord. A snare, moreover, would imply something secret, whereas everything here is open; it alludes only to something difficult. It is therefore better conceived as = *ζῦγος, a yoke*.—Instead of *ἐνπάρεδρον* the text. rec. reads *ἐνπρόσεδρον*; but the former reading, which Lachmann also adopts, has the authority of the Codd. in its favour. It is the neuter form of the adjective employed as substantive, and hence it is construed with the dative. It denotes "attachment, fast adherence."—The *ἀπερισπάστως* only strengthens the idea of the *εὖ*. It means, "without being drawn away by any relation." The form is only found here in the New Testament.

Vers. 36-38.—The reader will thus far have understood the apostle's representation as relating in the question of marriage to the decision of the persons themselves interested; but Paul, at the conclusion of the enquiry, speaks of the father as deciding the marriage of his daughter. We are not, perhaps, to understand the apostle as citing by way of example, merely one form in which a marriage is brought about or prevented; but, after the ancient mode of conception, he

considers the question of marriage as entirely placed in the hands of the father, or of his representative. We must confess that this state is a subordinate one, and the free self-decision of the betrothed parties, recognized by the parents, although rightly subjected to certain conditions, appears to be more befitting a mature age; but neither in his wisdom, does Paul convert the form, which was adapted to the relations of that period, into a rule for all ages. (In ver. 36, *ἀσχημονεῖν* is to be taken in an active sense; "he who thinketh that he behaveth uncomely towards his daughter." The thought is to be explained from the point of view of the Jewish Christians, who regarded childlessness as the greatest earthly misfortune and the greatest disgrace to the wife.—Ver. 37. Comp. on *ἐδραῖος* 1 Cor. xv. 58; Col. i. 23. The apostle refers to the steadfast conviction, that it is better to remain unmarried. *Διακρινόμενος*, Rom. xiv. 23, forms the contrast.—In the words *μὴ ἔχων ἀνάγκην κ. τ. λ.*, there appears to be an intimation that the father may also be in a certain measure bound by the will of the daughter. Still outward circumstances are undoubtedly primarily referred to. The view entertained generally by the ancients, as still at the present day in the East, recognized no independence of the wife; this first resulted from the Christian-Germanic civilization.—In ver. 38, we need not suppose, with Billroth, that Paul intended first to oppose to the expression *ὁ ἐκγαμίζων καλῶς ποιεῖ* merely *καὶ ὁ μὴ ἐκγαμίζων*, but then corrected himself. The principle expressed here lay in the whole connexion. But *κρεῖσσον ποιεῖ* can only be referred to peculiar relations of the time or certain persons.—For *γαμίζω* we find in Mark xii. 25, the form *γαμίσκω*, as also in Luke xx. 34, *ἐκγαμίσκω* stands for *ἐκγαμίζω*, which again occurs in Matth. xxiv. 38; Luke xvii. 27.)

Vers. 39, 40.—In the last place, touching the second marriage of the *woman*,\* Paul remarks, that in marrying a believer she need have no scruple; but in the apostle's opinion, she had better remain unmarried. The addition of the words *δοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν*, and *I think also*, etc., to the expression "according to my judgment," plainly indicates a contrast to those who, as it were, appropriated to themselves the Spirit, which naturally calls to mind the party of Christ. Since, however, the observation stands at the conclusion of the whole discussion, its allusion cannot be restricted to the last remark, but must be extended to the entire subject. In later times, moreover, a certain odium was attached in the church to a second marriage, traces of which occur as early as in 1 Tim. iii.

\* There seems to be no doubt entertained respecting the second marriage of the man, probably because in the case of widowers a new marriage was generally of pressing importance, on account of the motherless children; therefore the question here is only touching the woman. The *μόνον ἐν κυρίῳ*, moreover, must be regarded as referring also to the man (2 Cor. vi. 14, 15).

2, v. 9. Ministers of religion, therefore, could not be *δίγαμοι*. (Comp. Binghami Origg. vol. ii. p. 153.) From the last-mentioned work, indeed (vol. vi. p. 423), we see that, under certain circumstances, *digami* were excluded from the communion-table. (The whole passage has a detailed parallel in Rom. vii. 1, seq. From this passage, also, in some Codd. νόμῳ is added to *δέδεται*.—Billroth, following Calvin, is of opinion, that by *ἐν κυρίῳ* more is intended than that the widow should merely marry a believer, namely, that she should make her choice and enter upon the marriage in a truly Christian spirit. But as ὃ θέλει precedes, *ἐν κυρίῳ* can only refer primarily to the person marrying. It is self-evident, however, that, if faith be required in the person chosen, there must also be faith in the person choosing, for only faith recognizes faith.—In ver. 40 *μακαριωτέρα* cannot refer to eternal blessedness, but to the expediency [ver. 35] of this life, in that the unmarried woman will be better off in the *καιρὸς συνισταλμένος* [ver. 29] than the married woman.)

### § 8. CHRISTIAN LIBERTY.

(viii. 1—xi. 1.)

In this large section the apostle treats of the use of meats offered in sacrifice, participation in idolatrous festivities, and especially of Christian liberty and the manner of its exercise.\* It appears that several members of the Corinthian church had proceeded to such lengths as not only to eat meat which had been offered in sacrifice to idols, but actually to take part in some sacrificial festivities held in the heathen temple itself (viii. 10). It is possible that some of the immediate followers of Paul, or of Apollos, had fallen into this extreme, but it appears especially to have been the sect of Christ, whose Gnostic pride of knowledge (viii. 1–3), leading them to suppose themselves elevated above all sin, rendered them thus perfectly regardless of the weaker brethren. It was doubtless the Judaising followers of Peter, who received from such proceedings the greatest and certainly just offence. The apostle having first, in viii. 1–13, treated in general of the use of meats that had been offered in sacrifice to idols, and directed attention to the offence likely to arise to the weaker brother by the exercise of false liberty therein, proceeds to shew, in his own example, how the Christian must, for the sake of his brother, employ with the utmost self-restraint, the liberty permitted him, and then shews (x. 1–13) from the sacred writings of the Old Testament, how severely God punishes the abuse of lib-

\* The passage Rom. xiv. 15 bears so close an affinity to the one before us, that we beg that its exposition may be compared with the present.

erty. He then returns to the Christian's relation to heathen festivals, declaring that the believer cannot celebrate alike heathen and Christian sacrifice. But to avoid introducing into the church the narrow scruples of Judaism, he permits the use of meats offered to idols, if purchased in the market, and likewise sanctions the participation in repasts given by the heathen in their own dwellings, and the free use of all meats served up on such occasions, provided it was not expressly declared that such had formed part of an idol sacrifice (x. 14—xi. 1). The apostle thus adjusts the claims of the freer and the stricter parties with the utmost impartiality and wisdom.

Vers. 1-3.—Verse 1 is evidently resumed in verse 4, so that the intervening passage may be considered parenthetical. It is better to regard the parenthesis as commencing at the words *ὅτι πάντες γινώσκωμεν*, *because we all have knowledge*, instead of *ἡ γινῶσις*, as many others suppose. The words with which the apostle opens his discussion, and which are fully adduced in ver. 4, evidently convey an impression that they refer to the declarations of the Corinthians; there is thus contained in the *οἴδαμεν*, *we know*, a recognition of their correctness, but also a slight reproof of their presumption. The words may be understood somewhat thus: "we know as well as you," etc., and with this the context, "because we all have knowledge," is in exact accordance. It is impossible that this *πάντες* can be understood to apply to many or several individuals, or as Billroth thinks, only to one party, viz., that indicated by the passage in connexion; it must include rather *all Christians as such*. To this exposition the words of ver. 7, *ἀλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις*, *but not in all is the knowledge*, are but apparently opposed; for a certain definite knowledge is there spoken of, for which reason the article is used, but here knowledge in general, and therefore the words of ver. 1 must express this idea, "for all men have a certain degree of knowledge,"\* particularly every Christian must certainly know that there is only one true God, from its having been laid down as a fundamental doctrine in the Old Testament. In order to repress immediately in advance the over estimation of knowledge (*γινῶσις*) with which the sect of Christ were chargeable, the apostle contrasts it with love, upon which the 13th chapter affords a copious commentary. Self-denying love has nothing dazzling to allure its followers, for which reason also the Corinthians who inclined to the more external elements even of spiritual matters, had not devoted themselves to it as to knowledge and other gifts of the Spirit; nevertheless love is the loftiest, the most purely Divine element in man's nature. The inquiry into the nature of the *γινῶσις* we defer to xii. 8; here it is sufficient to remark, that when separated and distinct from love, as

\* In Bengel's Gnomon it is correctly stated: *non addit articulum, non nimium concedens.*

here conceived, it indicates the too exclusive direction of the reflective faculties towards Divine things, while love is characterized by the inclination of the will. (On the psychologically remarkable phenomenon of the separation of elements essentially united, comp. the Comm. on xiii. 1, and seq.) While, then, knowledge is selfish, it puffeth up, but love expands towards its neighbour, and forms him after its essential nature.\* We here of course assume that the knowledge is a *right* knowledge; even then it benefits neither the individual nor the mass unless attended by love. But the wisdom that is unaccompanied by love is often only *apparent*, attained by false paths, through speculations, the motive for which is conceit or curiosity; then it is of course in a heightened degree pernicious; but love, on the contrary, is from its very nature ever accompanied by a knowledge, often undeveloped, it is true, but nevertheless genuine, substantial; knowledge may exist without love, but the latter never entirely without the former. The expression *δοκεῖ εἰδέναι τι*, *thinketh he knoweth something*, sufficiently indicates wisdom which is only imaginary; the purport of the form *οὐδὲν ἔγνωκε καθὼς δεῖ γινῶναι*, *knoweth nothing as he ought to know*, however, is rather uncertain. The vanity of knowledge might be thereby signified, but in this case the sentence appears somewhat tautological. It is better to refer the words to the erroneous means by which the apparent wisdom is attained, and with this accords the antithesis *οὕτως ἔγνωσται ὑπ' αὐτοῦ*, *is thus known by him*, as it intimates the way to obtain true Divine knowledge. God is an unapproachable light: no created spirit can, by its own power, penetrate into him, or become possessed of his mysteries; every attempt of the kind gives but an apparent knowledge. But God can certainly manifest himself in the soul that longs after true wisdom, and in this passive state create the true *γινῶσις*. The knowledge of God therefore presupposes the being known of him, as Bengel observes in the Gnomon, the *cognitio activa* presupposes a *cognitio passiva*; the soul is not impregnated with life from above, until God has drawn nigh. It cannot be doubted that, in expressing the relation of the soul to God, the image of a bride passed through the apostle's mind, so that the *γινῶσκειν* = *יָדַעַ* is significant both of knowledge and union. Billroth is of this opinion in the passages xiii. 12, and Gal. iv. 9, which likewise correctly bear this construction. Other expositions of the passage, as that defended after previous interpreters by Usteri, and according to which *ἔγνωσται* signifies "he is lovingly acknowledged by God, accepted as a child of God," are sanctioned neither by the use of language nor by the connexion. Beza, Heidenreich, Pott, and Flatt explain *γινῶσκεσθαι* "to be instructed," but this

\* Bengel is worthy of notice with respect to x. 23; *scientia tantum dicit, omnia mihi licent, amor addit, sed non omnia edificant.*

cannot be philologically proved. (In ver. 2 the reading *ἐγνωκέναί* instead of *εἰδέναί* originated only in the idea that it was necessary to have a word in the text corresponding with *γνώσις*. Lachmann has, however, received *ἐγνωκέναί*. The same scholar reads for *οὐδέπω οὐδὲν ἔγνωκε* only *οὐπω ἔγνω*. It is, nevertheless, difficult to perceive how, out of this simple reading, and sustained indeed by A.B.D.E., should have arisen the usual reading, to which Griesbach justly gives the preference.)

Vers. 4-6.—After this parenthesis the thread of the discourse is resumed from ver. 1, and the former and more general *περὶ τῶν εἰδωλοθύτων* is more exactly defined by the *περὶ τῆς βρώσεως*. As a universal truth it is first stated as a universal sentiment of Christian consciousness that there is no *εἰδωλον* in the world, no other god but one. (See Jerem. ii. 11; 1 Sam. xii. 21, *אֱלֹהִים יְהוָה*.) But it is striking that this sentence appears to be nullified by what follows, by the *εἴπερ εἰσὶ λεγόμενοι θεοί*, *if there are that are called gods*, and *ὥσπερ εἰσὶ θεοὶ πολλοί*, *as there are many gods*, with which the expressive *ἀλλ' ἡμῖν εἰς θεός*, *but to us one God*, is connected. Paul cannot surely intend to say that for believers there exists one God, but for unbelievers many, when he had just before declared that there is no idol in the world. Add to this that in x. 20, the sacrificial festivals are represented as establishing a fellowship with *demons*, and this also plainly shews that in the apostle's opinion idols were by no means a nullity. It has been attempted to remove this difficulty by taking "there are that are called gods" as = to "are said to be god," an explanation entirely ungrammatical. For even granting these words susceptible of this meaning, yet the *ὥσπερ εἰσὶ* in which Paul, with reference to such passages as Ps. cxxxvi. 2, 3, acknowledges the truth that there are many gods and many lords, is decidedly opposed to it. The *λεγόμενοι* certainly signifies that they are *falsely* so called, and the "in heaven and on earth" which refers to the higher and inferior orders of mythological deities (*viz.*, the celestial deities and their representative stars, likewise the strong ones of the earth, deified heroes, and kings), form an antithesis with the *τὰ πάντα* (ver. 6); but their reality is not questioned; they are, it is true, no real gods, *i. e.*, not uncreated, everlasting, self-existent beings; they are created powers, creatures of the only true God whom Christians honour, who created all things, including the gods and lords themselves mentioned, but they are assuredly not a nullity. Billroth's interpretation of the passage cannot, therefore, be deemed perfectly satisfactory; for although he correctly acknowledges that the apostle views the heathen gods in the light of demons (see further, on x. 20), he does not solve the apparent contradiction between "no idol in the world," and "there are gods many," the difficulty being increased by the "what do I then

say? that an idol is anything?" (τί οὖν φημι ; ὅτι εἰδωλόν τι ἐστί ;) of ch. x. 19. But this contradiction is perfectly removed, if we strictly distinguish between εἰδωλον and θεός or κύριος.\* The former expression indicates the creations of fancy, as devised by the mythographers, and propagated among the people. Such definitely characterized beings as Jupiter, Mars, Venus, under recognized forms, and with certain attributes, were really not to be found *in rerum natura*, but only in the human imagination, from whence the representation was transferred to stone, brass, or wood. At the foundation of these creations were real potencies, powers which excited the senses,† and were prejudicial to the development of a nobler life in man. This is signified by the apostle in the passage "just as there are gods many." Paul thus fully expresses both sides of this important position, it being necessary to confute the reality of the mythological beings in order to set free the heathen from their old ideas ; and yet no less important to prove that in idol worship real powers of sin were active, in order to combat a false indifference regarding it.—Ver. 6 demands a closer investigation, Usteri and Billroth having already correctly discerned in it the element of the doctrine of the Trinity. It is evident that the "one God, the Father," and "one Lord Jesus Christ" (εἷς θεός ἡ πατήρ, εἷς κύριος Ἰησοῦς Χριστός), form a parallel with the before-mentioned "many gods" (θεοὶ πολλοί, κύριοι πολλοί, θεοὶς ἐν οὐρανῷ καὶ ἐπὶ γῆς). The heathen possessed but vague notions of the Divine Being and dominion, which is only realised in absolute perfection in God and Christ, whom the Father hath placed as Lord over all things. (1 Cor. xv. 25.) The true God hath also alone the prerogative to create. The inferior powers may perhaps change that which is created, but can produce nothing save in the power of God. The force of the prepositions ἐξ, διά, εἰς, in such a connexion has already been considered at Rom. xi. 36. The Father is here represented as the origin and end of all things ; εἰς indicates the operation of the Holy Spirit, who reconducts all to its source. It might indeed surprise us that here the language is "we are to him," while in Rom. xi. 36, we have "all things ;" but the difference is only apparent ; for, if the church is destined to receive into

\* Nitzsch (Stud. Jahrg. 1828, Part iv. note) endeavours to reconcile the apparent contradiction by saying "as expected helpers, and ἀλεξίκακοι, they are nothing ;" but to the help expected from idols there is positively no allusion.

† Notwithstanding the abundant declarations in the Old Testament that idols are nothing (Is. xl. 19, xli. 6, xliv. 6, xlvi. 6 ; Jerem. ii. 11, 26, seq., x. 8, seq.), passages are nevertheless to be found acknowledging their reality. See especially the remarkable passage Deut. iv. 19, where it says, God has assigned all nations to certain stars as to leading potencies ; and also Deut. xxxii. 8, according to the LXX.—In the New Testament the apostle's thought is best expressed in Acts xvii. 29, οὐκ ὀφείλομεν νομίζειν χρυσῶν ἢ ἀργύρου ἢ λίθου χάραγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὁμοιον, which, it will be perceived, by no means affirms that the θεῖον is nothing.

herself all men, and a restorative influence, proceeding from her reacts even on the lower creation (see on Rom. viii. 19, seq.), then believers are "all things." At the close of the verse, in describing the agency of the Son, after the "through whom are all things" (*δι' οὗ τὰ πάντα*) is still specially added "and we through him" (*καὶ ἡμεῖς δι' αὐτοῦ*). It will be readily comprehended that transcribers might imagine *δι' αὐτόν* preferable, since the *ἡμεῖς* is already implied in the *πάντα*. But this originates in pure misconception of the words, for the *δι' οὗ τὰ πάντα* refers especially to the creation (see on John i. 3), but *καὶ ἡμεῖς δι' αὐτοῦ* to the new birth which is conceived as a second creation. Some later Codices also here make mention of the Holy Spirit and his attributes. But though the apostle might doubtless have here mentioned also the third person, yet as we may more easily suppose the passage supplying the apparent omissions to have been inserted than to have fallen out, the shorter reading must be viewed as the original one.

Ver. 7.—This definite perception, however (see on ver. 1), how form and power stand related in idol-worship, had not yet dawned upon all the individuals composing the then existing church (which seems to intimate that, under progressive development, this recognition should become universal); for this reason the weaker brethren were to be considered, because, upon the principle that "whatsoever is not of faith is sin," they would pollute their conscience by a proceeding which another might pursue without detriment. (See on Rom. xiv. 23.) Very good Codices read *συνηθεία* for *συνειδήσει*, and I might, with Lachmann, prefer this reading, since the use of the same word in two significations in one sentence always presents a difficulty, if precisely this did not render it probable that the *συνειδήσεις* once expressed had been changed into a word apparently more suitable.

Vers. 8, 9.—As then eating, or abstaining from so doing, can possess no meaning as regards spiritual life, or in relation to the Almighty, the exercise of Christian liberty in such things must be connected with consideration towards the weak. (In ver. 8 it would be very easy to substitute the more usual *συνίστησι* for *παρίστησι*, but for that very reason the latter is preferable. Lachmann has accepted the reading *παραστήσει*. *Παρίστημί τινά τινι* signifies properly, "I present some person, *e. g.*, to a prince," including of course the idea of recommendation.—The context shews that *περισεύειν*, like *ύστερεῖν*, refers only to spiritual objects, to grow or to decline in the new life. Probably these words have reference to declarations of the Corinthians intimating the wish to defend their liberty.—In ver. 9 Lachmann has preferred *ἀσθενέσων* to the general reading *ἀσθενούσων*, but the adjective form is probably chosen because it occurs in ver. 10.

Vers 10, 11.—Paul intentionally selects a very conspicuous abuse

of Christian freedom, viz., participation in sacrificial festivals in the temple itself, in order to exhibit the evil consequences of such proceedings; and such cases must have really taken place, otherwise the argument would lose its force. And if in this passage it might seem that Paul did not reprove such participation in itself, but only on account of the consequences in regard to the weak, it will be seen in x. 14, seq., that he declares such participation in itself unlawful. (In ver. 10, *εἰδωλεῖον* is a sanctuary which contains an image of its deity, in contradistinction to lesser sanctuaries without images, or simply sacred enclosures. To individual deities the forms *Βακχεῖον*, *Σεραπεῖον* are also applied.—The use of *οἰκοδομεῖν* in this passage has, as Wetstein and Semler have already correctly stated, something ironical. The conscience of the weak is built up, as it were, not through the power of the Holy Spirit, but by human means, through respect for personalities; for in the apposition “who hast knowledge” lies the intimation that the weak Christian brother, acknowledging the brother who claims liberty as more advanced than himself, is thereby misled to imitating what he does.—In ver 11 Lachmann reads *ἀπόλλυται ἐν* for *ἀπολείται ἐπί*; but the future is more appropriate, signifying that not one isolated deed, such as related, occasions the loss of salvation, though it *may* ultimately be its consequence if the weak brother by *perseverance* in such conduct gradually loses his foundation of faith. [Compare the parallel passage Rom. xiv. 15.] Properly speaking, it is not knowledge itself which exercises an injurious effect upon the brother, but the wrong use of it; but Paul chose the more energetic expression in order to draw the Corinthians from their over-estimation of worldly wisdom.—See Winer’s Gr. § 48, c. concerning the *ἐπί* used here.—The phrase *δι’ ὃν Χριστὸς ἀπέθανε*, for *whom Christ died*, expresses the value which even the weakest soul possesses in the sight of God. *Διά* seldom stands as found here; *ὑπέρ* or *ἀντί* is more general. See on Matth. xx. 28; Rom. v. 15.)

Vers. 12, 13.—Under such circumstances it is plainly the duty of those in a higher position to act with reference to the weaker brethren in order to avoid offence; and in placing limits to their freedom it is better that they restrain too much than too little. This idea is also expressed by Paul in Rom. xiv. 21. (In ver. 12 *τύπτειν* implies “to wound.”—Sins against the brethren are sins against Christ himself, because they are his members. [See vi. 15.]—The *οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα*, *I will not eat*, etc., of ver. 13, is an intentional hyperbolical expression for the highest degree of self-denial in such things. It ought not therefore to be rendered by “for life,” although from the nature of the case, it can mean nothing more. That there were in Corinth, as in Rome [see on Rom. xiv. 1], persons who

deemed the eating of flesh in general as sin, is not in the slightest degree intimated.)

Chap. ix. 1.—In order to present clearly to the Corinthians a self-denial of freedom lawful in itself, from Christian love, the apostle offers himself and his procedure as a pattern and example. We must nevertheless confess that if this alone had been Paul's intention, first, the passage might have been considerably curtailed, and next the subject would have continued uninterruptedly (viii. 1) from this point, instead of having much that was irrelevant interwoven with it. This can only be explained by the fact that Paul, without letting fall the principal theme to which he returns in x. 14, takes occasion in describing his procedure as an example for all (xi. 1) to defend himself on those points which had been made objects of attack by the adverse parties in Corinth. The apostle seems to have started from this point that the liberal party of Christ asserted as a duty their exemption from law. In this view they might have affirmed that meat offered to idols must be eaten, perhaps even in the temple, in order to prove the nothingness of the idols. To this extreme the apostle opposes the true liberty which upon necessary occasions can refrain from the use of what in itself is permitted. This liberty Paul claims for himself, and defends at the same time his apostolic dignity, which the antagonist party appear to have attacked, upon the ground that he had not dared to lay claim, as the other apostles had done, to a subsistence from the church. But as it is more likely that such imputations and suspicions circulated secretly than that they were openly spoken, the apostle justifies himself only in an indirect manner. At the time the second epistle was written his opponents had proceeded to far greater lengths, and for this reason Paul opposes them in it without disguise. (2 Cor. x.)

Ver. 1.—The received reading which places first *οὐκ εἰμι ἀπόστολος* could originate only in the view that Paul was passing to something entirely different. The sentence *οὐκ εἰμι ἐλεύθερος*, which connects itself immediately with the preceding subject, comes first in order, as Griesbach and also Lachmann have acknowledged. The meaning of the words would then be this, "Or should I, who observe such self-denying conduct, not be free?" The glance at his opponents, who might have made such an observation, brings immediately to his mind the chief idea, "Am I not a real apostle? have I not seen the Lord?" and, in order to apply directly the refutation, he adds what his enemies themselves could not deny, "Are ye not as it were my work in the Lord? have I not likewise founded the church in Corinth?" It will be seen that by means of these questions the representations had already acquired a more general direction, which Paul could prosecute at his pleasure, leaving him likewise at liberty to return when he would, to the subject upon which he had already treated,

the use of meat which had been offered to idols. As to "his having seen Jesus Christ," Neander and Billroth have long since made it clear that he can be speaking neither of an acquaintance with Christ during his earthly sojourn, nor of a mere knowledge of his doctrine, nor of any other appearances of Christ, but only of the decisive event which took place at Damascus (Acts ix. 1; 1 Cor. xv. 8); for this fact alone stands in that direct connexion with the apostolic dignity of Paul to which this sentence seems to direct attention. But it is highly probable that these words arose from the accusation of the Corinthian antagonists that Paul was no real apostle, he had certainly not seen the Lord. In the mouth of his adversaries this would mean to be sure that he had not sojourned three years with Christ as the Twelve had, and this Paul could not affirm respecting himself, even though he might (see on 2 Cor. v. 16) have seen Jesus again and again; but his vision of the glorified Redeemer and his mighty influence upon him, richly compensated for this deficiency.

Vers. 2, 3.—In full consciousness of the Divine power through which he had laid the foundation of the Corinthian church, he names the Corinthians themselves a seal, a solemn confirmation of his apostolic office, nay, his written defence against all opponents. (The *εἰ ἄλλοις κ. τ. λ.* of ver. 2 is to be understood, "If I am not esteemed such to others, am no apostle unto others, I am surely so to you." On *εἰ οὐ* see Winer's Gr., § 55, 2. For *σφραγίς*, see Rom. iv. 11. In ver. 3, *ἀπολογία* as well as *ἀνακρίνειν* are borrowed from the language of the law.)

Vers. 4-6.—The apostle now adduces three points in which he exhibits the freedom which belongs to him, and the wise use of which he is about to portray; first in the use of meats, next in reference to marriage, and lastly, in reference to his acceptance or non-acceptance of support from the church. It is precisely on the latter point that he enlarges most amply, because, as has been already stated, the adversaries employed it in order to represent Paul as uncertain with reference to his apostolic prerogative. The *φαγεῖν καὶ πιεῖν*, "to eat and drink," refers at all events back to chap. viii., so that the sense is, "Have I not surely also the freedom which ye claim for yourselves?" at the same time the contrary idea is also conveyed in it, "Am I not also at liberty not to eat, if I will?" Billroth, however, justly remarks, that the general expression extends much further, and refers not *merely* to the before-mentioned discussion concerning meats offered to idols, but generally to the Jewish laws relating to food. See ix. 20.—But what gave occasion to the apostle to mention marriage? The remonstrance is surely not without occasion, for Paul quotes the example of the apostles. As Cephas is particularly named, and mention is made of the brethren of the Lord, including James of course, we might suppose the occasion to be fur-

nished by the followers of Peter. The Judaizing Christians had, as is shewn by the Clementine homilies, and Epiphanius' account of the Ebionites (see Neander, vol. i. p. 309), the idea, that it was the *duty* of every one to marry; we may therefore suppose that the apostle had been reproached for his celibacy, and was desirous of defending it. This might seem to favour the hypothesis of Storr, who would consider the mention of our Lord's brethren as a proof that the sect of Christ were adherents of James, and thus allied to those of Peter. (On this, see the Introd. § 1.) But in this case the words must run otherwise! The *μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν* can only be translated, "Can I not likewise as the other apostles take with me a sister, *i. e.*, a Christian woman, as my wife?" or, in other words, *must* I then continue unmarried? May I not be so from free choice? Even his liberty in this particular must have been contested! This were an indication of extravagant ideas as to the value of celibacy, and perfectly consistent with the idea which seems, from vii. 3, seq., to have been current in Corinth, that marriage was objectionable (1 Tim. iv. 3). A thing of this sort must by no means be considered confined to the Gentile Christians; the mention of Peter and James points sufficiently clearly to the Jewish Christians, among whom ascetic principles were not unusual, as Rom. xiv. 15 shews, and the example of the Essenes and Therapeutæ. (In ver. 5 *λοιποὶ ἀπόστολοι*, the REST of the apostles, is said to intimate clearly that he, Paul, is himself also an apostle.—Concerning ἀδελφοὶ τοῦ κυρίου, see on Matth. xiii. 55. As they are here clearly distinguished from the apostles, and no passage speaks of two kinds of brethren of our Lord [brothers proper, and cousins], it is evident that none of them were among the Twelve. [See on John vii. 5; Acts i. 14; 1 Cor. xv. 7.] But as two of the cousins bore the same names as the brethren of Jesus, quoted Matth. xiii. 55, it is most probable that the four ἀδελφοί, are cousins of our Saviour, sons of Cleopas and Maria, the sister of Mary. See further the Introd. to the Epistle of James.—Concerning the marriage of *Peter* comp. the observations on Matth. viii. 14.\*—Vers. 6 shews that *Barnabas*, in a similar manner to the apostle Paul, must have maintained himself by the labour of his hands, and have been attacked upon the self-same grounds: and the mention here made of this early fellow-labourer of Paul, seems to point to a fresh connexion of the apostle with him. See the remarks on Acts xv. 39.—The form of expression, ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μη ἐργά-

\* It is remarkable that Tertullian (*de Monog.* c. 8), will not allow this passage to refer to the wives of the apostles, but to women who accompanied them ministering unto them of their substance, as our Lord is described to have been attended in Luke viii. 3. This explanation has been adopted by the Roman Catholic Church in defence of celibacy

ζῆσθαι, is ironical, and means : labour is not surely commanded to us alone ! This refers to the fact that the antagonists had asserted that he possessed no right to be maintained by the church, not being a legitimate apostle. Sometimes they reversed the accusation, and required that Paul should not distinguish himself by anything exclusive, but should allow himself to receive support from the church community, as did all the other teachers of the gospel. [See ver. 15, and 2 Cor. xi. 7, seq.] The apostle nevertheless on this head defends his individual liberty, while he presses it upon no one as law, in the same degree as he reserves to the teacher the right to *demand* a subsistence if necessary.)

Vers. 7, 8.—Paul in what follows discusses at length the right of preachers of the gospel to receive from the church a provision for their bodily wants, but states in ver. 12, and seq. that he has not judged it expedient to avail himself of this privilege, disclaiming any inference affecting his apostolic calling as the consequence of this forbearance. This proceeding of the apostle has been already brought under notice in Acts xviii. 2, when, upon the occasion of his residing in Corinth (to which the accusations of his adversaries refer), he worked with Aquila and Priscilla. To this passage we must accord some further degree of notice, as the pertinacity is remarkable with which Paul insists upon carrying out his principle of maintaining himself by the labour of his own hands. According to Acts xx. 33, seq., at first he might have been influenced by an anxiety lest any should believe that he availed himself of the preaching of the gospel to enrich himself ; but where, on the other hand, this course was made the precise subject of accusation against him as in Corinth, one might think it had been better for the apostle simply to accept support, as the other apostles had done. He must necessarily expend much time in labour which had been better employed in his spiritual calling. It has been already remarked on Acts xviii. 2, that a self-exercise was aimed at in it ; Paul wished thereby to mortify the flesh ; it belonged to the keeping under of his body (ὑποπιάζειν τὸ σῶμα), which, according to ix. 27, he considered necessary for himself. Again, 2 Thess. iii. 6, seq., is very instructive on this head. Paul there warns his readers against idleness, and continues to say that he has employed his hands in gaining his own livelihood in order to give them an example. This latter point is left here untouched.—It is then proved from soldiers, vine-dressers, and shepherds, who all live by their occupation, that the preacher of the gospel also may and should live by his calling. (In ver. 7 Lachmann has preferred the reading τὸν καρπὸν τοῦ ἐκ τοῦ καρποῦ and the internal evidence is in its favour ; for the ἐκ is likely to be derived from the ἐκ τοῦ γάλακτος following, so as to make both members agree.—In ver. 8, with Lachmann and Billroth only a comma should stand after

λαλῶ, though then indeed the reading οὐ λέγει cannot be the correct one. For this Griesbach has already substituted ἢ οὐχί, and οὐχί even might be omitted, as in ver. 10, for μή governs the whole sentence. The law forms so far a contrast with κατὰ ἄνθρωπον, as it contains the Divine will.)

Vers. 9-11.—It appears striking that to prove how even the law recognizes the principle under consideration, so remote a passage as Deut xxv. 4, should be quoted, as the apostle in ver. 13 points to a fact far more directly pertinent. Paul seems however intentionally to have chosen this proof in order to give more emphasis to his argument. The sense is this: if the holy Scriptures adjudge even to the beast the requisite food in return for his labour, how much more shall this be observed in relation to men. In the “doth God care for oxen,” etc., by no means lies the idea that God does not provide for the beasts; but, as the δι’ ἡμᾶς ἐγράφη which follows shews, it only asserts that the ordinances of the law relating to animals have also a reference to man, and were written for his good, and that consequently what is valid as regards animals admits of application in increased potency to the human race. The passage 1 Tim. v. 18 is treated in the same manner. (In ver. 9 φιμῶ = κημῶ, from φιμός, *capistrum*, to close the mouth with a muzzle. It occurs figuratively in Matth. xxii. 12.—Ἀλοάω, properly to beat, stamp, thence beat out the corn, *i. e.*, thresh, which, as is well-known, is performed in the East either by means of oxen or threshing-carts.—In ver. 10 the interpunctuation must with Lachmann be so restored, as to put a comma after Θεῶ, and thus make the whole form only one question. With πάντως λέγει, supply ἡ γραφή as subject.—Concerning the hermeneutic principle δι’ ἡμᾶς ἐγράφη see the observations on Rom. iv. 23.—Lachmann has decided in favour of the reading received by Griesbach, in opposition to the *text. rec.* which reads τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ’ ἐλπίδι. Ploughing and threshing stand for husbandry in general; this entire pursuit has significance and aim only in the presupposed hope of participating in the produce; this hope therefore may not be deceived. The τοῦ μετέχειν belongs indifferently to both parallel divisions of the verse. Spiritual sowing and reaping are thus paralleled, and in such a manner that again the reasoning is *a minori ad majus*, “If we impart to you that which is great, we may certainly lay claim to that which is of less value, and especially we, through whom the faith has been planted among you.” The expression σαρκικά has here certainly the signification “that which is necessary to the support of life,” although with the accessory idea of that which is subordinate. The ἄλλοι looks naturally back to vers. 5, 6.—The 12th verse should properly commence with ἀλλά: since it is there stated for what reason Paul does not lay claim to this his acknowledged right.)

Vers. 12-14.—To the observation, that he abstained from the exercise of the right belonging to him, Paul adds that he wished to give no offence to the gospel of Christ. This can, in agreement with Acts xx. 33, seq., only be understood that he did not wish the gospel to be regarded as a means of worldly gain. Yet unwilling for a moment to sanction the supposition that this was wrongly done by the other teachers who made use of their lawful claim on the churches, he adduces in addition the parallel of the priesthood of the Old Testament, as a proof that the acceptance of maintenance by the preachers of the gospel was not unbecoming, and observes that living by the gospel was appointed to his followers in the words of our Lord himself. (Matth. x. 10 ; Luke x. 8.) The apostle manifestly here utters a sentiment equally applicable in all times, so that there is nothing opposed to the gospel in the payment of the clergy (by the end of the second century appear definite salaries [*divisiones mensurnæ Cypri. epist. 39 (34)*] and fees [*fratres sportulantes Tert. apol. c. 39, Bingham origg. vol. ii. p. 261, seq.*]); indeed the mention of *ιερά* and of *θυσιαστήριον* might be employed in the defence of confessor's fees, which in recent times appear almost universally offensive. However we must certainly say, that if Paul was referring especially to the offerings at the communion, offerings which from circumstances very early became customary, he had in view a condition of the church in which the spirit of love united both rulers and congregation. But when this spirit is wanting, and the gifts are bestowed reluctantly, then indeed they are of evil. (In ver. 12 the *τῆς ὑμῶν ἐξουσίας* is to be understood: "of the right in you," and not "of the right which ye possess." The alteration to *ἡμῶν* which Rückert himself approves, is quite unnecessary. Besides this, we may perceive in the *πάντα στέγομεν* that the apostle, as might have been expected, found it very difficult to carry out his principle, and indeed with his numerous employments [2 Cor. xi. 28] it is difficult to imagine how he could reduce it to practice at all. Though, meanwhile, he (at least in Corinth) worked with his intimate friend Aquila, it is probable that in the literal sense Paul did not earn his entire livelihood.—Upon the *ἐσθίειν ἐκ τοῦ ἱεροῦ*, *eating from the temple*, see Lev. vii. 7, 14 ; Deut. xviii. 1, seq. The priest received a portion of certain sacrifices. Eating from the temple means, receiving subsistence from the temple.—In ver. 13, Lachmann has preferred *παρεδρεύοντες* to *προσεδρεύοντες*: the signification of both forms is the same. Hesychius explains it by *σχολάζειν*, to have leisure for something, *i. e.*, to pursue some occupation, to labour at something. In 3 Macc. iv. 15, the substantive *προσεδρία* is found.—*Συμμερίζεσθαι* is also found only in this passage ; it means "to divide among themselves," so that the distributors themselves obtain a portion. Thus in the Old Testament the sacrifice was divided between

the altar and the priests ; the priests also ate the shew-bread after they had ministered to the Lord, and in the ancient church, according to the same principle, a portion of the oblations fell to the priesthood.)

Vers. 15-17.—Paul, however, by this representation, by no means desires that for the future his subsistence should be provided for him ; his own labour is to him a glory which he will not suffer to be taken from him. The annunciation of the gospel, he says, is a duty imposed on him, but on the manner of this, on his willing self-sacrificing application to it depended his reward. In this lies the expression of a high moral feeling. Man can do whatever he perceives it is the will of God he should perform, but with internal reluctance, with a resisting heart ; and he has his reward accordingly. But he who in cheerful mind does more than is needful, secures to himself an especial gain. The following passage, which describes what kind of reward he hoped, proves how remote was the apostle's idea from justification by works, or desire of gain. It is of course therefore understood that the “doing more than is necessary” cannot be construed into a capability of *opera supererogatoria*. In the command to love God above all things, is of course comprehended the injunction to do all that we acknowledge to be God's will willingly (ἐκῶν), not unwillingly (ἀκῶν). Yet a command may be more or less perfectly fulfilled according to human modes of conception, wherein indeed it follows that an imperfect fulfilment is in the sight of God equivalent to none at all. In reading this passage, an impression of exaggeration always remains. The words “it were better for me to die,” seem to be hyperbolic, or if this glorying in not being chargeable was so significant, Paul should never have accepted the slightest assistance, which, according to Phil. iv. 15, 16, he appears to have done ; and then the other apostles might properly have followed the same course, for there is no foundation for believing that Paul alone had such a dispensation. To this may be added, that true humility requires what is offered in love to be accepted ; the language here seems to border on self-righteous pride. Something similar is found in the history of Abraham, Gen. xiv. 22, 23. But all such doubts and suppositions vanish if we consider that the glorying which Paul estimates so highly, is not a glorying before men, but in the sight of God ; these words therefore only express the apostle's sincere love to God ; he would rather die than in the slightest degree offend him, or do the slightest particle less than he knows to be in his power. In ver. 15, οὕτω γένηται, *that it be thus done*, implies support from the church. The clause ἢ τὸ καύχημά μου ἵνα τις κενώσῃ bears the character of an anacoluthon. First, an infinitive was probably to follow, but in the earnestness of discourse Paul continues with ἵνα, involving, as it were, the threat, I will not

suffer that, etc. *ἵνα* has evidently here, as in ver. 18, a weakened signification. The reading received by Lachmann, and sanctioned by Billroth, *καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου οὐδεὶς κενώσει*, by no means removes the difficulty, for *καύχημά μου* necessarily requires something to be supplied, as *e. g.*, “to allow myself to be despised.” Further, it has only B and D in its favour, and the original reading in D was different. Seeing then that other Codd. differ again in these words, this reading must decidedly yield to the common one.—Ver. 16, *ἀνάγκη*, refers to Christ’s commission [see Acts xxii. 21, xxvi. 16], signifying thus a moral necessity.—Ver. 17 resumes with *γάρ* the subject of ver. 15, giving ver. 16 the nature of a parenthesis. Upon the meaning of *μισθὸν ἔχω*, see further on ver. 23, and on *οἰκονομία* at iv. 1. The same is found in Col. i. 25. Elsewhere *οἰκονομία* signifies the plan of salvation itself, Eph. i. 10, iii. 2, 9.—Upon the well-known construction of the passive with the accusative consult Winer’s Gram. § 32, 5.)

Vers. 18-23.—Rich as Paul’s epistles are in passages expressing the purest love, there is scarcely one in which the apostle’s purity of feeling shines so pre-eminently as in this. In perfect disinterested love he claims for reward the permission only to live in the hardest self-denial as a servant. He adapts himself in self-sacrificing love to the peculiarities of each, in order to win them to their salvation. This incomparable passage breathes the beneficent spirit of Rom. ix. 3, without the hyperbolic form in which it is there expressed. It is easy to understand how this proceeding of the apostle’s, to be a Jew to the Jew, etc., would be very difficult of comprehension to those of less matured and elevated views. Its exercise required in fact, perfect purity and sincerity of feeling, otherwise it would be easy to confound more indifferent with essential points, and to be betrayed into a false indulgence. It is of course unnecessary to explain that the compliance which the apostle here so earnestly recommends has no reference to positive errors, but only concerns *Adiaphora*. According to the same principle of freedom we see the Redeemer himself acting. Finally, the *Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω*, *to the Jews as a Jew*, etc., involves no contradiction to the arrangement treated of at Gal. ii. 9; for this does not affirm that Paul would convert no Jew, the other apostles no Gentile, but that they desired to settle the theatre of their labours among Gentiles or Jews; and even this was subsequently modified, since Peter visited Rome and John Ephesus. (Ver. 18, on the fut. with *ἵνα* comp. Winer’s Gr. § 41, 6, 1.—*Ἀδάπανος*, without reward, with reference to Christ’s command, Matth. x. 8. In the New Testament it does not again occur. According to the before-mentioned deduction of the apostle, the *εἰς τὸ μὴ καταχρησασθαι*, *in order not to abuse*, intimates merely that it would be an abuse *in him*, because the Spirit had re-

vealed this knowledge to him, but not in all preachers.—In ver. 19 *ἐκ πάντων* must be considered masculine, independent of any one, answerable only to Christ. The article before *πλείονας* points to those called to salvation, appointed to it of God. Rückert erroneously takes it as synonymous with *πλεῖστοι*.—In ver. 20-23 the distinction between the four classes there enumerated is not easy. It is best to regard the Jews and the *ἄνομοι*, *i. e.*, Gentiles, as the leading contrasts, and the *οἱ ὑπὸ νόμον*, *those under law*, as a modification of the Gentiles. By the *ἄνομος* cannot be meant one who acknowledged absolutely no law; such an one would be designated *ἀσεβής*, *impious*, but merely one to whom the Mosaic ceremonial was unknown. But to avoid any misunderstanding of this expression, Paul adds *μη ὦν ἄνομος Θεῷ ἀλλ' ἔννομος Χριστῷ*, *not being without law to God*, etc. [where Lachmann has substituted the genitive for the dative, which appears to me preferable, because here *ἄνομος* and *ἐννομος* are used substantively]; to be loosed from the law of the Old Testament, is to be bound by the law of Christ. Now if, according to the principle laid down, the *ἀσθενεῖς*, *weak*, are Gentiles who manifested a certain degree of strictness in their lives, as there are in Rom. xiv. 1, seq., such Christians described among the Gentiles; the *οἱ ὑπὸ νόμον*, *those under law*, must be those who, without being actual Jews, have nevertheless taken upon themselves the yoke of the law, consequently proselytes. Between proselytes of the gate and those of righteousness no distinction is here made. But Jewish Christians cannot (as Billroth would maintain) here be meant, since they have yet to be gained over; he indeed considers that *κερδήσω* might signify the passing from Judaizing Christianity to that preached by Paul; but in opposition to this is the analogy in the three other passages and the *σώσω* in ver. 22. Paul means to say that to those who were without the pale of Christianity, he yielded in matters of secondary importance, but after their conversion he naturally sought to render them in all things consistent with their profession; but of any adherence to the essential principles of Judaism or heathenism there is not the slightest intimation, as the epistle to the Galatians proves.—In ver. 22 the article before *πάντα* is certainly genuine, and refers to what precedes, “all this have I become to all;” and *πάντας* is evidently an alteration of the genuine *πάντως τινάς*, *i. e.*, out of every category to save some, of course only through the power of Christ. Paul does not contemplate gaining all, without exception, but only those ordained to everlasting life.—In ver. 23 critical authorities decidedly favour *πάντα* instead of *τοῦτο*.—*Συγκοινωνῶς αὐτοῦ* marks not alone participation in the extension of the gospel, as Billroth thinks, but in all its blessings. Paul would participate in the publication, if he preached unwillingly; but he includes within it an earnest self-denial, in his course of pro-

ceeding, in order not to be a reprobate [*ἀδόκιμος*, ver. 27]. It is only as thus taken that the following stands in strict connexion with that which precedes. This by no means comes into collision with the doctrine of justification by faith, for all that Paul here enumerates is likewise the fruit of faith. The apostle simply contrasts a state of devotedness in self-denial, a building with gold, silver, and precious stones, with the negligence of the indifferent; and only to the former is the promise made of perfect participation in the gospel, *i. e.*, the kingdom of God. See on Matth. xxv. 1, seq., 14, seq.)

Vers. 24, 25.—The apostle then recommends the exercise of these principles. Every believer according to his position ought to conduct himself with caution, not permitting to himself the practice of every privilege conceded to him, without regard to those entertaining different opinions, but denying himself. This endeavour is represented under the image of a race, from which in the Scriptures, and in Christian antiquity generally, so many comparisons were taken. It is however not merely the act of running in itself which forms the point of comparison, but also the *ἐγκράτεια*, the numerous renunciations which the champions undergo, in order to prepare themselves to win the victory on the day of contest.\* In a similar manner the Christian must in the struggle for salvation crucify his flesh to win the crown. Referring, finally, to the passage iii. 15, we cannot consider the “receiving the prize” (*βραβεῖον λαμβάνειν*), to imply salvation generally, for this, if no complete backsliding follow, is even possible where wood, straw, and stubble have been built up; but the highest degree of bliss, which is conditional on fidelity and the degree of sanctification. Therefore the “runners” are the faithful without exception, but the “one” who receives the prize indicates the body of those faithful elect, who are not merely and scarcely saved with the loss of their whole building, but who have externally and internally built with gold; whom therefore their works, because they are imperishable, shall follow. Rev. xiv. 13. (*βραβεῖον* or *ἔπαθλον* is the technical term for the crown decreed to the victor by the judges of the combat. The *Etymol. magn.* explains the expression: *βραβεῖον λέγεται ὁ παρὰ βραβευτῶν διδόμενος στέφανος τῷ νικῶντι*. It occurs again Phil. iii. 14.—Upon the *ἄφθαρτος στέφανος*, consult 1 Pet. i. 3, v. 4.)

Vers. 26, 27.—This salutary self-denial the apostle represents in conclusion, as the reason (although it must not be considered the only one) for the abandonment of his lawful claims in the particulars before mentioned. Besides the race, he now draws his simile from boxing, in order to reach the idea of an adversary, which the first image did not involve. He mentions his body as this adversary. He speaks here not of a false asceticism, which he himself blames

\* See *Ælian. Var. Hist.* iii. 30, x. 2. *Horat. de Arte Poët.* v. 142, seq.

(Col. ii. 23), but he desires to restrain the liberty of the flesh, and to admonish the Corinthians in a true Christian spirit to crucify the flesh with its affections and lusts (Gal. v. 13–24). We may thus unhesitatingly suppose, that Paul apprehended it would not be entirely beneficial for him to abandon altogether his handicraft, and live solely for his spiritual calling, though without in the least degree proposing to make his proceeding in this particular a rule for the conduct of others. This view shews an unusually refined conscientiousness and strictness towards himself, coupled with the tenderest indulgence towards others. (Ver. 26, *ἀδῆλως* = *εἰς ἀδελφον*, 2 Macc. vii. 34, uncertainly, without aim. *Ἄερα δέρειν* is to be understood as parallel to *ἀδῆλως*, “without real antagonists, in imaginary contest;” its other acceptation “to make a false stroke,” presupposes also an opponent.—In ver. 27, the readings *ὑποπιάζω* and *ὑποπιέζω* yield to the more usual *ὑπωπιάζω*. The expression is borrowed from pugilists [*πύκτης*, *pugil*]; “to strike under the eye,” means to hit hard, to render incapable of continuing the combat. The *δουλαγωγεῖν* stands in opposition to the false carnal liberty into which so many Corinthians were in danger of falling.—The conjecture *ἄλλους* supposes *κηρύσσειν* to denote the herald’s proclamation of the conqueror; but then Paul would leave the image of the combatant, to pass to that of the herald. It is more probable that, now abandoning figurative speech altogether, he mentions his calling with the proper expression, and declares that he would not teach the way of salvation to others, and himself remain behind as one who in the day of judgment will not stand the highest proof.)

Chap. x. 1, 2.—This sketch of the true procedure in matters indifferent, is appropriately followed by a representation of the dangerous consequences which may arise from the abuse of Christian liberty, even in those upon whom grace has been bestowed. The apostle by no means contents himself with a dry exhortation on the subject, but enforces his admonition by eloquent and animated examples drawn from sacred history. (See ver. 6, seq.) This passage, finally, is the first instance which occurs in Paul’s Epistles of that peculiar figurative conception of the Old Testament which may be regarded as allied to allegorical interpretation, and which has been usually considered in the authors of the New Testament as invincible remains of their Judaism. We must reserve the investigation of this subject for our Introduction to the Epistle to the Hebrews, and, with reference to earlier writers,\* content ourselves with the remark here, that the mode in which the writers of the New Testament employ this interpretation, viz., in establishment of the weightiest lines of argument, by no means sanctions

\* Ein Wort über tiefern Schriftsinn. Koenigsberg, 1842.—Die biblische Schriftauslegung. Hamburg, 1825.

the assumption that it is simply to be attributed to the custom of the time, instead of being based on positive and objective truth. It was ordained by God that not only the Old Testament ceremonial of Divine worship, but also the historical records of the people of God, were to form types of higher spiritual phenomena, viz., of the economy, doctrine and history of Christianity. Thus in this passage the history of Israel is typically conceived as referring to the sacramental rites of baptism and the Lord's Supper, which contain like holy vessels all the blessings of the gospel; and thus in this very passage lies indirectly a powerful argument for these two sacraments.—Vers. 1, 2, treat immediately of baptism; \* ver. 2 containing the apostolic interpretation of the facts related in ver. 1. The passage through the Red Sea, and the cloudy and fiery pillar, are the objects held up to our view. When they are said to have been under the cloud (*ὑπὸ τὴν νεφέλην ἦσαν*), as in ver. 2, “they were baptized in the cloud” (*ἐβαπτίσαντο ἐν τῇ νεφέλῃ*), reference is made to the account in Exod. xiv. 19, 20, which represents the pillar of cloud as concealing the Israelites from the view of the Egyptians, and surrounding them as with a veil. The *ὑπό*, *under*, marks therefore their being under a beneficent protecting power. Ordinarily the *general* typical relation of these facts to baptism is alone insisted on. But it is undeniable that the mention of the cloud and the sea in ver. 2, also is by no means casual; on the contrary these points would seem to involve the most essential elements of baptism. As in John iii. 5, baptism is represented as regeneration from water and spirit, so here the cloud (symbol of the Divine Presence) is to be understood as the type of the Spirit. Not that the apostle intended by any means to assert that the passage through the Red Sea under the conduct of the pillar of cloud exercised a similar power to that possessed by baptism; that event was simply an *image* of the latter. Yet this passage, as the actual means of release from their former rulers, was introductory to the future relation of Israel to Moses, the leader appointed to them by God; hence the additional phrase *εἰς τὸν Μωϋσῆν*, *unto Moses*, by which is signified the connexion of the people with the economy of the Old Testament, represented by Moses. It appears unnecessary to add that all attempts by allusive references to render the type more perfect, such as that drops from the clouds fell on the Israelites, or that they were sprinkled by the sea, must be utterly discarded. (Ver. 1. *Οὐ θέλω ὑμᾶς ἀγνοεῖν* = *οὐκ ἀγνοητέον* of Rom. i. 13, xi. 25; 1 Thess. iv. 13, is a form

\* Comp. 1 Pet. iii. 21, where the Flood is in a similar manner received as a type of baptism. Perishing human nature is the old man, buried in baptism (Rom. vi. 3, 4), Noah with his family the new-born creature, the new birth. In the passage of the Red Sea, the Egyptians signify the death-decayed old man, while Israel typifies the heir of God born to a new and spiritual life.

which lends to the following thought great emphasis.—In ver. 2, ἐβαπτίσαντο is not to be considered strictly passive, but may be translated “they allowed themselves to be baptized.” Lachmann and Rückert have from external authorities preferred ἐβαπτίσθησαν; but the passive is without doubt the mere correction of the transcribers to relieve a difficulty.)

Vers. 3, 4.—As to the second point, the Lord’s Supper, the interpretation of the manna (Exod. xvi. 15, which had already in Ps. lxxviii. 24, 25; Wisd. xvi. 20, 21; and John vi. been understood typically), and of the water which miraculously sprung forth from the rock (Exod. xvii. 6), is immediately supplied by the addition of πνευματικόν, *spiritual*. The same epithet is also applied to the origin of the water, to the rock, and even Christ is directly indicated as the Rock. But we should greatly err if we inferred from the expressions “*spiritual* food, drink” (βρῶμα, πόμα πνευματικόν), that Paul had in view only a spiritual participation of the Lord’s Supper. The πνευματικόν stands in contrast with the σαρκικόν, *fleshly*, only in so far as the temporal manna and water *represented* something higher, namely Jesus’ glorified flesh and blood, and in so far only is the Rock, Christ, as it in one respect prefigures him. As the water streamed from the rock, so flow from Christ streams of living water (John vii. 38); he is the life for the entire human race (John vi.) A difficulty is created only by the phrase “which followed them” (ἀκολουθούσης). Rabbins dreamed strangely enough of the rock really following (see Wetstein on this passage); others considered that because the Israelites took water with them in pitchers, or because the miracle was repeated (Num. xx. 10), the rock, *as it were*, accompanied them; but these and similar conceptions need no refutation. Calvin’s view on the subject is more deserving of attention, and in it Billroth agrees, that the rock here signifies the water which streamed from the rock; and inasmuch as water never failed the Israelites in the wilderness, it may be said the rock followed them. But this explanation overlooks the fact that it is certainly not said of the rock itself, but of the spiritual rock, *i. e.*, of the rock in a spiritual sense, that it followed the Israelites: it doubtless corresponds therefore better with the meaning of the apostle, to receive it as signifying that the Divine presence of Christ, the Son of God, the bestower of that material food, was ever present with them, his blessing likewise accompanying them.

Ver. 5.—These gifts of mercy *all* received without exception; in this respect no individual Israelite had less than another; as one family they ate one food, and drank one drink. (Comp. vers. 3, 4, πάντες τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, where the equality of all in the enjoyment of God’s blessings is expressed, certainly with reference to the Lord’s Supper, as described in ver. 17.) Nevertheless

the greater number displeased God ; he had delight but in few, and their punishment deprived them of their inheritance of the promised land ; so likewise the unfaithful in the Israel of the New Testament will never see the kingdom of God, even though they were yet to attain salvation. (In Heb. iii. 17 this occurrence [Num. xxvi. 64, 65] is treated entirely in the same manner, though here the more expressive *κατεστρώθησαν* stands for the milder *ἔπεσον* which occurs there.)

Ver. 6.—These events in the Old Testament give occasion for an earnest exhortation from the apostle to his readers. He regards lust as the origin of all evil, adducing individual examples as he proceeds. The form *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*, *these things were our examples* might in itself be understood as simply declaring that the examples quoted from the Old Testament were only warnings intended for Christians, in the same way as other instances of manifest punishment attending sin might be employed. But the explanation of the events recorded in vers. 1-4, argues the apostle's purpose to draw a definite parallel, and this is confirmed in ver. 11, in which the idea is repeated, and where the clause *εἰς οὓς τὰ τέλη τῶν αἰώνων κατήνησεν*, *upon whom the ends of the world are come*, only gains a reference to the context by bringing it in, juxtaposition with the preceding *ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις*, *and all these things happened to them*, etc. So that the sense is: this all happened unto them as prefigurations, intended by God, having reference to those who should live afterwards. Paul regards the types as actual prophecies, real images of subsequent occurrences, just as in the first germ or leaf-formation of a tree, the future blossom is represented and shadowed forth. Finally, the *εἰς τὸ μὴ εἶναι, κ. τ. λ.*, embraces the idea that one purpose of these types was also ethical ; history is to be a living mirror for the present, *ἐγράφη πρὸς νοουθεσίαν ἡμῶν*, ver. 11. Without this regard to edification, the whole system of types becomes child's-play. (See the remarks on ix. 10.)

Vers. 7-10.—Paul adduces from the history of Israel four forms of sin, as manifestations of the one fundamental sin of lust : idolatry, fornication, temptation, and murmuring against the Lord. It admits of no doubt that the Corinthian church approached in some degree these forms of sin, even though none had so deeply fallen as to have actually committed the one or the other of them. The renewed mention of idolatry in ver. 14, shews how necessary Paul considered it to warn against relapse into this sin. In a city like Corinth, in which the worship of Venus so universally prevailed, a participation in the sacrificial festivals in the temple itself could not well take place unrebuked. Undoubtedly, also, we are to distinguish grosser and more subtle forms of idolatry ;

every turning away from the Lord to the creature constitutes idolatry. We must accordingly say that the proceeding of the Corinthian Christians was a pure tempting of God, a temptation to fornication. Finally, the temptation to murmur is experienced by all who do not stand firm in self-denial. To any special occasion of murmuring, such as the unequal distribution of the gifts of grace (certainly not yet even alluded to), or the command to abstain from participation in meats offered to idols, there is not, in my opinion, the slightest reference; it is better to take the expression in its widest signification. (Ver. 7 refers to Exod. xxxii. 6. The words literally are more applicable to fleshly enjoyment than to idolatry, but they are spoken of the Israelites upon occasion of their worship of the golden calf, and describe properly the moral consequences of this lapse.—Ver. 8 refers to Numb. xxv. 1, seq., only there, ver. 9, 24,000 are mentioned. The supposition that, in the smaller number mentioned by the apostle [see ver. 8], those put to death by the express command of Moses were not reckoned, is forced. Either Paul erred in the number, or the abbreviation *εἰκοσιτρς* was falsely read by the transcribers.—In Josephus (Arch. iv. 6) we have, for similar reasons, only 14,000.—Ver. 9. The reading *Θεόν* is certainly false; we might with some reason, hesitate between *κύριον* and *Χριστόν*, for *κύριος* may also indicate Christ, who, as the manifest God, is also recognized as active in the Old Testament [1 Pet. i. 11; Heb. xi. 26]. The apostle's words refer to Num. xxi. 5, 6, which involve the tempting of God (*ἐκπειράζειν* = *תָּבַח*) in so far as by their discontent they put God's long-suffering to the proof. Such discontent, it is true, is not attributed to the Corinthians, but they nevertheless equally tempted God when they, by their abuse of Christian liberty, exposed themselves to unnecessary hazard.—Ver. 10 refers to Numb. xiv. 2, seq., 36, seq. True, the punishment is not there represented as immediately following the murmuring, but God forgives the people at the entreaty of Moses [see ver. 20]; the threat, however, that all shall die in the wilderness is immediately added; and in ver. 36, seq., attention is especially drawn to the fulfilment of this threat. The *ὄλοθρευτής*, *destroyer* [Exod. xii. 23 = *תִּבְרַח*] is accordingly only mentioned as the fulfiller of the Divine purposes. It is by no means necessary to understand a bad angel thus employed, good angels likewise appear as executors of the Divine judgments.)

Ver. 11.—The connexion in this verse has already been adverted to in ver. 6. (The reading *τυπικῶς*, preferred by Lachmann, is merely a correction of the more difficult *τύποι*), and therefore it is only the clause “on whom the ends of the world are come” (*εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν*) which requires elucidation. In the principal passage concerning the *Parousia* (Matth. xxiv. 1, seq., to

the Comm. upon which the reader is referred), and frequently in the apostolic epistles, it is described as near at hand, consequently the apostolic was considered the latter age (Gal. iv. 3 ; 1 Pet. i. 20, iv. 7 ; 2 Pet. iii. 8 ; Heb. ix. 26 ; 1 John ii. 18). This mode of expression is drawn from the fact that the apostles did not know the precise period, and were not to know it (Acts i. 7), and yet earnestly desired the coming of our Lord. Again, the time of the new dispensation is, with reference to the old, to be regarded altogether as the latter time (inasmuch as this is already borne, though unseen, within it), whose manifestation in the Parousia appears in some degree conditional upon human fidelity (2 Pet. iii. 9); for which reason, without any untruth, all the pious of all ages may represent the coming of the Lord as at hand. The history of the world is a continual coming of the Lord, though an invisible one, but in the end it shall be visible. (The expression τὰ τέλη τῶν αἰώνων is only to be found here. *Αἰῶνες* = עֲשָׂרִים indicates as well the greater epochs in which all history is unfolded, as also the created things which are unfolded in them. [Heb. i. 2, xi. 3.] The plural τέλη refers to the successive terminations of the several epochs in the history of mankind. The expression stands accordingly = πλήρωμα τῶν καιρῶν, Eph. i. 10.—Καταντάω, to attain unto, to come, is frequently the language of Paul. See 1 Cor. xiv. 36 ; Eph. iv. 13 ; Phil. iii. 11.)

Vers. 12-15.—This character of the times, continues the apostle, demands great watchfulness and fidelity, for the τέλη τῶν αἰώνων bring with them the תּוֹשָׁבֵי הַבְּרִיָּה, “birth-pangs of the Messiah” (see on vii. 26, 29), in which the sorest temptations of believers are to be found. Hitherto no other than human temptations had overtaken them (*i. e.*, such as, founded in human relations, were hence easily overcome); God, who had called them, was faithful, and in future also would only allow them to fall into such circumstances of difficulty as were proportioned to their strength ; but so much the more was it their (the Corinthians) work not to prepare temptations for themselves, and by gradually weakening their spiritual strength, incapacitate themselves for resistance in the day of conflict.—They must therefore shew themselves prudent, and avoid every approach to idolatrous services, from which (ver. 20) issued hostile powers.—This is evidently the train of thought in this passage, which has been misunderstood by most commentators, particularly by Billroth. He remarks that πειρασμός in ver. 13 cannot imply sufferings and adversities ; that it alludes rather to the temptation to participate in idolatrous sacrifices, or (should this construction be deemed too narrow) to all the sins inclusively named in vers. 6-10. But temptations are certainly not sins ! The apostle’s admonition to keep from sin is unconditional, but from temptations none can secure

himself; they assail all, without exception; here, all that can be done is to be well armed for their successful resistance. To this the *ὁ δοκῶν ἐστάναι, βλέπω μὴ πέση*, *he that thinketh he standeth*, etc., would seem to animate, and the observation in ver. 13 to encourage.\* Accordingly the words cannot refer to the temptations to which the Corinthians exposed themselves; for these were precisely that tempting of the Lord (*ἐκπειράζειν τὸν κύριον*) which was so expressly rebuked as sin, but rather to such temptations as occurred to them without their own instrumentality. Whatever temptations of the kind they have hitherto experienced, says Paul, have been moderate, so that they have been able to conquer, but there would come severer trials; in these, God, who is faithful, would not refuse his assistance; while yet he requires earnestness and watchfulness from believers. Opposed to the *human* temptation (*πειρασμὸς ἀνθρώπινος*), there exists, in the opinion of Paul, a higher and more dangerous (Gen. xxii. 1; Exod. xv. 25, xvi. 4, xx. 20; Deut. xiii. 3), for which the Christian must reserve his weapons, consequently not endanger them by entering into voluntary conflict. (In ver. 12 the words *ἐστάναι* and *πίπτειν*, *stantes*, *lapsi*, are borrowed from the language of combat.—Ver. 13. *Πιστός*, faithful in his promises; but the promise to defend believers in their warfare is implied in their calling.—*Ποιήσει* is to be combined with *τὴν ἔκβασιν*; he permits the exigency to arrive, and provides the help for it.—In ver. 15 the *κρίνατε ὑμεῖς ὃ φημι*, *judge ye what I say*, refers indeed to what precedes, but more especially to what follows, for Paul now returns to the main question, viz., participation in idolatrous repasts.)

Ver. 16.—The following words on the Lord's Supper (vers. 16, 17), and which refer back to vers. 3, 4, are not designed to teach anything upon the subject of this sacrament. The apostle rather exhibits its import as acknowledged already by his readers, as shewn by the questions commencing with *οὐχί*, which imply an affirmative answer. The object of the passage is, after the analogy of the Christian supper and the Jewish sacrificial meal, to shew that although idols, as such, have no existence, and an evil power is not essentially inherent in the meats offered them in sacrifice, still participation in idol sacrifices involves fellowship with the kingdom of darkness (vers. 20–22.) This parallel can scarcely, however, convey to us any important elucidation of the doctrine of the holy supper, for neither in the sacrifices of the Jews, nor in those of the heathen, is it possible to recognize a relation such as exists in the Lord's Supper between the elements and the body and blood of Christ. Paul's argument can only thus be understood: "As confessedly the

\* From this mode of expression in Scripture proceeded the names employed later in the church, *stantes*, *lapsi*.

partaking of the holy supper is a means of fellowship with Christ, and that of the Jewish sacrificial feast of fellowship with the altar, and with him to whom the altar is dedicated, that is, God, so do the heathen sacrifices form a fellowship with devils." The passage before us contains nothing more by way of precisely determining the connexion between Christ's body and blood and the bread and wine. Only so much is clear, first, that the Lord's Supper is not represented here as a sacrifice, as Roman Catholic interpreters maintain, but only as a sacrificial repast, as is clearly shewn by the parallel of analogous usages among Jews and Gentiles: next, that the expressions "communion of the body and blood of Christ" (*κοινωνία τοῦ αἵματος* and *τοῦ σώματος τοῦ Χριστοῦ*) by no means sanction Zwinglius's view of an empty commemorative repast. The words themselves might comport equally with the Catholic as with the Lutheran and Calvinistic doctrine, but for other reasons which decide for the Lutheran.—It could at most only be said that the expression *ἄρτος* applied to the consecrated bread (ver. 17), is not favourable to the theory of transubstantiation. Did no other fellowship with Christ exist in the communion than a spiritual one,\* it would have been called communion of Christ, not of his blood and body. (See xi. 27.) But as the exalted Christ is of course referred to, so also his glorified flesh and blood; this, coming in the supper into relation with those admitted to its mysteries, effects a fellowship. This is evidently the fundamental idea in our passage, which perfectly agrees with the declarations of our Lord in John vi. (Billroth would receive *κοινωνία* as a partaking, the participation, but it is impossible that the cup can signify the *act of partaking*. Neither is it the *act of communication*, but the state of intercommunion, fellowship. Cup and bread stand, however, for the repast celebrated with cup and bread.) In the contents of ver. 16 the following clause only demands consideration: *τῆς εὐλογίας ὃ εὐλογοῦμεν*, of *blessing which we bless*. With the *ἄρτον ὃν κλῶμεν*, *bread which we break*, should have been contrasted "the wine which we drink." *Ποτήριον* stands, it is true, *continens pro contento*, for the wine in the cup, but *τῆς εὐλογίας ὃ εὐλογοῦμεν* surprises us, and seems scarcely to correspond with the *ὃν κλῶμεν*. But the *κλῶν* is even "*with blessing to break and eat*,"† as is said in Matth. xxvi. 26, and *εὐλογεῖν* is likewise "*with blessing to administer and drink*,"

\* Of the *κοινωνία τοῦ πνεύματος τοῦ Χριστοῦ* such passages as 1 John i. 3 are to be understood. This must precede, in order that the higher degree of communion with the glorified corporeality of Christ may follow; without baptism, *i. e.*, without being born of the Spirit, no communion!

† It can require no further proof that the conception of *κλῶν* which puts it by metonymy, *antecedens pro consequenti*, and as synonymous with to eat, cannot be maintained. The passage xi. 24 shews plainly that the breaking had a symbolic reference. It is therefore appropriate to maintain this symbol when celebrating this holy rite.

so that we have further only to explain the apparent tautology of the phrase τῆς εὐλογίας. The reading εὐχαριστίας does not remove this, for there is no essential difference between this expression and εὐλογία. (See xi. 24.) But it vanishes if we take ποτήριον τῆς εὐλογίας not passively, "cup, that is blessed," but actively, "cup which confers blessing, the cup of blessing." The words then convey the idea that in the church itself rests the positive power of consecration by the Spirit of the Lord, that bears sway in it, and that those receiving the consecrated elements are thereby in turn advanced in spiritual life, and in fellowship with the Lord. The officiating minister represents the active principle in the church, the communicants the passive. For the εὐλογεῖν or εὐχαριστεῖν indicates not merely the praise of God which is offered with the prayers in the Lord's Supper, but has its reference rather to bread and wine. Blessing the cup, the bread (εὐλογεῖν ποτήριον, ἄρτον) describes the effect of prayer, whereby the elements cease to be common bread and common wine,\* the coming of the *verbum ad elementum, ut fiat sacramentum*. Yet this influence may not be regarded as transforming the substance, nor as inhering permanently in the elements, as the Roman Catholic church erroneously supposes, but as present at the moment of receiving.

Ver. 17.—The import of the *κοινωνία* is yet further developed in that the fellowship with Christ produces likewise fellowship among all those celebrating the sacred feast. As all who constitute the church (οἱ πάντες) eat of one and the same bread (which is administered with and through the body and blood of Christ), so this common participation converts their plurality (οἱ πολλοί) into a higher unity, a "body of Christ," in a comprehensive sense, so that the church itself may be called Christ (xii. 12). This thought is evidently based upon the fundamental idea that the partaking of the consecrated elements communicates their nature to the recipients, and thus here transforms them into the body and blood of Christ, so that the saying (Eph. v. 30), we are flesh of his flesh and bone of his bone, is literally fulfilled. The holy supper imparts to the body the incorruptibleness of Christ's body, that he may be able to raise it up at the last day. (See at John vi. 39, 54, 58.) The εὐχαριστία in the sacrament is therefore the antithesis to the curse which after the fall was pronounced upon creation. But it is peculiar to this passage that it represents the unity of believers not only as "body,"

\* Compare thereon the words of Just. Mart. Opp. 93, seq. edit. Paris, printed in my Mon. Hist. Eccl., P. II., p. 167, seq.: εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος πάντος τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαρισθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι· καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία.—Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν.

but as "bread" also ; as the individual grains yield their separate existence in order to form bread, and are absorbed in the unity of the mass (*φύραμα*), so the sinful separateness of the individual shall vanish before the unity of the Spirit replenishing the church. In the same manner as Christ calls himself the bread that comes down from heaven (John vi. 35), so again is the church collectively, as the copy and representative of Christ, the bread of life for the whole world. (As to the grammatical connexion of ver. 17 with ver. 16, *ὅτι* cannot, as Rückert supposes, signify "because ;" this is decidedly negatived by the *γάρ* following. It is rather to be taken in the meaning of "since," and serves, in connexion with the following *γάρ*, which again assigns the reason for the first portion of the verse, for the basis of ver. 16.)

Ver. 18.—The following parallel of the Jewish sacrificial festivals (see Lev. viii. 31 ; Deut. xii. 18, xvi. 11) removes any doubt of the apostle's regarding the supper also as a sacrificial banquet, *i. e.*, not merely a commemoration of the sacrifice of Christ on the cross, but also as a symbolic representation of it (though not an actual repetition, see Heb. x. 14), and as an appropriation of its blessings. But as already observed, this parallel must not be carried so far as to make the apostle ascribe a higher power to the flesh of the Old Testament sacrifices ; the *tertium comparationis* is only the *κοινωνία*, which in the Old Testament had relation to the altar. The altar (*θυσιαστήριον*) however is used as a synecdoche, implying the entire institution of the Old Testament, and this for the God operating in it ;\* but in the same degree as the Old Testament dispensation is an inferior form of revelation to that of the New, its fellowship is more external. (On *Ἰσραὴλ κατὰ σάρκα*, antithesis to *Ἰσραὴλ κατὰ πνεῦμα*, see Rom. ii. 28, 29 ; Gal. vi. 16.)

Vers. 19, 20.—In order in the meantime to remove the apprehensions of his readers (who saw the tendency of the argument), that the apostle participated in the opinions of many materialistic Jews, respecting the reality of idols, and the evil power pervading the flesh of their sacrifices, Paul declares that these were by no means his sentiments ; there were no such idols, and the idolatrous sacrifices had no inherent power. Yet the heathen service was not for this reason by any means destitute of power, and they were mistaken if they supposed so. These words clearly explain the passage, viii. 4, seq., as we then observed. The imaginary forms of gods had no existence, it is true, but heathenism was nevertheless based upon an agency, against the influence of which it behooved all to guard. Hence the warning against taking part in the festivals held in the temple (viii. 10), although the use of such meats in private circles

\* Bengel strikingly and justly remarks on this passage: *Is cui offertur, ea quæ offeruntur, altare, super quo offeruntur, communionem habent.*

(ver. 25, seq.) was allowed by the apostle in wise moderation, to discountenance the overscrupulous spirit of Judaism. Concerning the *nature* of the power governing the heathen world Paul here gives more precise explanations; he says the sacrifices of the Gentiles are offered to *demons*, and they thereby effected a fellowship with them. The attempt to vindicate for *δαίμονια* the meaning of “false imaginary gods,” has been already justly repelled by Billroth. The expression is always employed in the New Testament in the sense of “evil spirits,” *πνεύματα ἀκάθαρτα*; and to accept it in the former meaning would be to destroy the significance of the whole argument. As the heathen gods were always regarded as demons in the ancient church, a purely historical conception of the passage can ascribe no other idea than this to Paul; and acknowledging the truth of the biblical doctrine relative to the kingdom of darkness, we can have no doubt of its abiding correctness. By means of sin man becomes a prey to the evil powers, and their sway is unopposed in heathenism. Idol worship is a mere product of sinful human nature, the potency of evil consequently cannot be excluded from it; nay, that power must exhibit itself therein with especial clearness, as it diverts the noblest aspirations of man into a wrong direction, and invests crime itself with apparent sanctity. It need not indeed be imagined, as the Jews, and the unlearned among the Christians were prone to do, that to every god a corresponding demon was appointed—these gods were only creations of fancy. It was the power of darkness in the general and larger sense, and the natural powers controlled by it (particularly those of procreation and conception), which constituted the governing principle of heathenism and its worship. It would be difficult for any one to be present at the worship of Venus, so much in vogue in Corinth especially, without feeling the power of sin in his heart; his presence at such rites is therefore called tempting the Lord. (In ver. 20 the words *δαίμονις θύει καὶ οὐ θεῶν* are a quotation from Deut. xxxii. 17, according to the LXX.—In Ps. xcvi. 5, following the LXX., and Baruch iv. 7, the same idea occurs.—For the passages in the Fathers referring to this subject,\* consult Usteri's Paulin. Lehrbegr. p. 421, seq.)

Vers. 21, 22.—Such an intermixture of entirely dissimilar elements the apostle justly declares to be perfectly inadmissible, a sentiment again repeated at 2 Cor. vi. 14, seq. No man can serve two masters: if he adheres truly to one, he must despise the other! It is not necessary to understand by the expressions “cup of demons,” “table of demons,” that Paul had some particular heathen festival

\* Just. Mar. refers to demons an imitation of the supper in the worship of Mithras: *ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ πονηροὶ δαίμονες, ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μυσσομένου τελεταῖς μετ' ἐπιλόγων ἑνῶν, ἢ ἐπίστασθε ἢ μαθεῖν δύνασθε.*

in mind, the service of Mithras, for example, or the Sabæans (Kreuzer's Symb. i. 728, seq., iii. 364, seq.), in which not only the sacrifice was eaten, but also a cup passed around; for it being customary to drink on all such occasions, cup and table, which by a figure stand here for food, together signify the repast. To enforce the admonition, Paul alludes briefly to the jealousy of the Lord, and his power to punish the disobedient. (In ver. 22, the *παραζηλώω* is probably chosen from Deut. xxxii. 21. It indicates the jealousy of Jehovah on account of the deviation of his people from hearty love towards him. It corresponds to the Hebrew *כִּי־זָנָה*, and is rendered *παροξύνειν*, *παροργίζειν*, by the LXX.—On the use of the indicative in the direct question, see Winer's Gr. § 41, 3. The *παραζηλοῦμεν* may be also understood as not signifying what shall happen, but what has happened, “or is this the import of our proceeding, that we provoke the Lord?”)

Vers. 23, 24.—Paul could then again proceed to assert the principle which he had already laid down in vi. 12 (where the explanation of it has been given), viz., that in matters indifferent we are to have regard not only to our individual liberty, but to the interests of the brethren. It might appear exaggeration for the apostle to say, “let no one seek his own, but another's” (*μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου· ἕκαστος* is only added to facilitate the sense); it should at least be “but also another's” (*ἀλλὰ καὶ τὸ τοῦ ἑτέρου*). But this principle ought certainly to be taken in its most extensive signification, and we must say, were it generally carried out, every one would be better cared for, than if each thought only of himself. But so long as this is not the case, the exercise of a pure love will indeed in earthly things bring loss; but in heavenly things will bring gain even in the present life.

Vers. 25, 26.—It was not unusual for portions of the beasts offered in sacrifice to be exposed for public sale in the markets, so that it was possible to purchase such meat. The Judaizing Christians took offence at this, but Paul counselled them to make no difference, and for conscience' sake, not to enquire. Here follows a quotation from Ps. xxiv. 1, acknowledging the dependence of all created things on Jehovah, but it is not his intention to deny the disturbances in nature, and to subvert the real ground of the Old Testament 'injunctions regarding food; we must rather take it for granted, both here and in the parallel passage 1 Tim. iv. 4, that the apostle conceived all created things sanctified in Christ, as Peter was given in a vision (Acts x. 11, seq.) to understand. This is further explained at Rom. (See Comm., Vol. IV., p. 150.) (Ver. 25. *Μάκελλον* belongs to the Latin words adopted by the later Greeks; the proper Greek expression is *κρεωπόλιον*.—*Ἀνακρίνειν* is here = *ἐξετάζειν, ἀναπνιθάνεσθαι*, as Phavorinus correctly explains; and the *διὰ τὴν συνείδησιν*, like that

of ver. 27, refers to the individual conscience of him who buys or is invited.—Lachmann rightly omits the comma before and after *μηδὲν ἀνακρίνοντες*, as likewise at ver. 27; it belongs with *διὰ τὴν συνείδησιν* to *ἐσθίετε*.)

Vers. 27, 28.—Then follows the counsel, that if believers are invited as guests by the heathen, only to refrain from eating, if a distinct declaration is made of the nature of the food served up. Neander and Billroth have justly remarked that the words, *ἐὰν δέ τις ὑμῖν εἴπη*, but if some one say to you, apply not to the host, but to some one among the guests, whose scruples were aroused, and this supposition alone gives significance to the explanation of *διὰ τὴν συνείδησιν*, for the sake of the conscience. Such a remark would have been made by the unbelievers only in mockery, or with the design to prove the Christian; it cannot therefore be referred to them. But these words required some addition, having been already twice applied in speaking of the conscience of the claimant for liberty. The informant (*μηνύσας*) must accordingly be distinguished from the interrogator, and might be presumed to represent the host, who alone would know for certainty, if the meat placed before them had formed a portion of a sacrifice or not. But to this the *ἐκεῖνον* presents a difficulty; and as besides *διὰ* is not repeated before *συνείδησιν*, it seems better to refer them both to the same person. Again, *μηνύω* refers not so much to a positive announcement, as to the having opportunity to know that it was meat that had been sacrificed. Finally, the words *εἰ θέλετε πορεύεσθαι*, if ye choose to go (ver. 27) indicate, as Pott correctly observes, that the apostle considered it advisable to accept such invitations from heathen acquaintance with great caution, for heathen customs were in use at all their festivals, and the Christian who took part in them, ran the risk of denying his faith by his practice. Still the circumstances did not warrant a formal prohibition. (Lachmann has preferred the reading *ιερόθυτον* in ver. 28, and indeed it is more easy to account for the change of this expression into the usual *εἰδωλόθυτον*, than conversely, of the well known form into the more unusual one. But the additional *τοῦ γὰρ κυρίου κ. τ. λ.* here is decidedly not genuine, and introduced merely by oversight from ver. 26, from the preceding word *συνείδησιν* being the same.)

Vers. 29-31.—The general idea is repeated in the first person, and in an interrogative form, in order more vividly to present it to the mind. “For why should I allow my liberty to be judged of another man’s conscience,” *i. e.*, “why should I, by my exercise of freedom, afford an occasion to others for judging me?” “If I partake of the meat with thanks to God (thus in a right state of feeling), why am I evil spoken of, for partaking of meat received with thanksgiving?” *i. e.*, wherefore shall I give occasion (in appearance) for evil to be spoken

of me? Is it then not better that I should have the necessary regard to the weak, and avoid all offence?" Let all be done therefore to the glory of God. Govern yourselves entirely according to circumstances. Be not only heathen to the heathen (to which inclination urges you), but be not ashamed to be Jewish to the Jew. (See ix. 20, seq.) Pott has assigned another and apparently easier construction to these words, viz., as an objection proceeding from one of the liberal party: "What have I to do with another's conscience? and why should I allow my liberty to be judged by him? If I have eaten with thanks, why should I be evil spoken of?" But this exposition of the verses, although by no means inconsistent with the words, is opposed by the sentiment of the preceding, according to which even the other's conscience is to be respected, and also by ver. 31. It is only the above explanation that gives to εἴτε οὐν κ. τ. λ., a fitting connexion. In reference to the πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *do all things for the glory of God*, we cannot indeed modify the force of the πάντα, into merely *something*. In the Christian life things great and small should stand in harmonious agreement! Still the εἰς δόξαν Θεοῦ is not to be thought to imply attention to every trifle. The inward living principle must exhibit itself in things of every degree as the generator of a pure life displaying itself in love towards all, thus manifesting the glory of God in the most glorious manner. (In ver. 29, ἐλευθερίας may not, with Heidenreich, be supplied to the χάριτι μετέχω; the verb stands rather for "to taste meat," as the following ὑπὲρ οὐ ἐγὼ εὐχαριστῶ plainly proves. The expression χάρις is in this passage the rendering of thanks in eating.)

Ver. 32.—Chap. xi. 1.—Finally follows the admonition to accommodate themselves in Adiaphora charitably, not to one party alone, but to all without exception (according to the enumeration ix. 20, seq.), as he, the apostle, was accustomed to do in his entire ministry. Nevertheless Paul will not be the pattern by which they (the Corinthians) were to regulate their conduct, and therefore he adds: I am a follower of Christ; I have not devised my course of proceeding, but have learned it from the holy prototype of humanity! (The ἀπρόσκοπος of ver. 32 has appeared in Acts xxiv. 16; it also occurs in Phil. i. 10. Hesychius and Suidas explain it by ἀσκανδάλιστος. But here it is employed actively the same as ὁ προσκοπήν μὴ διδούς.—The mention of Jews and Gentiles with the church of God, which makes a difficulty with Billroth, is entirely unobjectionable, if we glance at ix. 20, seq., where Jews and Gentiles are also mentioned. Consideration is to be had for them, in order if possible to win them to the truth, as is expressly declared in ver. 33. [See on Rom. xv. 1]—The rule of their conduct is to be only the benefit of others, and not their own advantage. The

Christian should rather be prepared to purchase the former even at the expense of personal self-denial and discomfort.—The division of the chapters is evidently not well arranged in this place. Ver. 1 of the 11th chapter belongs essentially to the preceding train of discussion. Paul would not afford his adversaries the most remote occasion to accuse him of pride, and he therefore represents his own example as a copying of the great example which was presented to the entire race.)

VOL. IV.—21

### III.

## PART THIRD.

(xi. 2—xiv. 40.)

### § 9. SUITABLE APPAREL.

As we have already remarked in reviewing the contents of this epistle in the Introduction, the *second Part* treated chiefly of private circumstances, and now in the *third* the public assemblies, and occurrences in connexion with them, are brought under consideration. In entering upon the subject the apostle commences with things most purely external, viz., the apparel and appearance suitable to believers. It seems probable that this was because he was able to award praise in this particular; for in this respect the better spirit appears to have influenced the Corinthian church, and led them to observe the strict apostolic injunction (ver. 2). The argument which follows, then, is merely by way of enforcing those due observances, and reproving those who had attempted innovation (ver. 16), but had not succeeded in carrying it out. The *θέλω δὲ ὑμᾶς εἰδέναι*, and *I would have you know*, is not to be regarded as antithesis, but a carrying out of the foregoing. This is decidedly proved by the *τοῦτο δὲ οὐκ ἐπαινῶ*, but *this I do not commend*, of vers. 17 and 22. But at the same time the apostle commences perhaps with this discussion because it connects itself perfectly with the subject of chap. viii.—x., which was likewise an abuse of liberty, prejudicial to morality. This paragraph also shews that the traditions (*παραδόσεις*) referred not only to such important doctrines as the holy supper (see ver. 23), but likewise to such lesser injunctions as are here brought under consideration. The 2 Thess. ii. 15 proves that Paul included therein his oral and *written* directions concerning Christian doctrine and life.\* From the nature of the case, it was natural to suppose that an early attempt would be made to collect such precepts, and as the rapid growth of the church elicited

\* Neander, in his Church History (Kirchengeschichte), vol. i. part iii. p. 1105, seq., and Krabbe upon the Apos. Constit. p. 50, appear unwilling to admit any written apostolic regulations. The pastoral letters are, however, evidently nothing more than small collections of apostolic rules; that besides these, many of their directions were written down during the lifetime of the apostle, is certainly not improbable. Our collections of so-called apostolic institutions are without doubt of a much later origin.

new circumstances, rendering new directions imperative, these collections increased, and come down to us in this form, without our being always able to discriminate between what is really apostolic and the later additions. (The πάντα might create a difficulty; for vers. 17, 22, certainly shew that Paul by no means commends all, and that the Corinthians had not remembered everything. It is best, therefore, to receive it = πάντως, which is favoured by its position at the commencement of the clause, as is customary with πάντως. See Luke iv. 23; Acts xviii. 21, xxi. 22, xxviii. 4.)

Ver. 3.—The apostle starts from the relation of husband and wife; for the question of the veiling of women was then agitated in Corinth. The preachers of unlimited liberty might have attempted to remove this ancient custom (Gen. xx. 16), but the firm principle of the followers of Peter maintained it, which Paul justified. This custom possessed a symbolical significance; the veil expressed the authority of the husband over her, and the idea that her charms belonged exclusively to her husband. It had likewise a moral aim, for all unlawful excitement was avoided in the assemblies, and the attention was withdrawn from the assembled women. The apostle's argument is applicable not to married women alone, but includes the whole female sex as such: in a profound symbol he views the woman's long hair as a veil lent to her by nature herself (ver. 15). According to this he must intend that the young women also should come to the assembly veiled. Doubtless we must remember that, according to the remarks on chap. vii., we are not to regard this in the light of a command, but as good counsel justified by the period, and it would be unnecessarily precise to require that the representations here laid down by the apostle should be literally followed in all ages.\* But although the German custom concedes a freer position to the female sex than the Oriental and the Greek allowed, the apostle's fundamental idea in this paragraph preserves a significance for all times. The holy Scriptures recognize nothing of the emancipation of women, and the noblest adornment of the woman must ever remain a modest decency, the expression of which must be a becoming dress.—That the opposite custom should ever have found currency in Corinth, viz., the *veiling of the men*, appears to me very unlikely. The passages which seem at all to favour the supposition (vers. 4, 7), are there only by way of antithesis; had such a custom really required to be formally attacked, it would have been brought under more signal notice. The custom of the

\* The unbridled customs of the age prove how necessary such severe regulations were in the times we are speaking of. The Fathers of the church, e. g., Clemens Alex., Cyprian, etc., were obliged to express their displeasure at certain Christian women, who bathed with men without the decency of dress. (See Krabbe on the Apost. Constit. Hamburg, 1829, p. 125, seq.)

heathen to cover themselves at sacrifices, and in the presence of the aruspices,\* may indeed be appealed to, but it is utterly improbable that the Christians should have transplanted anything of heathen rites into ecclesiastical usage. There is likewise not a trace of this to be found elsewhere, while the subject of the veiling of women was still discussed at a later period, as the work of Tertullian *de virginibus velandis* proves. It might with more plausibility be referred to the well-known custom of the synagogue, the covering the head with a cloth during the hours of prayer. But, as we said before, there is no sufficient foundation for supposing that such a custom existed among the men.—The argument in ver. 3 has further something peculiar. It is based on the comparison between the relation of Christ to the church, and marriage (Eph. v. 20, seq.) But in spiritual marriage, Christ is not the head of the man alone, but of the woman also, without regard to distinction of sex. Yet it is here said, “the head of every *man* is Christ.” Still that cannot be urged, for in all such parallels points of difference must exist. But wherefore the addition “and the head of Christ is God?” To the general context it bears no reference: it only completes the accessory idea of the successive grades of subordination, as in iii. 22. The remarks already made at that passage, upon the question how far in such passages a subordination of Christ to the Father may be traced, are likewise valid here. (In the term “head” the context marks dominion as especially expressed. As in the human organization, the exercise of dominion over all the members proceeds from the head; so in the family, from the men; in the church, from Christ; in the universe, from God.)

Vers. 4, 5.—The first verse is only *per contrarium*, to shed light on the sentiment of the second, which is the proper subject of discussion. In a spirited manner the apostle treats the personal bearing of men and women as indicative of their essential qualities. The man represents the governing principle in mankind, the woman the ministering; in the former, therefore, the free, open appearance is becoming; to the latter, the reserved, symbolically expressed by the veil. The expressions *προσεύχεσθαι* and *προφητεύειν*, refer, however, as xiv. 13 shews, to the Charismata of tongues and prophecy. We learn from this passage that these were also conferred upon women, though subsequently the *public exercise* of these gifts (see xiv. 34, and 1 Tim. ii. 12) was entirely prohibited by the apostle. That such prohibition is not alluded to here is by no means surprising. Calvin has justly replied *apostolus unum improbando alterum non probat*; he desired here first to prosecute the discussion already commenced. (In ver. 4 *τι* is to be supplied to *κατὰ κεφαλῆς ἔχων*,

\* Servius in Virg. *Æn.* iii. 407, writes: *Sciendum sacrificantes diis omnibus capita velare consuetos ob hoc, ne se inter religionem aliquid vagis offerret obtutibus.*

wearing some sort of covering for the head.—Billroth with propriety recognizes a double meaning in the repeated *κατασχύνει τὴν κεφαλὴν*. It signifies first he dishonoureth his head, *i. e.*, the part of the body in which dishonour reveals itself; next of the man that he dishonoureth Christ, of the woman that she dishonours her husband, by omitting the sign of her subjection to him.—Shaving the woman's head was a punishment for adulteresses; the expression points thus to disorder and shamelessness.)

Vers. 6-9.—The necessity for adherence to the strict usage is yet further enforced by the apostle from the relation of man to woman, shewn in the Mosaic account of the creation. The man is God's image and glory (*εἰκὼν καὶ δόξα*), the woman only the glory of the man. This refers back to Gen. i. 27, where man is styled *בְּצַל* and *תְּבִלַּת* of God. But Calvin has justly reminded us that this argument, and likewise that arising from the *κεφαλὴ* in ver. 3, must be taken with the necessary restriction, and that the inference of many schismatics as to the man alone being the image of God, and not the woman, is wholly untenable. In the passage of Genesis alluded to (i. 27), dominion is declared to be the chief characteristic of the Divine image; this was manifested more in the man than in the woman, and only for this reason, and so far does Paul ascribe to him the image, and not to the woman. This latter has mainly a dependent position, and all her faculties are to be applied to the purpose of serving the man, and elevating him in his higher and more important condition. This seems signified by the expression "glory of the man," wherewith the apostle drops the parallel with *εἰκὼν*. To exhibit more clearly the dependence of the woman on man, the apostle adds an argument from the 2d chapter of Genesis. The fact that the woman was formed out of the rib of the man (*ἐξ ἀνδρός*) and was destined to be his helper (*διὰ τὸν ἄνδρα ἐκτίσθη*), is employed by Paul for this purpose. This sort of argument would appear singular in these days, but evidently only because we have not accustomed ourselves to take the holy Scriptures, especially the Old Testament, so literally. Paul, however, proceeds upon the unqualified divinity of the Old Testament, and the more this is generally recognized the more admissible shall we learn to regard such proofs. (In ver. 6, *ξυρᾶσθαι* expresses the heightened idea of *κείρασθαι*.)

Ver. 10.—This passage has received more trouble and labour than its internal significance appears to deserve. *Ἐξουσία* is evidently nothing more than a designation of the covering for the female head, and therefore of the veil, which is thus the symbol of the man's power over the woman.\* The conjectures *ἐξουβίαν*, *ἐξιοῦσα* are en-

\* Hagenbach (Stud. 1828, pt. 2, p. 401, seq.) would derive *ἐξουσία* from *ἐξεῖναι* in the sense of "descent, extraction." But Lücke (pt. 3, p. 568, seq.) has lexicologically and

tirely unnecessary and untenable.\* The supposition that *ἐξουσία* is directly the name of a head-dress, admits of no proof. The Hebrew *קָרָן*, a large upper garment, capable also of covering the head, is not derived from *קָרָן*, to rule, but from *קָרָן*, to spread. In the middle ages *imperium* certainly signified a woman's head-dress (see Du Fresne Glossar. Med. Ævi. s. v.) Others have received *ἐξουσία* in an active sense, "symbol of the protecting power of the man over the woman," with a reference to Ps. lx. 9, *שָׂרַף רִמְיָי*, guard of my head, *i. e.*, protecting helmet. But this turn of the expression does not agree with the context. The apostle is proving not that the man has to protect the woman, but that the latter has to obey him. The difficulty in the phrase *διὰ τοὺς ἀγγέλους*, on account of the angels, is much more important. The conjectures *ἀγέλης* (on account of the flock), *ἀγελαίους* (by reason of uneducated men), *ἄνδρας*, *ὄχλους*, are collectively without authority; the Codd. give no variations. The supposition that *ἄγγελοι* denotes human messengers, suitors, or heathen spies, even married men, or overseers of the church, requires no serious refutation. Alike untenable is the view of Heidenreich, that *διὰ τοὺς ἀγγέλους* is a *formula obsecrandi*, as *per omnes sanctos*, for the New Testament acknowledges no invocation of angels. We may certainly hesitate as to whether good or bad angels are here meant. It seems very natural to suppose a reference to the narrative of Gen. vi. 2, where it is stated that the sons of God (Elohim) found the daughters of men fair, and united themselves to them. But we cannot admit the reference in this place, because *ἄγγελοι* never implies bad angels alone. In the iv. 9 we understood by *ἀγγέλοις* all the higher orders of beings, good and bad together, but the connexion here does not sanction this supposition; for if it were proposed to express the temptation of man by means of the sight of unveiled women, at the evil instigation of bad angels, as Mosheim among others thinks, and also the sorrow experienced by the good angels for sin, it must have been indicated with more precision. Good angels alone are therefore referred to. Theodoret, and following him other expositors, have had the *guardian angels* (Matth. xviii. 10) specially in mind, so that the sense were, "in order to avoid afflicting your holy guardian angel by an immoral behaviour." But whether the angels mentioned in Matth. xviii. 10 (see Comm. on this passage) are to be regarded as a distinct class, is too uncertain for us to venture to derive our explanation therefrom. We can therefore only refer the term to good angels in general. But on what grounds

exegetically proved this unsound. Lücke himself admits a *brachylogy* in the passage, viz., the omission of the definite genitive relation, which may be understood in a twofold reference, first to the man as exercising the *ἐξουσία*, and then to the woman as its object.

\* The reading *ἐξιοῦσα* has certainly some plausibility, and is therefore put forth by Junius, Valckenauer, and others. (See the Scholia of the latter, vol. ii. p. 279.)

shall the women cover themselves on their account? Bengel replies, because (Is. vi. 2) the angels veil themselves before the Almighty. But that would prove too much, for the same reasoning would require that men also veil themselves before Christ, their head. We can only admit the general reference, to the joy, which the angels have, in all that is holy and good (see Luke xv. 10); and as the subject has a particular reference to veiling in the assemblies, we may entertain the idea that the angels, being themselves likewise engaged in the praise of God the Father, must be considered actively participating in the worship of God.\* Thus according to the LXX. Ps. cxxxviii. 1 says, *ἐναντίον ἀγγέλων ψαλῶ σοί*, although ver. 2 shews the subject to be the hymns in the temple.

Vers. 11, 12.—In order however to furnish no pretence for pride in man, Paul now brings forward the other side of the position, that is to say, that by the command of God the man came of woman, being born of her. Thus far again we have an equalization of the matter: all comes from God, men as well as women. (In ver. 11 the *ἐν κυρίῳ* is to be understood, “According to the command and appointment of the Lord.” The *text. rec.* has transposed the clauses in ver. 11, but critical authority is so unanimously opposed to the usual reading, that no doubt can prevail concerning its rejection.)

Vers. 13-16.—The apostle concludes that every one must be sensible of the propriety of women being covered, especially in religious assemblies; nature itself indicates this by the long hair which she bestows upon the woman as a covering and veil. This universal custom in all God’s churches cannot therefore be departed from, in accordance with the views of certain who were contentious. In the latter remark (ver. 16), is as it were contained the threat, “to whomsoever this is not agreeable, let him withdraw from the church, the custom cannot be changed.” (In ver. 14, the expression “nature teaches” (*ἡ φύσις διδάσκει*) must not be overlooked; for this mode of expression occurs but rarely in the holy Scriptures, since nature is commonly conceived as being in absolute dependence upon God, and therefore, whenever it expresses purely physical relations, is styled God. Passages like these shew that the present prevalent practice of referring all to nature, is not in itself indeed objectionable, but the circumspection with which the name of God is avoided is evidently the fruit of unbelief; nature is considered without any relation to God. *Κομᾶω* is = *comam alere*, to permit the hair to grow long.—In ver. 15, *περιβόλαιον* is properly a wide-flowing garment [Heb. i. 12], then veil. See Gen. xxiv. 65, xxxviii. 14.—In

\* This has been already propounded by the Fathers of the church. See Tertull. *de Orat. c.* 12. Orig. *c. Cels. v.* p. 233. *Constit. Apost. viii.* 4.

ver 16, Hesychius explains *φιλόνηκος* by *μάχιμος*, *φίληρις* ; it does not occur again in the New Testament. This concluding verse decidedly points to a certain party in Corinth who wished to assert a greater degree of liberty. The extremes to which this tendency gave occasion in later times, is shewn in church history, by the accounts of the antinomian sects of the Carpocratians, etc.)

### § 10. THE HOLY SUPPER.

(xi. 17-34.)

Far more important is the second subject upon which the apostle now enters, the conduct of the Corinthian Christians at the sacred Supper. With reference to this, the example of the better disposed appears either to have effected nothing, or they themselves were carried away by party spirit. At all events the apostle blames their conduct unconditionally, stigmatizing it as calculated to change the blessing upon their assemblies into a curse. (The *τοῦτο παραγγέλλων* of ver. 17 refers to the subject already mentioned in ver. 16, and the maintaining a better principle of order upon appearing in the assembly ; and with the commendation contained in ver. 16, a degree of reproach is connected in what follows.—*Συνέρχεσθαι* alludes especially to their assembling together, at which, according to the custom among early Christians, it was usual to celebrate the holy supper daily, and also the love-feast. Billroth refers *κρεῖττον* and *ἥττον* to the assemblies themselves, making the sense “ these are not better, but rather worse,” but this is not favoured by the *εἰς τό* : it is better regarded as expressing the moral purpose of all meetings, which was prejudiced by the unsanctified state of mind in which the Corinthians met together. In ver. 34, *εἰς κρίμα συνέρχεσθαι* expresses this.)

Vers. 18, 19.—Instead then of entering at once upon the main argument, Paul mentions first the dissensions among the Corinthians, by a *πρῶτον μὲν*, to which no *δεύτερον δέ* succeeds, the *οὖν* of ver. 20 rather supplying its place. This somewhat inexact form is explained from the fact that Paul by no means intends to treat first of the divisions, and afterwards of the abuses in the Lord's Supper, nor regards these abuses themselves as the divisions ; but that he designs to present the abuses in their relation to existing dissensions (see on chap. i.) He would intimate that those corrupt practices on occasion of celebrating the holy communion, arose from the want of unity in the church (through the four *αἰρέσεις*), which revealed itself by *σχίσματα* even in their assemblages whose sublime purpose should have put far away any disturbing influence.

The clause *καὶ μέρος τι πιστεύω* is also to be thus explained. For it refers not to the *σχίσματα* as such (the information concerning it being credited entirely, and not in part, by Paul), but to its influence upon the form of their assemblages. Concerning this latter point exaggerated reports might have arisen which the apostle acknowledged as such. But that they were not entirely without foundation was assured to him by his knowledge of the ways of God, who continually passes his winnowing fan over a community, in order to separate the impure from it, and make manifest the approved. (In ver. 18 *ἐκκλησία* is not to be understood as the place of meeting, but the congregation: "If ye come together, so that ye form an *ἐκκλησία*, so that the believers are fully assembled." That is to say, smaller circles of persons closely connected might be formed who would yet constitute no proper "church." It is advisable to omit, with Lachmann, the commas after *γάρ* and *ἐκκλησία*, thus comprising the whole as far as *ὑπάρχειν* in one thought.—The difference between *σχίσματα* and *αἰρέσεις* in this place is that the latter expression, as the stronger (as indicated by the *καί*), contains the ground of the former. The *αἰρέσεις* are thus the capital divisions mentioned in chap. i., a consequence whereof was that the parties held themselves separate, even at the celebration of the holy Supper, *i. e.*, formed *σχίσματα*.—Billroth correctly observes that *ἵνα* here properly denotes purpose: God's *purpose* in these very lamentable divisions is to discover those who are approved. From tenderness only the favourable effect is brought to view; the bad reveals itself in the separation of the impure. 1 John ii. 19.)

Vers. 20-22.—The apostle now proceeds to that which is the proper object of reproof. (In ver. 22 *ὄκ ἐπαινῶ* is to be received only as Meiosis.) According to custom among the ancient Christians, the celebration of the love-feast was regularly connected with that of the holy Supper, so that the whole ceremony formed a strict commemoration of our Lord's passover feast. Together they are viewed as one, and called *δεῖπνον κυριακόν*, *the Lord's Supper*.\* All believers, as members of one Divine family, ate and drank together earthly and Divine food, in witness of their inward unity for time and eternity. Each individual according to his ability brought provision for this festival, which was then consumed in common, and this custom continued to exist down to the end of the fourth century, when, in consequence of the congregations becoming so numerous, it was found necessary to separate the love-feasts from the

\* Catholic interpreters understand here only the Agape without the Lord's Supper. This is decidedly an error; the apostolic church never celebrated an Agape without the communion. But at all events we may infer from what is stated that the errors here re-proved found place only in that part of the *δεῖπνον κυριακόν*, which, at a subsequent period separated from the Lord's Supper, formed the feasts styled Agape.

Lord's Supper. Now in Corinth, where the spirit of love had disappeared, these festivals were so conducted that each partook only of what he had provided, the rich enjoying fully while the poor lacked. The Lord's Supper, the supper of love, thereby sank into an *ἴδιον δεῖπνον*, *private feast*, and was a proceeding without meaning or significance, which each might have performed at home, and the Supper connected with it was dishonoured. However well calculated this account may be to disturb the pleasing illusions we are prone to form concerning the perfection of the ancient church, much may be found to operate in tempering our judgment. First, the proceedings of the Corinthians did not spring from disrespect towards the sacred rite, and in no degree from covetousness or selfish appetite; but the divisions among them were the ground of the isolation of individuals. Every one shared only with the members of their own party without regard to the wants of others. Such an over-estimation of slight points of difference, was in no way incompatible with a nobler nature; and, at all events, the fault as thus explained, appears as no common one. Had, however, each applied himself seriously to the duty of self-examination, he would not have rated his brother's sin higher than his own; hence the apostle earnestly urges this upon them in what follows. (In ver. 20 the emphasis is to be laid on *ὑμῶν*, "when *ye* come together it is no true Lord's Supper that ye celebrate in so wrong a manner."—On *ἐπὶ τὸ αὐτό*, consult Acts i. 15, ii. 1.—*Δεῖπνον κυριακόν* only occurs here. In Acts the expression used is *κλάσις ἄρτου* [see Acts ii. 42], signifying love-feast and Lord's Supper together. Tertullian employs also the term *convivium dominicum*, *convivium Dei* [Ad Uxor. ii. 4, 8]. But the name is not to be explained with Heidenreich *cæna in honorem domini instituta*, but "feast, given by the Lord, to which he invites believers."—In ver. 21 *προλαμβάνειν* denotes taking in advance the food supplied for themselves and their companions, without sharing it with their poorer brethren.—In ver. 22 Heidenreich erroneously places the expression *ἐκκλησία Θεοῦ* in opposition to *οἰκία*, and concludes that it signifies church edifice. But the adoption of this view is forbidden by the *Θεοῦ*, which is inapplicable to a building, and moreover by the *καταφρονεῖν* and the parallel *κατασχύνειν τοὺς μὴ ἔχοντας*. The circumstances of the apostolic church were not yet of a nature that Christians could possess buildings used exclusively as churches.)

Vers. 23-25.—To this reproof on the part of the apostle follows a communication concerning the tradition relative to the celebration of the Lord's Supper, which the *γάρ* seems to introduce as assigning a reason for such reproof. It was not indeed the Lord's Supper itself, but only the love-feasts preceding it, which had been profaned by the Corinthians; yet still, Paul, by holding

forth the exalted nature of this sacrament, conceived as standing in essential connexion with the love-feast which preceded it, would make the Corinthians fully sensible of their guilt in introducing their differences into the solemn rite. Thus the passage from ver. 27 here comes especially into consideration. Paul brings before their view what the Lord's Supper is, in order more strongly to impress upon them the necessity for self-examination. That theoretical errors in the doctrine of the Lord's Supper were propagated is not expressly stated, but, according to 1 Cor. xv. 12, it is extremely probable that such were already in process of formation. If the resurrection of the body were denied, the presence of the glorified body of our Lord in the Supper was easily unrecognized. In order therefore to arrest the unfolding of these errors, the apostle again lays before them in writing the entire doctrine which he had already orally delivered to them.—On the form of words, as given by Paul, used in instituting the rite, we have dealt at length in vol. III. p. 20, seq., to which the reader is referred. Only the *παρέλαβον ἀπὸ τοῦ κυρίου*, *I received from the Lord*, of ver. 23 needs any further discussion. In the life of the apostle (Exposition of the Epist. to the Romans, Vol. III., p. 421) it has already been stated that we could not reasonably conclude that every individual historical fact in the life of the Lord had been immediately imparted to the apostle by Christ; but with the sacred Supper the case was peculiar. The doctrinal principle contained therein was so closely bound up with the historical foundation that it was not possible to separate the one from the other; in this particular therefore an immediate revelation from the Lord is entirely in place. Exegetically the *ἀπὸ τοῦ κυρίου*, *from the Lord*, cannot be otherwise received than with the antithesis *οὐκ ἀπ' ἀνθρώπων*, *not from men*, as expressly stated by Paul in Gal. i. 12. Accordingly we have here *an authentic declaration of the risen Saviour himself concerning his sacrament*, and under this conception of the passage the church has ever regarded it as the most important declaration in the New Testament respecting the holy Supper. It has been alleged in opposition to this, that *ἀπό* signifies only the receiving through an agent, and that consequently the apostle here only claims to have *received* his information from the apostles as eye-witnesses. But then Paul would stand upon a level with all other Christians who likewise received the sacrament from the apostles, while here he attributes to himself something peculiar. Add to this that in the New Testament the distinction between *ἀπό* and *παρά*, is by no means accurately observed, as is further shewn in the remarks upon Gal. i. 1. Finally, it may be supposed that Paul here employs *ἀπό*, because he desired to discriminate between the personal appearance of our Lord (see Acts ix.) and his revelation by his Spirit. The reading *παρά* in some of the Codd., is at all events a mere correction.

Ver. 26.—Christ's own words are only contained in vers. 24, 25 ; ver. 26 is added by Paul himself in explanation of the *εἰς τὴν ἐμὴν ἀνάμνησιν*. The announcement of the Saviour's death is not only to take place as often as the Lord's Supper is celebrated ; but this celebration, and the announcement connected with it, are to continue until the second coming of the Lord, consequently through the entire *αἰὼν οὗτος*, until the supper of the Lamb in the kingdom of God. (Rev. xix. 9.) The idea of making known the death naturally includes, as Œcumenius appositely remarks, the remembrance of "all the bounty, benevolence and salvation" (*πᾶσαν τὴν δωρεὰν καὶ πᾶσαν τὴν φιλανθρωπίαν καὶ πᾶσαν τὴν σωτηρίαν*), involved in it. The only point of uncertainty is whether *καταγγέλλετε* is to be taken as indicative or imperative. The *γάρ*, connecting verses 25 and 26, harmonizes with either ; "for ye certainly make known," would call to mind the custom in the celebration of the communion, thanking God for creation and redemption through the death of Christ. But Heidenreich has correctly observed that the phrase *ἄχρις οὗ ἔλθῃ*, *until he come*, demands an imperative construction ; for it was impossible Paul should say, ye do it until the coming of the Lord.

Ver. 27.—Of the highest importance to the doctrine of the Lord's Supper are the words of exhortation from the apostle which here follow. He says one may partake of the sacred feast unworthily (*ἀναξίως*), and thereby make himself worthy of punishment. The question arises, what is to be understood by *ἀναξίως* ? In connexion with the existing condition of things, primarily uncharitableness, the judging others instead of ourselves, is intended. But in this is involved the sentiment applicable to all times and circumstances, *impenitence constitutes an unworthy guest at the Lord's Supper*, not sinfulness abstractly, but sin without repentance, reckless persistence in sin. It is the more important to give prominence to this view, because individuals of tender consciences feeling the operation of sin in themselves, often deem themselves unworthy, and so refrain from the strengthening influence of the holy sacrament. But impenitent participation constitutes us guilty of the body and blood of the Lord (*ἔνοχος τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου*). *Ἐνοχος* (from *ἐνέχεσθαι*, *adstrictus teneri*) signifies *reus*, liable to a penalty, *ὑπεύθυνος*, as Hesychius explains it. It is usually connected with *κρίσις* or *θάνατος* (Matth. v. 21, seq., xxvi. 66 ; Mark iii. 29), here it is connected with the object to which the guilt has reference. But it is obviously consistent neither with the connexion nor with the sentiment of Paul to understand the idea thus, "Whoever partakes unworthily of bread and wine, is so wicked that he would have joined in condemning Christ to death." The thought of the apostle reverts not to the distant Saviour crucified on Golgotha, but con-

siders him as present personally in the sacred Supper. Hence not merely Χριστοῦ is used, but σώματος καὶ αἵματος Χριστοῦ, which would be irreconcilable with the former acceptance. The sense is rather, "Whoever unworthily partakes of the bread and wine, is guilty of an offence in that which is most sacred." As the greatness of the offence is determined by the elevation of the object against whom the deed is directed, as thus he who affronts a prince finds it more difficult to excuse himself than he who mocks a beggar, or he who robs a church than he who steals from a private house, so is the unworthy receiving of the Lord's Supper the more heinous, because the holiness of Christ present therein is so great. Indeed this passage thus presents a mighty argument against Zwinglius's views of the Lord's Supper; the apostle treats it as a high mystery, which bears in itself a power to bless and to destroy. Christ is present in the Lord's Supper in his human nature, so that he who receives the elements unworthily, is guilty of sin towards Christ himself. But the fact that the consecrated elements are here denominated bread and wine, proves sufficiently that the Catholic doctrine of transubstantiation is entirely unscriptural. But it is just as certain that *concerning the manner of Christ's presence in the holy communion*, nothing further can be drawn from this passage. That the Calvinistic acceptance of this doctrine must yield in the chief points to the Lutheran can be inferred only from the general analogy of the doctrines to each other; particularly the doctrine of the person of Christ, of the relation of divinity and humanity in him, is here a certain guide.—Ver. 27, finally, is employed by the Catholics as a defence of the *communio sub una*, because it says, ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου. True, several good MSS. read καί, but without doubt ἢ is preferable as the more unusual form. Winer (Gr. § 53, 6) however has justly remarked that it is certainly conceivable that the bread alone may be devoutly received, but not the wine; and besides, if according to the Roman Catholic view, the cup ought never to be received, the ἢ can in no manner apply. Paul in that case must have written ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον.

Vers. 28, 29.—With this the exhortation to serious self-examination before receiving the holy sacrament naturally connects itself. The δοκιμάζειν is, as may be readily comprehended, to be considered as connected with the result of this exercise of self-investigation and repentance. As perfectly conformable to this passage confession was instituted by the church, and it were much to be desired that the practice of real private confession were still retained instead of a general admonition being substituted in its place.—At the same time the former idea is resumed here (ver. 29), and the phrase "guilty of the body and blood of the Lord" elucidated by "not

discerning the Lord's body" (*μη διακρίνων τὸ σῶμα τοῦ κυρίου*) These words however in the first place only confirm the view before taken of the *ἔνοχος κ. τ. λ.*, for *διακρίνειν* signifies in this place "to separate as holy from unholy, consequently to treat the Lord's Supper as an ordinary one, as if he were not present." The question then occurs, whether these words justify Luther's supposition that the unbelieving do also receive the body of the Lord? \* Had the great Reformer declared, with reference to this, that those who received unworthily not only did not receive the blessing, but thereby suffered positively destructive consequences (a *κρίμα*), this would have been perfectly undeniable. The words "eateth condemnation to himself" evidently bind the curse to the act of unworthy participation. But that the unbelieving communicant *receives into himself* the body and blood of Christ is not sanctioned by the words; we may suppose the pernicious influence to be, that the power of the body and blood repels him. As he who sins against the Holy Ghost does not receive the Spirit, but is repelled by it, so likewise the unbelieving recipient of the Lord's Supper does not receive Christ, but is repelled by him. We are to distinguish between the *unbelieving* and the *unworthy* receiving of the Sacrament. Even believers may receive the Sacrament unworthily, and this is the case here supposed by Paul; so far as the person so sinning is still believing, he can receive Christ; in so far as he sins, however, he can have no blessing, but a curse. But the thorough unbeliever, in whom no regeneration is found, can in no sense whatever be said to receive the body and blood of Christ, because the faith is wanting which would enable him to do so. The degree of offence in such a case depends upon the measure of consciousness with which he, wanting faith, approaches the table of the Lord: he who draws near in involuntary ignorance, is judged according to his ignorance. Luther arrived at his decision from the attempt to maintain the positive union of the higher and lower elements in the Sacrament, which also led him to the assumption that not only bread and wine, but also Christ's flesh and blood, were received with the physical mouth, although not again after a Capernaitish manner. But the objective character of the rite might be maintained without these extreme opinions. Christ's flesh and blood, as glorified, can

\* The strict Lutherans of the 16th century went so far as to assert: *Nihilò plus recepisse in prima cœna Petrum quam Judam.* Calvin, on the xi. 27, expresses himself thus: *Ego hoc axioma teneo, neque mihi usquam excuti patiur, Christum non posse a suo spiritu divelli. Unde constituo, non recipi mortuum eius corpus, neque disjunctum a spiritu sui virtute. Jam qui viva fide et pœnitentia vacuus est, quum nihil habeat spiritus Christi, ipsum Christum quomodo reciperet? Sicut ergo fateor, quosdam esse qui vere simul in cœna et tamen indigne Christum recipiant, quales sunt multi infirmi, ita non admitto, eos qui fidem historicam tantum sine vivo pœnitentiæ et fidei sensu afferunt, aliud quam signum recipere*

be received only by the regenerate man (without the baptism of regeneration there is no Lord's Supper !); for such the higher principle is in the elements ; the unregenerate, on the contrary, has no organs for receiving the higher, and consequently receives only the external symbols. Brenz says very appositely, although a good Lutheran (Luther's works, vol. xvii. 2482), "the mouth of faith receives the body of Christ, the carnal mouth bread and wine." Because the bread and wine are not changed, the physical mouth receives them alone, the spiritual food being reserved for, and perceptible only to the mouth of faith, or, still more exactly, the mouth of the believing and inwardly renewed man, who already, while yet on earth, bears within himself the germ of the glorified body.

Vers. 30-32.—The condition of the Corinthian church, in many points of view so lamentable, is attributed by Paul to their disrespect towards the holy communion. Only the strictest self-examination can preserve us from the Divine judgment ; if this be wanting, the judgments of the Lord must take effect (as they had experienced); but in his mercy he would chastise the faithful, in order to save them from condemnation with the world.—This passage is important, as more precisely fixing the sense of the *κρίμα* (ver. 29). Without the subsequent heightening of the *κρίνεσθαι* (= *παιδεύεσθαι*) into *κατακρίνεσθαι*, we should have already concluded in ver. 29 *κρίμα* to signify eternal condemnation. But the omission of the article intimates that it is not the last judgment which is meant, but an admonishing reproof which is to benefit the faithful.\* The Corinthians had partaken of Christ's flesh and blood unworthily ; they were not for that reason eternally condemned ;† but they had thereby materially prejudiced their spiritual life ; they were on the way to condemnation, from which the Almighty sought to recover them by chastisement, the apostle by reproof.‡ The only

\* Thus Wolf and Bengel decide. The latter also correctly observes on this passage : *κρίμα, sine articulo, indicium aliquod, morbum, mortemve corporis, ut qui Domini corpus non discernunt, suo corpore luant. Non dicit τὸ κατάκριμα condemnationem.* Yet even Billroth refers it to eternal condemnation.

† The supposition that the unworthily participating in the Lord's Supper, in itself, can lead to everlasting condemnation, or stand equal in guilt to sin committed against the Holy Ghost, may prove hurtful by deterring individuals from approaching the sacred rite. The confession of Goethe is remarkable on this point. He was first led by this fear to avoid both church and altar. (See his works, last edit., vol. xxv., p. 125.) The ancient church possessed a cheerful view of the Supper of eternal love!

‡ The remarks of Rosenkranz (Encycl. p. 52) mentioned by Billroth in this place, and which I shall likewise quote, are much to the point: "As the baptismal confession requires the acknowledgment of sin, so likewise the celebration of the Lord's Supper demands the knowledge of one's self. It assists to the extreme in fortifying the will and desire to lead a life agreeable to the same, because it immediately gives to the individual the consciousness that the task he has to discharge is, in itself (through Christ), already effected, and that consequently the reality of a godly life, such as he desires to lead, is not impossible. But he who lightly receives the holy communion without repentance,

difficulty in these verses is to determine whether, in ver. 30, *ἀσθενεῖς*, *weak*, and *ἄρρωστοι*, *sickly*, as well as *κοιμᾶσθαι*, *sleep*, are to be understood of spiritual or physical judgments, or of both. I incline to the latter view. To refer them merely to outward sufferings, without the moral, is forbidden by the nature of the case. The consequence of an act, such as an unworthy participation in the holy Sacrament, must be a disturbance of the moral life. The only question therefore is, whether such inward detriment is not alone to be understood, without any reference to outward suffering? But the conception of the suffering endured by the Corinthians, as sent by the Lord for chastisement and profit to them, does not allow the outward sufferings to be omitted. These, such as sickness, etc., are rather the means, in God's hand, of awakening the slumbering conscience to the deranged condition of the inward life. This passage may be regarded as parallel with v. 5, in which the apostle commands the body of the sinner to be given over to Satan, in order to save his soul in the day of the Lord. The expressions (ver. 30) may consequently be regarded as a climax; *ἀσθενεῖς* and *ἄρρωστοι* express the lesser and higher degree of laxness in the inward life, and analogous physical sorrows, but *κοιμᾶσθαι* the highest degree of spiritual deadness, and with it also physical death. According to 2 Cor. v., it cannot be doubted, that at the time the apostle wrote these epistles, he regarded the second coming of the Lord as near at hand. Death, in a frame of mind verging towards apostacy, consequently appeared to him to preclude all participation in Christ's kingdom; while yet precisely this forfeit, as a divinely inflicted penalty, might in effect prove the means of awakening the fallen for eternal life. (In ver. 30 *διὰ τοῦτο* = because this has happened among you.—*Ἰκανός*, used of number, is found also in Luke vii. 11, 12, viii. 32.—In ver. 31, the *ἐαυτοῦς διεκρίνομεν* includes the writer, by way of softening the expression. *Διακρίνω* seems selected with reference to ver. 29; as the Lord's Supper is distinguished from an ordinary repast, so likewise the unworthy guests at it from the worthy; from the distinction follows then the voluntary separation.)

Vers. 33, 34.—In conclusion, Paul recommends brotherly love, and devout, respectful behaviour in celebrating the sacred rite. Other points touching the right celebration of the holy Sacrament appear to have been raised; but as these might demand his personal inquiry into the circumstances, he promises more definite instructions regarding them at his approaching visit. (Ver. 33. *Ἐκδέχεσθαι* generally signifies in the New Testament "to wait," like *ἀπεκδέχεσθαι*. The idea, "wait for one another," would convey the erroneous impression, that some had partaken earlier, before the and without the desire to live conformably to the principle in the same, eats and drinks to himself a condemnation.

others came. But it has here the signification of "*excipere convivio*," the sense being, share with one another what ye have, that the feast may be a real festival of love.)

### § 11. THE GIFT OF TONGUES.

(xii. 1—xiv. 40.)

The following section belongs unquestionably to those in the New Testament, best calculated of all to present a living picture of the most remarkable period in the world's history, the period in which the youthful church spread out her eagle wings over humanity, and of its extraordinary phenomena. The stream of life which, like a sacred flame, was poured on the first disciples of the Lord at Pentecost, extended itself over the newly-arisen churches, and awakened in all those who yielded themselves to its influence, a depth of vision, a power of will, a sentiment of heavenly joy hitherto unfelt by mankind, and which only beamed all the brighter amid the dark shadows of heathenism which surrounded the apostolic churches. But in the first gushing of their influence, and in the struggle against a prevailing world of evil, the spiritual gifts were manifested originally in miraculous phenomena, which were explicable by no unfolding of natural laws.\* The miraculous power of Christ appeared spread over the whole church! Down to the end of the third century, and thus until the period of the church's dominion over heathenism, were maintained, though with gradually diminishing power, these miraculous gifts of the infant church. (See the passages of the Christian Fathers referring thereto, with learned investigations, in Dodwelli Dissert. in Iren. Oxoniæ, 1689, 2d treatise.) Among the excitable Greeks, particularly in Corinth, the spiritual gifts displayed themselves in the most forcible manner. All their forms and phenomena seem to have been here exhibited, and to have wrought with a powerful fermentation. As in the meantime the men upon whom these gifts, sacred in themselves, descended, were not yet perfectly sanctified, since in them the old man yet retained his power, and many of them likewise permitted their human weaknesses to influence the spiritual power which filled them, it was possible for the *employment* of the gifts to occasion numerous abuses. This happened especially with the gift of the

\* See among recent works on the subject, *Die Geistesgaben der ersten Christen, insbesondere die sogenannte Sprachengabe*, by David Schulz, Breslau, 1836. In connexion with it may be mentioned Baur's *neue Abh. über die Sprachengabe* (Stud. 1838, part 3), which contains a criticism on Schulz's work. Köster's work, *Die Propheten des alten und neuen Testaments* (Leipzig, 1838), also deserves attention.

tongues, the striking and dazzling display of which led the Corinthians to overrate its value, and the whole of the following observations arose from the existence of this error, which the apostle was determined to reprove. To exhibit to the Corinthians the right position of the gift of tongues with regard to the other phenomena, Paul glances first at the gifts in general, with a view to prove from the analogy of the members of the corporeal organism that the members of the spiritual organism also, although differing among themselves, must yet all serve the same general purposes, and have their origin in the self-same spirit (xii. 1-31); he then dwells upon love as the proper ruler of all the other gifts, because by that only their real value is obtained (xiii. 1-13); and he finally proceeds to enlarge upon the special application of the gift of speech in Christian assemblies (xiv. 1-40). But, attractive as is the whole section, it is yet an extremely difficult one, and principally for the reason, that the Charismatic form of operation of the Holy Ghost ceased with the third century, and the circumstances of the primitive church in this respect are wholly lost to our observation. It cannot be surprising that we must feel this regret, when we see that Chrysostom, who lived nearly fifteen hundred years nearer to the apostolic age, expressed himself in just the same manner, because he likewise was already deprived of the sight of the Spirit's workings in the Charismata. His 29th homily upon our epistles begins with the words: τοῦτο ἅπαν τὸ χάριον σφόδρα ἐστὶν ἀσαφές, τὴν δὲ ἀσάφειαν ἢ τῶν πραγμάτων ἄγνοιά τε καὶ ἔλλειψις ποιεῖ, τῶν τότε μὲν συμβαινόντων, νῦν δὲ οὐ γινομένων, *this entire passage is exceedingly obscure, owing to our ignorance of the matters involved, the phenomena which then existed having now ceased.*

Vers. 1-3.—The 12th chapter stands thus related to the preceding, to wit, that Paul observes that, although his further directions concerning the Lord's Supper must be deferred until his appearing among them, he must nevertheless immediately explain himself concerning the πνευματικά, that his admonitions may act as an immediate prohibition of the abuse. Billroth, with Heidenreich, considers the περὶ δὲ τῶν πνευματικῶν masculine, in the special signification "of those speaking with tongues." But the passages xiv. 1, 37, do not confirm this explanation of the words: for in xiv. 1, τὰ πνευματικά sc. χαρίσματα, as in this place, is to be understood of spiritual gifts in general, and in xiv. 37 the πνευματικός is every possessor of a Charisma, not exclusively of the gift of tongues. Starting from the most general point of view, Paul reminds the Corinthians first of their heathen condition, in which no quickening power could be conferred by their lifeless idols; while all those who acknowledged Christ were conscious of receiving a spiritual strength from him, whereby they were enabled to call Jesus their Lord, that is to say,

to pronounce in deed and truth the acknowledgment of their dependence on him, and endowment by him. The universality of the working of the Holy Spirit in the church being thus established, the following description of the variety of its operation appropriately connects itself with it. Against this could be urged but the single objection that a supernatural power was also evident in heathenism. The worship of Bacchus and Cybele inspired its followers, although with an unholy spirit. Bauer (work already quoted, p. 649, note) remarks with reason, that it could not be replied to this, that Paul was not considering such isolated appearances of heathenism, but rather regarding it in its whole and comprehensive working; for in the oracles as well as other orgiastic phenomena, it exhibited many analogies to the gift of tongues. The emphasis is rather to be laid upon the expression *εἰδωλα*: the lifeless idols were contrasted with the living, efficient Christ, who as the *λόγος* creates the *λαλεῖν ἐν πνεύματι*, *speaking in the Spirit*, in the faithful. Finally, it follows, of course, that this expression does not strictly and singly apply to the gift of the *γλῶσσαις λαλεῖν*, but to the agency of the Spirit in general, which incites to the acknowledgment of faith. (In ver. 2 we may hesitate between the choice of the readings *ὅτι* and *ὅτε*. Billroth decides for the latter, Lachmann has adopted the former, placing, however, the *ὅτε* along side in brackets. I prefer *ὅτι*, because then the expression, "ye know that ye were Gentiles," includes in it the presupposition of the Gentile condition. The change into *ὅτε* arose, in my opinion, from supposing that Paul intended to say, "Ye know, that, when ye were Gentiles," as in that case *ὅτι ὅτε* is read together. Valckenaer even conjectures *ὅτι, ὅτε ἔθνη ἦτε, ἦτε*.—See concerning *ἀνάθεμα* in ver. 3 on Rom. ix. 3; 1 Cor. xvi. 22.—Billroth correctly observes that Jesus is used and not Christ, to mark more distinctly the historical individuality of the Redeemer.—The two kindred expressions, *οὐδεὶς λέγει ἀνάθεμα Ἰησοῦν* and *οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν*, are not identical in reference. The former declaration stands opposed to the Satanic evil spirit, the latter to the natural human spirit. Even the unenlightened man may take pleasure in Jesus, though the beam of Divine light must touch his heart before he can call him his Lord; it is only the devilish impulse that is capable of cursing Jesus. Perhaps, therefore, *ἐν πνεύματι Θεοῦ* may indicate a more general influence of the Spirit, *ἐν πνεύματι ἀγίῳ* the specifically Christian; so that the sense would be, "No one, even he who only speaks in a general way in the Spirit of God, can curse Jesus, but none except him who speaks in the Holy Spirit, can call him Lord."—Lachmann has adopted the reading which regards *ἀνάθεμα Ἰησοῦς, κύριος Ἰησοῦς* as exclamations; but this gives the language so forced a character that I prefer the more usual connexion.)

Vers. 4-6.—The unity of the Divine Spirit in all believers appears however manifested under various forms as *διαίρεσεις*, in different individuals. But this by no means signifies that the various gifts, freeing themselves from their source, incorporate themselves as it were with the soul in which they appear; it rather implies the divisions of the gifts (see Acts ii. 3), as that of light into colours by the prism. The unity of the Spirit is thereby not annulled; the same Spirit is merely refracted into various gifts, according to the capacity of the soul with which it comes into contact. But that in the passage under consideration the unity of the spiritual principle is indicated by various expressions, “Spirit, Lord, God,” certainly cannot arise from accident. The substance of the Divine Being, Spirit in itself, is the principle of unity; but the relation of the Trinity, which manifests itself everywhere, expresses itself also in the gifts: and thus there are as it were gifts of the Father, of the Son, and of the Holy Ghost. But with this, it cannot be denied that *all* gifts are in an especial manner gifts of the Holy Ghost; and ver. 7, seq., plainly shew that Paul refers them all to the Spirit. As however the Father and the Spirit are in Christ, so also the Spirit is one with the Father and the Son, and certain gifts correspond thus with the Father or the Son. In placing together the three Divine persons, the Holy Ghost always appears in Scripture as the manifestation of the inmost depths of the Godhead; and hence the three terms constitute an anticlimax. The expression *χαρίσματα*, which in the more extended sense designates all gifts without exception (xii. 31, xiv. 1), refers here to the spiritual gifts as enumerated in ver. 8, viz., wisdom, knowledge, faith (*σοφία, γνῶσις, πίστις*). The *διακονίαι, ministries*, indicate the more external ecclesiastical gifts of government and lending aid to the necessitous (ver. 28); and finally, the *ἐνεργήματα*, those in which primarily more power is revealed, such as the healing of disease under all its various forms (vers. 9, 33). The *most general* and comprehensive class of gifts is quite correctly referred to the Father and the *omnipotence* revealed in him; the more *limited* class, manifesting itself within the precincts of the church, to the Son, as the principle of compassionate love; while the third and *smallest* class, restricted to the circle of the enlightened members in the church, is referred to the Holy-Spirit as the principle of *sanctification* and *knowledge*. (1 Cor. ii. 10.) It would be interesting to be able to arrange the nine gifts which follow, under one or other of these rubrics; but in the Scripture, as in nature, there is often apparent, with all its exactness and order, a kind of noble irregularity, and this is precisely the case here.\* Of the

\* From the alternation of *ἕτερος* and *ἄλλος* nothing is gained for the order of the gifts, as Billroth has correctly observed. For if we should say that *ὃ μὲν*, with the repeated *ἐτέρω δέ*, marked the three principal rubrics, whilst the gifts subordinate to those were ex-

second class are absolutely no especial forms mentioned until ver. 28; prophecy belongs rather to the first than the last division, and various other deviations occur. Precisely so the enumerations in vers. 28-30 do not accord strictly with the corresponding passage in Isa. xi. 2, seq.; a free movement must be acknowledged in such passages.

Vers. 7-11.—The main object of the enumeration of the single Charismata which follows, as shewn by the frequent repetition of *πνεῦμα*, is evidently to exhibit, with all their internal diversity, their identity in origin and destination. The one and the same Spirit of God (ver. 11) works all these manifestations (*φανερώσεις*, ver. 7) to one end, and distributes them as he will. It is of course understood that this “as he will” (ver. 11 and ver. 18) points indeed to the personality of the Spirit, but is not to be understood of a will absolute and arbitrary, which is altogether inconceivable in the Divine Being, but of a will determined by the natural capacities of man which are also from God. Regeneration does not absolutely create other qualities in men; it heightens, sanctifies, and transforms those already existing. No man, however, can by skill or force gain control of the Charismata (as according to Acts viii. Simon Magus intended); it is only the will of the Spirit which confers them *ἰδίᾳ ἑκάστῳ*, i. e., *singulis singulatim*. This does not imply however that the individual could possess but one single gift; several were frequently displayed in one subject, and the apostles each exercised the greater part, if not all. All gifts, however, are destined for the benefit of each and of all, their possessors and of the church.\* Although then it has been already remarked that all the gifts are not here enumerated, since ver. 28, seq., serves to fill out the passage under consideration (to which vers. 4-6 necessarily lead) which commences with ver. 4, yet still as there exists absolutely no ground for supposing that there were other gifts besides those mentioned in this chapter, it is surely not inappropriate to look for some distribution of them to facilitate our survey. And here importance might be deemed attributable to the fact that the first three gifts are not miraculous, while the six succeeding are miraculous; that wisdom, knowledge, faith are always in a certain degree existent in the church, but not the gifts of healing and of tongues, etc. Certainly this distinction is by no means unimportant, yet wisdom, knowledge, and faith, as Charismata, must be distinguished from the analogous phenomena which belong to the essence of the Christ, expressed by the *ἄλλω δέ*, these three classes do not agree with those named in vers. 4-6. The apostle binds himself to no rule in the recapitulation, save that he descends from the higher to the lower.

\* Billroth here erroneously supposes *πρός* to signify *secundum*, according to measure, which (see Winer's Gr. § 49, h.) is indeed possible; but in this case it is clearly intended to say, that the gifts were not merely for amusement, but for use; hence *πρός* here signifies *ad*.

tian life, as already remarked at ii. 6, 7. No Christian is without faith, yet all do not possess the Charisma of faith, which is something more than a mere heightening of the general grace of faith, for then there might also be Charismata of love, hope, and prayer. We cannot therefore employ this distinction in classifying the Charismata, for all without exception are miraculous and extraordinary, being wrought by the special operation of the Holy Ghost. The writer speaks not of a wisdom or knowledge attained gradually by practice and fidelity, but of a condition proceeding from higher illumination. We must accordingly concede that as Charismata, even wisdom, knowledge, and faith, are no longer existent in the church. They are operative in the church under their more general forms, exhibiting themselves in some individuals in a greater degree than in others ; but Charismatically, the Holy Ghost has ceased to work in the church since the time of the apostles. All, even wisdom and knowledge, must now be gained by gradual exercise, whilst in the apostolic times\* they were an immediate result of Divine influence in the soul. Just as little can the distinction of the spiritual powers in which the enlightening power of the Holy Ghost manifested itself, be made a ground of classification. For, however the difference of reason, understanding, will, may, as we shall see, be brought under discussion, it can furnish no certain ground of classi-

\* Baur (Stud. Jahrg. 1838, part 3, p. 683) thinks this goes so far as to deny that the Holy Spirit yet operates in the church. Evidently without reason. The assertion that the revelation and inspiration of the apostles was not imparted to the whole church, is just as much an entire denial of the influences of the Spirit in the church, as the supposition that the Spirit no longer works by means of miraculous gifts in the established condition of the church (these gifts being only requisite to the foundation of the church), involves a denial that he works at all in the church. He reveals himself now in another manner. The question might however be raised whether *some Charismata* may not now and ever remain, as possessed by the apostolic church. This applies particularly to wisdom, knowledge, the discerning of spirits. But if we reflect upon the manner in which such Charismata were displayed in the apostles and such members of the ancient church as we may assume were possessed of these gifts, we must allow that, in this form also, the Spirit reveals itself no longer. The story of Ananias and Sapphira is an instance of the gift of the discerning of spirits (Acts v.); where shall we now find anything similar? So also the Charismatic knowledge was deeper, more intuitive, than is now perceptible, even in the most enlightened. The Spirit certainly is now, as then, in the church, but even where he produces kindred results, still he works in a different manner. Formerly the Holy Spirit operated as an immediately efficacious, suddenly inspiring power, but now he acts slowly, presupposing the employment of all natural means of aid. These views concerning the Charismata were early laid down by our doctrinal writers in opposition to the Catholic doctrine of the continuance of the miraculous gifts. (See Gerhard *Loci Theol.* vol. xii. p. 104, seq., ex. edit. Cottæ.) And even the later Fathers confess that there was no more revelation of the Holy Ghost's Charismatic mode of operation. (See the passage in Chrysostom quoted at the commencement of this chapter.) Consult also the passage Rom. xii. 6, seq.; one might there suppose that a Charisma not mentioned here was adduced by the apostle, that of the *παράκλησις*. But after determining the correct reading, and with a right explanation of the passage, such is not the case. (See the *Comm.* on this passage.)

fication, because other objects than the powers in which grace displays itself, must be considered in the Charismata. Without doubt Neander (Apost. Zeitalt. vol. i. p. 174, seq.) has written most to the point on this subject; and with a few exceptions, as particularly regarding the gift of tongues, I with Billroth accord with him. According to this *two principal classes* of gifts are to be distinguished, the *first* comprehending all those which reveal themselves in *word*, the *second* in *act*. But in both classes we may distinguish two subordinate divisions, according as the condition of mind of the possessor of the gift is more conscious, or more passive, while the Divine influence manifests itself immediately without being affected by any concurrent agency of the rational faculty. The first form may be considered especially operating where early mental discipline had increased self-knowledge and exercised reflection, and to have been found among the more learned in the church, of whom, for example, Apollos appears to have been one. In the case of the gifts operating by speech, to these two subdivisions a third might be added, which possess a *critical* power, and in which therefore the understanding is especially predominant. By this arrangement the two first mentioned, word of wisdom (λόγος σοφίας) and word of knowledge (λόγος γνώσεως), belong to the first subdivision of the first class. Whilst *wisdom* signifies the *practical*, and *knowledge* the *theoretical* side of a conscious insight into things Divine and human, they have this common quality that they do act not through an immediate outpouring of Divine influence, but rather by quiet gradual instruction.\* This especially applies to the γνώσις, *knowledge*, of ver. 28, to which correspond the διδάσκαλοι, *teachers* (see also on Rom. xii. 7). These by their influence do not so much call forth the new life, as advance that which has commenced. Therefore in the 28 and 29, and Eph. iv. 11, they stand, along with pastors, in contrast with apostles, prophets, and evangelists. The annexed λόγος places both Charismata in immediate connexion with the office of teacher, † so that the ἀπόστολοι (vers. 28, 29) appear the proper possessors of the gift of wisdom, whilst the teachers or pastors (διδάσκαλοι, ποιμένες) may be regarded as the holders of the Charisma of knowledge. The Charismata of wisdom and knowledge are however distinguished from the wisdom and knowledge which belong to every truly regenerate Christian, not so much in degree or certainty (for according to John xvii. 3, we must consider the knowledge of every believer thoroughly certain), but rather in the form in which they appear

\* Comp. further on these two ideas at ii. 6, 7.

† In the passage Eph. i. 17, in which mention is made of the Charisma of σοφία, πνεῦμα σοφίας is used; but this πνεῦμα is not to be regarded as identical with λόγος, it only points out the Spirit as the principle of wisdom. Here it is styled λόγος σοφίας, a wisdom which is connected with the faculty of communication by words. In the same Eph. i. 17, the Charisma of προφητεία is expressed by πνεῦμα ἀποκαλύψεως.

developed. The believer knows God and Christ, and has in him all treasures of wisdom and knowledge (Col. ii. 3), but he possesses this knowledge implicitly, not explicitly. The Charisma of the *γνώσις* (and so likewise of the *σοφία*), however, involves also the development in particulars of this essential knowledge. It grants in a supernatural way what the science of theology now offers by the usual course of learning, both practically and theoretically, in which of course the general operation of the Holy Spirit is not excluded, but must be presupposed. To admit a Charismatic operation of the Spirit among the Theosophists, as Jacob Böhme, is for this reason doubtful; since error and truth are usually too much mixed in them for their knowledge to be considered the pure working of the Spirit. (See further at xiii. 9, seq.) In the *second* subdivision of the first class of gifts (revealed through words) stand prophecy and speaking with tongues (*προφητεύειν, γλώσσαις λαλεῖν*), of which further at 1 Cor. xiv. and Acts ii. In both the Divine agency predominated over the human, but so that in the prophet consciousness remains undisturbed, which allows a reference to the character of the circumstances and hearers, while on the contrary, in those speaking with tongues human consciousness is absorbed in the consciousness of God; they held, as it were, converse with God. Prophecy is therefore the proper gift of awakening, the principal Charisma for the *forming* church, while the *διδασκαλία*, the gift of *γνώσις*, appears to be the chief Charisma for the church firmly established, but *increasing in itself*. Finally, the *third* subdivision is constituted by the criticising powers involved in the discerning of spirits (*διακρίσεις πνευμάτων*) and the interpretation of tongues (*ἐρμηνεία γλωσσῶν*). Concerning this latter Charisma, and its connexion with the kinds of tongues (*γένη γλωσσῶν*), see further at 1 Cor. xiv. The gift of discerning spirits does not simply refer to the power of distinguishing between good and false prophets, but also to the language of the prophets themselves, who were filled with the Holy Ghost (see on xiv. 29, and 1 Thess. v. 19, 20). The *second* class contains the gifts manifested by *deeds*. To the *first* subdivision belong those gifts of government not named in this place, but mentioned in ver. 28, the *κυβερνήσεις, governments*, and *ἀντιλήψεις, helps*. The former expression indicates the gift of church government and administration, the latter the numerous duties comprehended in the office of deacon, particularly the care of the poor and sick. (On *ἀντιλαμβάνεσθαι* in the signification of "to support, to help," see Acts xx. 35.) But the *second* subdivision, in which again the immediate presence of Divine power prevailed, contained the *ιάματα, healings*, and the *ἐνεργήματα δυνάμεων, working of miracles*, under which latter expression were included, besides healing the sick, all those in a special sense miraculous gifts mentioned in Mark xvi. 18;

Acts v. 1, seq., xiii. 6, xxviii. 3, seq. Before these gifts the apostle in the passage names the *πίστις* as Charisma, whereby, as Neander justly remarks, we are not to understand the principle which forms the foundation of the Christian life, for then we might also speak of a *χάρισμα τῆς ἀγάπης, τῆς ἐλπίδος*,\* but a peculiar influence of divinity on man, whereby the energy of the will is extraordinarily increased.† (See Matth. xvii. 20; 1 Cor. xiii. 2.) Faith is consequently here only the more general principle out of which the gifts of healing and of working miracles are developed, or in other words, both these Charismata are manifestations (*φανερώσεις*) of the miraculous power of faith. Finally it is matter of course that one individual might enjoy at the same time several gifts, and that the principal apostles especially possessed many Charismata. However, according to their measure of endowment, sometimes one, sometimes another, predominated with an apostle; thus John had pre-eminently the gift of knowledge (*γνώσις*), Paul that of prophecy and wisdom.

Vers. 12, 13.—But to render evident the perfect unity of all these gifts, notwithstanding their internal difference, the apostle, in what follows, carries out at length the figure of the members constituting the unity of the organism. (See Rom. xii. 5.) Their plurality does not detract from their unity, but may rather be said to constitute it. From the context it might be expected that, to indicate their manifold nature, the possessors of the various Charismata should be named; instead of this Paul mentions other distinctions,

\* The entire want of clearness in Baur's views concerning the nature of the Charismatic operation of the Holy Spirit, is especially shewn by his seriously considering that Neander (work quoted, 685, note) agreed with him, while the very passages quoted from the writings of this theologian argue for my opinions, which are likewise those of the Protestant church. Baur considers that there were Charismata of faith in general, of love and hope, and that it was only accidental that they are not named. This representation of the matter in question has doubtless its foundation in Baur's opposition to miracles as such; therefore the gifts of healing are viewed by him among other Charismata of love, or probably prayer, since Baur considers the prayer pronounced over the sick as the principal thing. That this is a thoroughly inadmissible view, requires no proof. Chap. xiii. clearly shews that love is no Charisma, it is contrasted with all the other gifts. The whole passage is of such a nature that we must assume Paul was enumerating the collective Charismata, for which reason they are regularly arrayed according to certain rubrics [vers. 4-6]. All these gifts, as extraordinary forms of Divine operation, are to be strictly distinguished from the regular forms of the same; the latter always and necessarily belong to every Christian, but the Charismata may altogether be wanting without injury to the Christian character; for although no Christian can positively be without wisdom or knowledge in comparison with the Gentile world, yet assuredly such wisdom or knowledge is of a general character, and not a Charisma; in the former sense all Christians possess both, in the latter Charismatic acceptance only a few. For this reason alone could Paul say of the Charismata, *ὃ μὲν δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως* (ver. 8). Concerning the difference between *γνώσις* as Charismata, and as the general attribute of every Christian, see the remarks on 1 Cor. xiii. 9-12.

† So also Theodoret, who says: *πίστιν ἐν ταῦθα οὐ τὴν κοινὴν ταύτην λέγει, ἀλλ' ἐκείνην, περὶ ἧς μετὰ βραχεία φησί· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάινει* (xiii. 2).

Jews, Greeks, servants, free. This is probably so far coherent as differences of nation or education may have had an influence upon the susceptibility to this or the other gift. The Greeks appear to have had a particular susceptibility for the gift of tongues, the Romans for the practical gifts of the church, and the Jews for spiritual gifts. The unity which these gifts, as members form, is, however, styled *ὁ Χριστός*, or, ver. 27, *σῶμα Χριστοῦ*, *body of Christ*, not only because Christ is the head of the church, but also because his life and nature pervade it, because he has newly created it through regeneration, flesh of his flesh and bone of his bone. (See on Eph. v. 30.) This new creation from Christ, as the vital source, is in *baptism*, which in its idea and original manifestation was the bath of regeneration (*λοῦτρον παλιγγενεσίας*) itself. In this the old earthly distinctions are removed, and man blended into a higher unity through the Spirit. The reading *εἰς ἐν πνεῦμα* is very embarrassing to this passage; Lachmann correctly reads *ἐν πνεῦμα*. The *εἰς* is introduced by transcribers, who thought the second clause must be made parallel with the first, *εἰς ἐν σῶμα*. But it is not the contrast between *σῶμα* and *πνεῦμα* which is here the subject; *σῶμα* signifies in this place only "organic unity," spiritual body. In order to exalt this conception of the spiritual nature of the church, the Spirit is described as the element of the new birth, and of its continual nourishment in all its members.\* (On the connexion of *ποτίζω* with the accusative, see iii. 2.) The allusion in this passage to x. 1, seq., is unmistakeable, so that we may say the *ἐποτίσθημεν* points to the Communion. The reading *πόμα* for *πνεῦμα* would seem to make this yet more evident, but must be rejected as a correction of the transcriber. The attempt to deduce anything relative to the nature of the Sacrament from the *πνεῦμα* is entirely useless. Rückert has brought forward the aorist *ἐποτίσθημεν* against the reference to the Lord's Supper; the Lord's Supper, he argues, was to be perpetually celebrated, and therefore the present should be employed.—But Paul here conceives the condition of the church as the body of Christ, as absolutely perfected, and for this reason uses the aorist.

Vers. 14-21.—The apostle now develops at large the image of the limbs, as in the fable of Menenius Agrippa (Liv. ii. 32). As the so-styled faculties of the mind, forms of manifestation of the one intellectual soul, form a whole, supporting, extending, and bearing each other, so likewise in the great spiritual unity of the church, all the gifts should support each other, not contend. This

\* The aorist *ἐποτίσθημεν* might cast doubts on the correctness of this view, which seems unsuited to the idea of *continuity* expressed in the nourishment, as distinct from that of birth. But as Billoth has rightly remarked, Paul here regards it so, as he wishes to present in a manner entirely objective the deciding features of the Christian life.

representation shews us that in Corinth the possessors overprized their own gifts, and undervalued others. Ch. xiv. apprises us that they particularly exalted the value of the gift of tongues, requiring that it alone should govern, and be exercised by all ; hence the turn in ver. 17, *εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή, if the whole body were an eye, where the hearing.* The acknowledgment of the various gifts as co-ordinate is a necessary consequence of subjection to God's will ; he has arranged them (ver. 18), therefore none can change his arrangement. (In vers. 15, 16, the *ὅτι* in *ὅτι οὐκ εἰμί χεῖ, ὀφθαλμός,* is not an introduction to direct discourse, but must be taken in the sense of "because." The freedom of the whole body is grounded upon the distinction of its members. The form *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος* has been erroneously considered interrogatory by Griesbach, which reverses the sense. Lachmann has received it correctly without interrogation. The meaning of the words is, it is not for that reason not of the body, *i. e.*, such an explanation does not prove that it is no longer a member of the body ; the human will is powerless in opposition to God's will. The two negations destroy one another. See Winer's Gr. § 55, 9.)

Vers. 22-26.—The apostle continues the image of the human body, but employing it to another purpose. That is to say, from the general point of view, he distinguishes the several sorts of members ; first, such as, appearing weak, are, nevertheless, necessary to the whole organism, then those which are honoured (*εὐσχήμονα*), and those which, seeming less honourable (*ἀσχήμονα*), human vanity seeks to advance by ornament (*e. g.*, ear-rings, bracelets, etc.) But God in his wisdom has so arranged all in the human organism, that the pleasure or pain of a portion affects the condition of the whole. This representation has evidently strict reference to circumstances in Corinth, where such a false and human estimation of the gifts was entertained : the lesser ones, to which God had for this very reason lent a lustre (ver. 24), *e. g.*, the gifts of tongues, were over-valued beyond measure for their brilliant effects, while they despised unostentatious but essential gifts (ver. 22) for their plainness. The absurdity of such conduct is brought before the Corinthians in a striking manner by the present representations.

Vers. 27-30.—The application of the comparison now follows. The church of Christ is one body, filled by his Spirit ; the individual believers, with their various gifts, are the members, whose difference was hence to be acknowledged, in order that all might be employed together to the same end. The two enumerations of the gifts, as we have already observed on ver. 7, do not exactly agree. The *ἀντιλήψεις* and *κυβερνήσεις* in the first group are wanting in the second, and the *διερμηνεύειν* of the second is wanting in the first. The terms here employed have already, for the most part, been ex-

plained at ver. 7, seq. I make here only a few remarks upon the difference of apostle, prophet, and teacher. That besides the difference, a *gradation* is also here perceptible, is not only shewn by the terms *πρώτον, δεύτερον, τρίτον*,\* but also by similar passages in Rom. xii. 6, seq.; Eph. iv. 11, seq., in which the position is a kindred one. In the first passage the apostles are not mentioned, but then the abstracts come in the following order: *προφητεία, διακονία, διδασκαλία, παράκλησις*, so that prophecy stands before teaching. But in Eph. iv. 11, the expressions stand thus: *ἀπόστολοι, προφήται, εὐαγγελισταί, ποιμένες, διδάσκαλοι*, the teachers again succeeding the prophets. According to the explanation given of ver. 7, seq., the teachers, as possessors of the Charisma of *γνώσις*, seem rather to precede the prophets. But ch. xiv. shews that the apostle affixed a very high value to the gift of prophecy; primarily, indeed, only in relation to the gift of tongues; but the nature of the apostolic church was such that, considered in and for itself alone, prophecy must be of the greatest importance. It was the awakening power, necessary to the extension of the infant church, and for that reason always commanded especial respect. The teachers (*διδάσκαλοι*) were more adapted to the church, when growing in faith and knowledge; their office, therefore, first became truly significant when the church was consolidated, and its internal culture in science and life began. Concerning the offices not here named, consult on Eph. iv. 11; I merely still observe, that in our passage the conception of *offices* is subordinated to that of *gifts*.† Thus there was in the church no separate prophetic office, but the apostles‡ were at the same time prophets, although every prophet was not necessarily an apostle; so also the so-called evangelists, *i. e.*, travelling teachers, who preached where as yet no church had arisen. The teachers, however, were alike teachers proper and rulers (*κυβερνῶντες*); their official appellation was *πρεσβύτεροι* or *ἐπίσκοποι*. Concerning this difference, more will be said in explaining the pastoral epistles. On the rare name for the Charisma of the gift of tongues, *γένη γλωσσῶν*, which occurs here, and at xii. 10, see the observations on 1 Cor. xiv. 10. (In ver.

\* On the relation of subordination among the teachers of the apostolic church, see the explanation of the pastoral epistles.

† Rothe (von der Kirche, vol. i. p. 256) thinks that the subject here is *by no means* of offices, but that is evidently assuming too much, for the apostolate was undoubtedly an office, and no gift. But at all events it is certain that nothing can be gathered from this passage or Eph. iv. 11, 12, concerning the various ecclesiastical offices in the apostolic church, as the subject treated of is gifts.

‡ The name apostle indicates here only the twelve, so that we may plainly see from their relation to the other classes of teachers how the twelve were regarded as possessing an especial, and, indeed, the highest rank among all the teachers of the church. The body of the twelve apostles, however, were intended only for the earliest times of the church; it was not to be successively filled up. Even on the death of James the elder we hear of no new election in his place. (Acts xii. 1.)

27, the difficult *ἐκ μέρους* is changed in some Codd. to *ἐκ μέλους* : the former is decidedly the correct reading, because a change of *μέλους* cannot be supposed. Luther translates *ἐκ μέρους* distributively, "each according to his part;" but that would be expressed by *κατὰ μέρος*. *Ἐκ μέρους* is more correctly rendered, "according to a part," *i. e.*, no part is the whole, nor should wish to be.—In ver. 28, *οὗς μὲν κ. τ. λ.*, is a partial anacoluthon; *οὗς δέ* should follow, which is wanting from the altered turn of construction, rendered necessary by the *πρῶτον, δεύτερον*.)

Ver. 31.—The concluding verse has its commentary in xiv. 1. The *χαρίσματα τὰ κρείττονα*, *better gifts*, cannot be, as Billroth supposes, the fruits arising from love, but the higher gifts in contrast with those only attractive from their brilliancy, especially prophecy. However there is certainly a difficulty in this idea. It would seem to follow from what precedes, that every one should be contented with the gifts imparted to him. The *ζηλοῦτε* appears to contradict this, because it presupposes dissatisfaction with what one has. The difficulty is relieved by remembering that in these spiritual gifts the higher grade also embraces the lower; consequently he who strove to attain the better gifts did not despise those he already possessed; he sought only to advance in spirit, to grow in the new birth. Love towards God would also imply the endeavour to obtain his noblest gifts. But before the apostle illustrates the truth that prophecy ranks higher than speaking with tongues (xiv. 1, seq.), he draws the attention of the reader to the nature of love as the power which first gives an aim and direction to all gifts. As all the members of the corporeal organism are held together and maintained in their appropriate reciprocal action by the general vital power, so love, which God himself is essentially (1 John iv. 16), is the power which gives life and unity to the body of Christ, nay, the principle of eternity in its temporal manifestation. To follow after this is therefore far more important than to seek gifts; without it all gifts are nothing. Finally, the "emulate" (*ζηλοῦτε*) is not in contradiction to the above assertion of Paul that the Spirit distributes the gifts as he will (ver. 11), for the striving after which Paul here counsels, is only a wrestling in prayer with God, the bestower of the gifts. (*Καθ' ὑπερβολὴν ὁδόν* is to be constructed together, to wit, *viam eminentiorem*, such as is the seeking after the gifts. The connecting of *καθ' ὑπερβολήν* with the verb, as proposed by Billroth, seems to me inapposite, as the "excellency" (*ὑπερβολή*) lies not in the indicating, but in the "way" (*ὁδός*). Or we must connect it with *ἔτι*, as Grotius, in the sense of "yet to excess." Still it is a serious question, if the expression may be so construed; in the New Testament at least it is never so employed. *Καθ' ὑπερβολήν*, besides, always *precedes* the substantive, whose signification it is to strengthen.)

Chap. xiii. 1, 2.—The following triumphal song of pure love\* is doubly beautiful in the mouth of the apostle Paul. John the evangelist is elsewhere the bard of *love*, while Paul is rather the preacher of *faith*. This paragraph is a testimony to his new nature; in his old man Paul knew not the bloom of this love. His style changes; it relinquishes its dialectic form for a simplicity, smoothness, and transparent depth which approaches that of John. The love (*ἀγάπη*) here described is finally not simply feeling or perception, but a tendency and direction of the inmost personality, of the real self, towards God and his will. The most exalted exhibitions of *natural* love, such as that of the mother towards her infant, and the child's love towards its mother, are but a weak reflection of the *heavenly* love, which the consciousness of redemption generates in the human heart. This lighted up in the heart of the apostle a flame of grateful love, unextinguishable even to the last sigh. This love removes the sinful condition of isolation, and produces in man unity with God and of God with him. The love of God becomes his, for he lives no more, but Christ lives in him. (Gal. ii. 20.) But with this conception of love it seems incredible that one could possess such gifts as prophecy, knowledge, faith (*προφητεία, γνῶσις, πίστις*), without it, and that at least in their highest potency (*πᾶσαν γνῶσιν, πᾶσαν πίστιν*). Shall we say, in fact, that the apostle desired to express something unimaginable, the sense being this, Even supposing such a division of what is inseparable could possibly take place, man, having all gifts, would, without love, be nothing? But this *ἐάν* does not allow, which always refers to an objective possibility. (See Winer's Gr. § 41, 2, b.) Rather must we say that while such a separation is unquestionably unnatural, yet through the ruinous effects of sin in human nature, it may happen that head and heart may so entirely disagree that the Divine power may be felt and acknowledged, while the inward desire of the heart towards God, and devotion to him may have fallen off. This sad, but too true possibility, is represented by the apostle in the strongest colours, in order to place the nature of love in its true light, which first imparts to all religious phenomena truth and connexion with the highest aims of mankind. In Matth. vii. 21, seq., the Redeemer shews that even evil persons may be in possession of the gifts. Natural talents or disposition may qualify many for more readily receiv-

\* Heathenism has not passed beyond the *ἔρως*, and is unacquainted with the Christian *ἀγάπη*. In the Old Testament it is only strict "right" (*δίκη*) which rules. *Eros*, even in the purest, noblest form, is the result of deficiency, the desire for love springing from the consciousness that we have not what is lovely. But the Christian *ἀγάπη* is positive, outpouring love, God himself dwelling in the believer, so that streams of living water flow from him. (John iv. 14.) See, concerning Plato's description of the *Eros* in the Symposium, Fortlage's striking remarks in his *Philosophical Meditations*. (Heidelberg, 1835.)

ing such gifts than others ; but if this is unsupported by purity of mind, gifts afford no security for the salvation of the possessor.— With reference to the form “ speaking with the tongues of men and angels” (γλώσσαις τῶν ἀνθρώπων καὶ τῶν ἀγγέλων λαλεῖν) Billroth explains it as merely hyperbole. But if we reflect that the Jews assumed a language of angels, that Paul himself in the angelic world (2 Cor. xii. 4) heard unutterable words, it would be easier to suppose that by the tongues of angels a higher degree of Charisma is meant, an especial *γένος γλωσσῶν*,\* displaying itself in a high ecstatic excitement and the employment of entirely uncommon and elevated expressions. At all events, we must admit that the expression does not justify the supposition of an original language. The human tongues could assuredly only be the various languages which prevailed among men ; these must, therefore, as it appears, have appeared in the Charisma, whether in actual discourse in foreign languages, as I suppose according to Acts ii., or in the use of glosses from various languages, as Bleek thinks, and in which opinion Baur (see work already quoted, p. 695, seq.) now coincides. Baur attaches so much weight to the article in this passage that he considers an ideal conception of the speaking with tongues might be expressed in it, leading to the mythic idea of one discourse in various languages, while, on the contrary, the form *γλώσσαις λαλεῖν*, without the article, indicates only the employment of unusual expressions in the ecstasy ; but there is nothing to justify this supposition. The article indicates simply *all* human languages, in contradistinction to the use of this or that one in particular, as Rückert correctly explains. Paul intends indeed an extreme in the gift of tongues, but not in contrast with the use of a few “ glosses,” but of a few languages ; really, not ideally. Still less admissible is Weiseler’s explanation. (See Stud. 1838, Part iii. p. 734, note.) He considers that *γλώσσαι* signifies languages ; that to speak with languages of men means to interpret them at the same time ; but to speak with languages of angels means not to interpret them. This supposition, however, is bound up with his whole theory, which will be further adverted to in the Comm. on chap. xiv. At all events, it is undeniable that *γλώσσαι* signifies *languages*, and not *tongues*, in the form in question. (The employment of the first person throughout the whole section is only, as may be readily perceived, a form, used in order to give the whole idea the most comprehensive and general application. Every reader is so to think of himself, as one that could utter the words, and appropriate to himself the idea. In ver. 1 the expressions “ sounding brass, tinkling cymbal” (*χαλκὸς ἤχῶν, κύμβαλον ἀλαλάζον*) are highly descriptive. The speaking with tongues exercised vaingloriously

\* The various sorts of *γλώσσαις λαλεῖν* are more fully entered upon in xiv. 15.

might occasion as much disturbance as would proceed from all sorts of sounding instruments. [See the description in chap. xiv. especially in verses 7, seq., and 23.] This comparison alone speaks in the most decided manner against Wieseler's theory, which supposes the gift of tongues to have declared itself in whispers.—Χαλκός, *brass*, signifies brazen instruments, such as trumpets and drums.—Κύμβαλον stands, in 2 Sam. vi. 5, for מִגְּבָלִים, a hollow basin, which being struck emitted a loud noise.—In ver. 2, Flatt considers the καὶ εἰδῶ τὰ μυστήρια πάντα, *and know all mysteries*, as indicating wisdom, so that five Charismata were named, but it is better to view it merely as an exposition of the γνῶσις. In conclusion, this passage shews that, in accordance with the apostle's view, the μυστήρια are not things absolutely not to be known, but such as could not be known by the natural powers.—Πίστις is here, as in xii. 9, to be taken in the more special sense, the increased energy of the will, as is proved by the addition "so as to remove mountains." See on this the Comm. on Matth. xvii. 20.)

Ver. 3.—Even labours of love so called, and self-denial of the most difficult kind, if not sincerely flowing from love, are of no avail towards salvation. The οὐδὲν ὠφελοῦμαι indicates the state of mind from which Paul conceives these acts as proceeding. He describes a self-righteous person, who desires to gain renown for himself by his works and self-denyings; but a blessing only accompanies that which springs from pure unselfish love. (Ψωμίζειν, primarily, to give a crumb, here to divide into crumbs, to give away.\* [See Isa. lviii. 14; Ecclesiasticus xv. 3].)—Lachmann has substituted for *καυθήσωμαι* the reading *καυχῆσωμαι*, and certainly, according to the sense, it appears to deserve the preference. But even on account of the difficulty, and the form of the verb, since *καυθήσωμαι* is conjunctive of the future [see Winer's Gr. § 13. 1, p. 70], Griesbach, Knapp, and Rückert prefer this reading, and with reason. The permitting one's self to be burned is then another expression for "submitting to the most acute pains.")

Vers. 4-7.—Paul now describes the characteristics of love in a series of fifteen expressions. The two first indicate its nature in general; then succeeds a series of negative qualities, whereby the conduct of the Corinthians is shewn to be entirely at issue with real love; and then certain positive characteristics follow, presenting before them a picture of the true life. The subject is love in the abstract, not the person exercising it, because it never presents itself in a perfect concrete manifestation; even the best can be supposed only to make some approach to its absolute nature. (Ver 4. The forms *χρηστεύεσθαι*, *περπερεύεσθαι*, occur in the New Testament only here.

\* This is very strikingly rendered by Meyer by bestowing, *i. e.*, by kindly bestowing to distribute everything.

The latter word is in general rare. It is doubtless derived from the Latin *perperam* sc. *agere*, and certainly originally signified "to conduct one's-self perversely," the manner of which is to be discovered from the context. Here, conjoined with *φνσιοῦσθαι*, it is = *ἐπαίρεσθαι*, as Hesychius explains it. Suidas expresses it by *προπετεῖν*, to act precipitately, rashly. Cicero [ad Attic. i. 11] employs *ὑπερπερεύεσθαι* = *κολακεύεσθαι*.—In ver. 5, *ἀσχημονεῖν* seems to refer to unbecoming freedom in dress, which the Corinthians were guilty of. See on xi. 3, seq.—*Λογίζεσθαι τὸ κακόν*, *נָחַךְ בַּעֲבָרָה*, is our "to cherish resentment," *μνησικακεῖν*, to think incessantly of the evil that some one has done.—In ver. 7 the *στέγει* bears close affinity to the *ὑπομένει*, the former also signifying to bear, to suffer. [See 1 Thess. iii. 1.] It is better taken in its original signification of "to cover, to conceal," the sin, that is to say, of the brother.—The two phrases *πάντα πιστεύει*, *ἐλπίζει*, imply that love bears in itself, from its nature, both hope and faith, but on the other side we cannot necessarily say the same of hope or faith. For that reason, in ver. 13, we find *μείζων δὲ τούτων ἡ ἀγάπη*.)

Ver. 8.—A new property, in which love displays itself as a *καθ' ὑπερβολὴν ὁδός* (xii. 31), is its imperishable nature. It continues in all time and eternity, while even the best gifts cease. The subject of how far prophecy and knowledge cease, is pursued by the apostle from ver. 9; the gift of tongues is not further mentioned. But it is evident that it would be difficult to point out how this could cease, if it signified the very capacity for communicating the Spirit, the original spiritual language. The choice of the expression *γλῶσσαι* in describing the Charisma, evidently shews that Paul was thinking of human languages (xiii. 1), *i. e.*, of the various forms of language employed among men, which commenced in sin, and will cease with the same. These various languages must therefore, in some manner have appeared in the *γλώσσαις λαλεῖν*. (*Ἐκπίπτω* = *בָּרַךְ*, Joshua xxi. 45, xxiii. 14, implies, to lose its significance, to become powerless, to cease.—Concerning *καταργεῖν*, see Luke xiii. 7; Rom. iii. 3, 31.)

Vers. 9-12.—The assertion that the gifts of *προφητεία* and *γνώσις* shall cease, requires some further examination, for we might have supposed, that like the objects to which they refer, they were imperishable. Of the difference between these two gifts themselves, the apostle, in this discussion, takes no further notice; as they are both gifts of knowledge, *προφητεία* only possessing it rather in the form of inspiration, *γνώσις* in that of reflection, the same line of argument is equally applicable to both. The argument itself is this: here on earth knowledge is only partial (*ἐκ μέρους*), but when a state of perfectness arrives, in which knowledge also possesses a character of completeness, the former ceases. Two com-

parisons illustrate the reasoning. First (ver. 11), the relation of childhood to manhood ; in the latter, the partial knowledge of the former ceases, then (ver. 12) we have the imperfectly reflected image, and the direct view, face to face ; the former corresponding to the *γινώσκειν ἐκ μέρους*, the latter to the *ἐπιγινώσκειν καθὼς καὶ ἐπεγνώσθην*. Knowledge, therefore, according to the apostle, ceases, because here on earth it always continues imperfect and partial ; we know *διὰ πίστεως*, *by faith*, not *διὰ εἶδους*, *by sight*, = *πρόσωπον πρὸς πρόσωπον* (2 Cor. v. 7). Here it might be said that love, being also imperfect on earth, we may just as well assume that it will cease, as that the *γνώσις* may. But the difference is this : love is unquestionably capable of being enhanced, but the love of believers, even in its imperfectly developed form, is not a divided love, provided it is of the right kind ; no *ἀγάπη ἐκ μέρους* ; in heaven, where dwells the perfection which is thence to descend upon earth (ver. 10), it is not specifically different from that here. *But the character of knowledge will be entirely different* ; the basis of the inward life even for the highest stage of development, is faith ; but vision is reserved for the next world. The life of earth is never strictly transferred to the life of heaven. Many things, no doubt, seem at variance with this assertion, and render this passage one of the most difficult in the New Testament. For if we compare other declarations, it appears that believers are in them promised a *γνώσις*, which must be more than a simple knowing *in part* (*γινώσκειν ἐκ μέρους*). In John xvii. 3, the knowledge of God and Christ is directly called everlasting life, which could not possibly be said of a *partial* knowledge. In 1 John iv. 7, 8, we read, whoever loves, knows God, and whoso loves not, knows him not. Since, then, Paul represents love as unchangeable, we must conclude the knowledge of God conditioned upon it is not *ἐκ μέρους*. Further, John in his first Epistle, ii. 20, 27, ascribes the knowledge of all things to all who have received the Spirit, so that none can teach them ; and agreeing with this, we read in 1 Cor. ii. 10, "The Spirit searcheth the deep things of God," and this Spirit God has given to believers, revealing himself to them by him. In 1 Cor. viii. 3, Paul speaks even of a *being known* of God as the true source of genuine love of God, knowledge of God, which knowledge here (ver. 12) appears transferred to the future. How is knowing in part (*ἐκ μέρους γινώσκειν*) in our passage to be reconciled with these express declarations ? The attempt to effect this has failed in two ways. First, some whose bias of mind made them interested in placing human knowledge at the lowest possible point, maintained, from this passage, that in the other declarations in the New Testament concerning the *γνώσις*, it is to be regarded, not as an absolutely true and essential knowledge, but only as an approximate knowl-

edge. *The everlasting, as such*, they held, can never be known by man; he can, at the utmost, only comprehend some of its *workings*, he can only understand the doctrine of God and Christ, not the Divine being itself. Others, on the contrary, whose interest it was to advance human knowledge to the utmost, lay the stress on the former passages, and assert that the Bible teaches the necessity of an absolute knowledge of God. With this, then, they seek so to connect the passage before us, that they say, with Billroth: "This representation is based upon the fact, partly that the knowledge of the individual, as such, can only be of a partial and limited nature, and that he has perfect knowledge only as he presses into the kingdom of God, there yielding up his purely subjective opinion—partly that this temporal life is not final, but that after this the knowledge of the spirit will become ever richer, more profound." But these words are evidently concessions forced from Billroth by the power of the text, for, according to this view, the absolute knowledge, even of the individual in this world, would be very improperly styled a knowing in part; absolute knowledge is always central and comprehensive. The truth lies in the mean between these two extremes. The sacred Scriptures recognize in man the need of a true knowledge of God's nature. Regeneration imparts to man through Christ and the Spirit, this *very knowledge*, and by it alone he attains everlasting life. In the death of the natural man, Christ the source of life itself, is born again, and with him, Christ in us, the believer gains the true *ἐπίγνωσις τ. Θ.*, which can be no knowing in part, for he knows the whole Christ, with him he knows all (1 John ii. 20), for in Christ is all (Col. ii. 3).

This knowledge, however, although true and *réal* (α *γνώσις ἀληθινή*), is nevertheless one which rests upon the general ground of faith, for this life, we are told, is not the time for beholding (2 Cor. v. 7). The veil is removed in the *αἰὼν μέλλων*, and there the believer first beholds that which he has perceived here in faith. The holy Scriptures know nothing of the arrogant assumption that the *γῶσις* here below does not differ from the *εἶδος* of the future. But in truth *Christian knowledge in general* cannot be a *γινώσκειν ἐκ μέρους*: this is said by the apostle only of the *Charisma* of the *γῶσις*, which is so far distinguished from universal Christian knowledge that, as mentioned in the remarks on xii. 7, seq., it possesses *explicitly*, as developed in details, what the latter possesses only *implicitly*. This unquestionably implies an advancement, and for that reason this developed form of knowledge is a *Charisma*, but this advancement necessarily makes apparent the limitations of humanity. What is special can only be known *ἐκ μέρους*. This gift, like all the others, thus ceases, when the *διαίρέσεις πνεύματος* cease, and spiritual power can be imparted in perfect

unity to man. As, therefore, the blind, when his eyes are opened, regards the light and the world surrounding him, so man, truly regenerate by the light of grace, truly knows God, beholds all in its glory; but as the blind, on the first actual view of the world can neither detach all the individual objects which surround him from the collective panorama, nor knows even the optical laws of the light which enlightens him; so neither can the believer understand heavenly things, which in their general character he beholds in their truth and essence, in their special relations; even in the Charisma of knowledge, which doubtless introduces him into it (as in the corresponding science of theology) it only amounts to a *γινώσκειν ἐκ μέρους*. (Ver. 9. Whether the *ὅταν ἔλθῃ τὸ τέλειον* refers to eternity or the kingdom of God beginning with Christ's coming, is essentially indifferent; for the same holds true of the arisen and glorified in the latter as in eternity; the covering of this mortal life is shaken off.—In ver. 11 *νήπιος* and *ἀνὴρ* are contrasted, as in xiv. 20; Eph. iv. 13. The climax *λαλεῖν, φρονεῖν, λογίζεσθαι*, corresponds to the three gifts, of tongues, *προφητεία*, and *γνώσις*.—In ver. 12 the *δι' ἐσόπτρου* is to be explained from the sensible impression; it is as if one looked through a mirror. The phrase *ἐν αἰνίγματι* indicates only the nature of the reflected image; it is enigmatical, *i. e.*, dark, indefinite, general. We must here keep in mind the imperfect metallic mirrors of the ancients. From the apostolic representation of seeing the image through the glass, doubtless Rucker, after Schöttgen, Elsner, and others, has explained the *δι' ἐσόπτρου* to signify a window made of isinglass, instead of a mirror.—*Πρόσωπον πρὸς πρόσωπον* is = *אִנִּי אֶל אִנִּי*, Gen. xxxii. 30; Num. xii. 8.—The form *ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθη* means no doubt here, I shall as perfectly know as God knows me. But we must not overlook that the *γινώσκειν* is always based upon the idea of penetration, as we have already remarked in viii. 3. It corresponds with John's phrase, "He in us, and we in him." [John xvii. 21.] Here God reigns in us, but in the perfected world we shall also be entirely in him, and then first behold him *as he is* [1 John iii. 2], whilst we here see him only as he *is in us*.)

Ver. 13.—Finally, with the perishable Charismata, calculated only for the earthly condition of the church, are contrasted the abiding pillars of all Christian life, and among these love is again declared the greatest, because (see ver. 7) it contains faith and hope, while these do not conversely include love; the *ἀγάπη* is therefore placed last, so that the expressions are arranged as a climax. Where the purpose of exalting love does not predominate, Paul places hope last. (See Col i. 4, 5; 1 Thess. i. 3.) It will of course be perceived that *πίστις* is no longer here employed in the special sense as a Charisma, but in a sense entirely general. It has already

been strikingly remarked by Billroth how the three objects faith, hope, and love, form the antithesis with the Charismata, so that μένει stands opposed to ἐκπίπτει (ver. 8). Hence, also, νυνί is not, with Rückert, to be referred to time (= ἄρτι as opposed to τότε, ver. 12), for Paul has even shewn that love extends beyond time (ver. 8), but must rather be accepted as a consecutive particle, so that ver. 13 concludes, by way of inference, the whole discussion. The only objection to this supposition is, that faith and hope also seem to cease, since the former is transformed to vision, and the latter to realization. But Billroth correctly remarks that vision and fulfilment do not so much do away faith and hope as perfect them, inasmuch as their substance and scope perfectly verify themselves in the spiritual world. Still, they are both so far subordinated to love as that the *passive* principle predominates in them, while in love God himself, the absolute power of love, reveals himself with positive power. For this reason the apostle has already said, in ver. 7, ἡ ἀγάπη πάντα πιστεύει, πάντα ἐλπίζει, in order to signify that love is the root, contents, and fruit of the whole.

Chap. xiv. 1.—After this reference to the relative order of the gifts in general, the apostle could resume his discourse from the conclusion of chap. 12, commending love before all things, but representing the gift as worthy objects of attainment,\* especially prophecy, while the Corinthians had shewn themselves more ready to appreciate the gift of tongues. We must however first examine more closely the nature of this Charisma, which only received brief mention in xii. 7, seq. In ancient language,† he who was inspired by a deity to utter Divine oracles was called μάντις (from μαίνεσθαι, to be placed in a state of inspiration), while he who explained or simplified the often unintelligible speech of the Mantis was styled προφήτης or ὑποφήτης. In like relation appear in this passage the man who speaks with tongues (γλώσσαις λαλῶν), in whom inspiration is manifested, and the interpreter (διερμηνεύων) who conveyed

\* The expression πνευματικά not only indicates the tongues, but all the spiritual Charismata. But as the gift of tongues had given rise to more evil in Corinth than all the other gifts, and had drawn down the whole of this remonstrance, Paul proceeds at once, to this special gift, and had it principally in mind, although employing the more general expression. This explains the μᾶλλον, which must otherwise be taken as superlative.—Between δάκειν and ζηλοῦν we must with Rückert observe this distinction, that the former signifies rather conjoined personal activity of the will, the latter pure entreaty by prayer.

† See Bardili de notione vocis προφήτης ex Platone, Gott. 1786. The principal passage in Plato is to be found in the Timæus p. 1074, ed. Ficini. Plato ascribed to the prophets capacity for judging over the utterances of the μάντις, for which reason the Charisma of διάκρισις πνευμάτων is in a certain degree allied to it. (See on xii. 10.) He says therefore (see work above quoted) ὅθεν δὴ καὶ τὸ τῶν προφητῶν γένος ἐπὶ τοῖς ἐνθέοις μαντείαις κριτὰς ἐπικαθιστάναι νόμος, *Whence also the custom of appointing the class of prophets as judges of the inspired sooth-sayings.*

in generally intelligible language the inspired but obscure expressions of the former. The prophets appear even in the Old Testament, yet so that the *μάντις* and *προφήτης* were frequently united in the same person. Although their consciousness was not so heightened that they themselves comprehended the full meaning of their oracular utterances (1 Pet. i. 10, 11), they were nevertheless far from any Montanist unconsciousness. According however to the whole character and scope of the Old Testament, the prophetic capacity was especially directed to the revelation of the future. Everything in the institutions of the Old Testament, as well as the inward longing for the better, pointed to what was to come. In the New Testament, on the contrary, this feature of prophecy was of necessity less prominent, as it enjoyed the actual fulfilment of the promises. True, the gift of beholding the future appears also in the New Testament (Acts xi. 27, 28), and eminently in the Apocalypse of John; but this aspect of the gift ceases to be the prominent one, and has yielded to another. In the New Testament, prophecy appears as that spiritual gift, which more particularly calls forth faith in unbelievers, the *gift of awakening*. Its *characteristic sign*, therefore, like that of the gift of tongues, was likewise inspiration, but, together with the knowledge of God which this conferred, existed also a perfect clearness of knowledge of the world and of self,\* which enabled them to speak with the necessary reference to circumstances and persons present; this the *γλώσσαις λαλῶν*, in whom self-knowledge was destroyed or at least much obscured, did not possess. On the other side again, *προφητεία* was distinguished from *γνώσις* (see on xii. 7, seq.), in that the latter was not so well calculated to call forth faith as to assist its progress when awakened. Paul therefore appears, according to iii. 6, as the possessor of the *προφητεία* and Apollos of the *γνώσις*. The apostle correctly assigns a lower position to speaking with tongues than to prophecy (and if he seems to rank it before the *γνώσις*, it is to be accounted for by the then existing circumstances, which made those gifts which conduced to the extension of the church more important than those which aided the progress of the already believing), for the speaking with tongues might indeed operate very beneficially, but as soon as it came to be over-estimated and exercised too frequently, it would become prejudicial to the quiet and order of a church. It was precisely so in Corinth! Many had spoken at the same time, and thereby caused confusion without profit. They had despised other gifts less dazzling in comparison with their gift of tongues, and this with other abuses is now condemned by Paul. We should certainly not err

\* Chrysostom correctly affirms this on 1 Cor. xii. 2: τοῦτο τὸ μάντεως ἴδιον τὸ ἔξεσ-  
τηκέναι, τὸς ὑρεσθαι ὡς περ μαινόμενον· ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ διανοίας νηφο-  
σης καὶ σωφρονούσης καταστάσεως καὶ εἰδῶς ἃ φθέγγεται φησὶν ἅπαντα.

in considering the proceedings in the Corinthian church similar in a degree to the proceedings in a Methodist community, and earlier to the appearances among the Montanists.\* Had this course been continued, the church would inevitably have lost itself in enthusiasm; the wisdom of the apostle was therefore directed to check a narrow and one-sided tendency of feeling, in order to restore the equilibrium of the powers. By interpreting the representation which follows from this fundamental view, all becomes obvious and clear. Unquestionably we must admit, as already observed on Acts ii., that this passage affords no ground for connecting speaking in a foreign language with the *γλώσσαις λαλεῖν*. It is only the narrative of the miracle at Pentecost that compels us to this; but this is so decided that, unless we suppose two kinds of gifts of tongues (a supposition negatived by the entire evidence), or regard, as does Baur, the whole relation in the Acts of the Apostles as a mythical transformation of a customary form of speech (see Baur's work already quoted, p. 656, seq.), we shall be compelled to admit the idea of foreign tongues, at least at times, into our idea of the Charisma. This was my opinion in the investigation of the Acts of the Apostles, and I see no present reason to change it. I have particularly compared with my own opinions the ingenious view that in the *γλώσσαις λαλεῖν* the use of the original language was restored; but, as the particulars will shew, the apostle's account does not justify this assumption. We may, according to my own conviction, merely assume this, that it pleased God to convey in the gift of tongues an *intimation* of the unity of a common medium of speech to be restored by the harmonizing power of the Spirit. The new hypothesis of Wieseler concerning the nature of the spiritual gifts is certainly laid down with much ability (Stud. 1838, part iii.), but it appears to me to labour under insuperable difficulties. This learned man considers that he who spoke with tongues turned in upon him-

\* The Montanist Tertullian (De Anima, c. 9) speaks of a woman whose condition betrays at the least a great affinity with the *γλώσσαις λαλεῖν*. I quote the passage because I consider it very instructive; to the understanding of the following relation we must however bear in mind that among the strict sects of the Montanists women might not speak in their *assemblies*, the woman therefore imparted her vision to the presbyter Tertullian alone. His words are as follows: *est hodie soror apud nos, revelationum charismata sortita, quas in ecclesia inter dominica solennia per ecstasin in spiritu patitur conversatur cum angelis, aliquando etiam cum domino, et videt et audit sacramenta (i. e., ἄβρητα ῥήματα 2 Cor. xii. 4), et quorundam corda dignoscit et medicinas desiderantibus subministrat. Jam vero prout scripturæ leguntur, aut psalmi canuntur, aut adlocutiones (παρακλήσεις) proferuntur, aut petitiones delegantur, ita inde materiæ visionibus subministrantur. Forte nescio quid de anima disserueramus, cum ea soror in spiritu esset. Post transacta solennia, dimissa plebe, quo usu solet nobis renuntiare quæ viderit—nam et diligentissime digeruntur, ut etiam probentur—inter cetera, inquit, ostensa est mihi anima corporaliter, et spiritus videbatur, sed non inanis et vacuæ qualitatis, imo quæ etiam teneri repromitteret; tenera et lucida et aërei coloris et forma per omnia humana.* The condition here described undeniably bears close affinity to somnambulism.

self, and only moved the lips, speaking so softly that none were able to understand him. The sighing of the Spirit (Rom. viii. 26) is with him the *γλώσσαις λαλεῖν*! Hence every one must have been his own interpreter, for another perceiving nothing could interpret nothing. In Acts ii. Wieseler considers that the speaking with tongues took place before the entrance of the crowd, upon which succeeded the interpretation; this was delivered in various languages, acquired by the speakers in a natural manner. But how impossible it is that such a dumb Charisma was called a "speaking" (*λαλεῖν*) or that Paul could compare it with trumpets and sounding instruments (xiii. 1) when it displayed itself in gentle whispers, needs no argument. Schulz's idea of its exhibiting itself in loud cries of joy (see this learned man's work already quoted on the gifts of grace) corresponds far better in this respect with the description given of this Charisma; the character of lively excitement certainly belongs to it.

Vers. 2-4.—The apostle begins his proof of the assertion that the gift of prophecy stands higher than that of tongues, by shewing how the former edifies the church, since the prophet can speak according to the necessities of the community or individual; while the latter is only an enjoyment, or at the most a means of advancement to those speaking with the tongues themselves (ver. 4, *ἑαυτὸν οἰκοδομεῖ*), not to others. According to this representation, we cannot consider the *γλώσσαις λαλῶν* otherwise than as self-absorbed, entirely possessed by the Divine power that is operative within him, so that as it were he converses aloud with God (*τῷ Θεῷ λαλεῖ*, ver. 2.) This discourse must, however, have been unintelligible to others (*οὐδεὶς ἀκούει*, ver. 2); and that not because the speaker introduces into it provincial glosses (as Bleek thinks), but as Paul adds, because he "in the Spirit" (*πνεύματι*, *i. e.*, ecstasy proceeding from the impulse of the Holy Spirit, not as Wieseler considers, simply inward inspiration without outward expression), "speaketh mysteries." As thus Paul says of himself (2 Cor. xii. 4) that he was transported into paradise and heard there unspeakable words (*ἄρρητα ῥήματα*), so he also speaking with tongues received impressions from the upper world which he uttered, as he received them, without reference to established media, and which were therefore unintelligible. The *οὐδεὶς ἀκούει* evidently contains no allusion to employment of foreign languages, for this must have implied an acquaintance with them on the part of those so using them; and to imagine that they were uttered when no one was present who used them, is highly improbable. According to Wieseler (work already quoted, p. 719, seq.) the *οὐδεὶς ἀκούει* bears reference not to the understanding but to the hearing; those who spoke with the tongues, though not altogether without uttering sound, spoke nevertheless so softly, that none could

hear them ; for this reason he who exercised the Charisma could only himself interpret it. But if none could hear him who spoke with tongues, the Charisma was as good as unuttered, and we need only adduce against such a theory, the arguments which have been advanced by the author himself (p. 719). But if the sounds could be heard, then ἀκούειν is to be received in the signification of “understand.” But against our acceptation of the passage, the only one in harmony with the words, might be urged the one objection, that the appearance of the Charisma at Pentecost was assuredly entirely different, even apart from that use of foreign tongues which marked them. The apostles thus endowed by no means appear on the occasion as absorbed in themselves and conversing only with God ; they speak to those who hasten to them ; these perfectly understand them, and are greatly astonished that they hear them utter praises to God in their several languages. Still decided as may appear the contradiction, it is yet easily solved ; for Paul mentions the case of a person possessing only the γλώσσαις λαλεῖν as such, but the apostles united with this the gift of interpretation, and even of prophecy. Thus they could rule over the spirit (xiv. 32), and retain the guidance of consciousness (νοῦς) ; they spoke with tongues, and interpreted and prophesied at the same time. Wieseler likewise correctly comprehends the relation, except that he too strictly separates the speaking with tongues and the interpretation, so that according to him the crowds that flocked to the apostles at Pentecost heard properly only the interpretation, not the tongues themselves. But as the apostles were also prophets, the two must be considered as co-operating with and pervading each other. (Ver. 2.—The singular form γλώσση λαλεῖν occurs again in vers. 4, 13, 14, 27 ; ἐν γλώσση is found in ver. 19, and in ver. 26, γλῶσσαν ἔχειν. [The διὰ τῆς γλώσσης of ver. 9 is not to be here reckoned ; for there γλῶσσα signifies the tongue as a member of the body.] Those singular forms, as also Schulz and Wieseler rightly suppose, are not to be distinguished from the plurals ; they stand indifferently for one another. Baur indeed (see p. 627, seq.) attaches importance to the two forms of expression, and asserts that the singular implies “to stammer indistinctly with the tongue,” the plural “to speak with glosses.” But whoever considers with but slight attention the remarks upon this chapter which follow, will find that this distinction exists only in imagination. The two forms of expression had possibly their origin in the fact that occasionally the use of one foreign language occurred, and sometimes of several. The latter highest form was then styled γένη γλωσσῶν, *kinds of tongues*.—In ver. 3 the οἰκοδομή is the general term and παράκλησις and παραμυθία the subordinate divisions, as Billroth, agreeing with Heidenreich, remarks. In παράκλησις we distinguish the animating form of edification, in παραμυθία the comforting. The latter expres-

sion does not again occur in the New Testament.—The *ἐαυτὸν οἰκοδομεῖ* of ver. 4 does not imply that he edifies himself through the idea of his converse with God, but that this elevation to a more lofty and Divine element frees him more and more from dependence on the earth and its possessions, and thus advances his spiritual life. We must conceive it as a tendency of the *γλώσσαις λαλῶν* to advance towards the higher Charisma of prophecy.)

Vers. 5, 6.—In order, however, to give no occasion to those among the Corinthians who attached especial value to the gift of tongues, for the apprehension that he entirely condemned this Charisma, Paul states that he rejoiced indeed over the operation of the Spirit in this form among them, but that it would be better if they could prophesy, unless those speaking with tongues could at the same time interpret, and the church thereby receive edification; for by speaking with tongues alone it could profit nothing. This argument is connected with the idea that under existing circumstances the first object to claim attention was the extension of the church, bearing the doctrine of the cross to all lands, and collecting within its limits all who were called. This was admitted also by those who displayed the gift of tongues, and they were obliged to grant that to this capital object all personal enjoyment must yield. (Billroth correctly observes that in ver. 5 *τίς* need not be supplied to *διερμηνεύει*, since Paul supposes the union of both these gifts in the same individual. He who could at the same time interpret was thus able to maintain consciousness in his ecstasy, and thus came at least very near the *προφητεύων*. Nevertheless a difference remained even then: for the *γλώσσαις λαλῶν*, who had also the gift of interpretation, was excited by strong opposing impulses. The first rapt utterance was followed by a dry, rational explanation, which might indeed inform, but could not arouse. But the addresses of the *προφητεύων* are to be considered as powerful outpourings of the higher life, which burst like lightning upon the hearers, and swept them away in the stream of inspiration. But when Wieseler (see as above, p. 721), proceeds so far as to say “that there never had been an interpreter who had not himself previously spoken in the tongues which he interpreted,” that consequently the gift of interpreting was never separated from the *γλώσσαις λαλεῖν*, although it did not always present itself in connexion; he is refuted by vers. 26–28, in which the gift of interpreting appears perfectly independent. It stood in the same relation to the gift of tongues as the gift of discerning to that of prophecy. Unquestionably indeed the two gifts were often united, and it was the desire of the apostles that, where possible, this should always be the case, and the same likewise with the gift of prophecy; but in reality they often displayed themselves separately, and from this circumstance arose the abuse; had they been

always connected, no improper use of the gift of tongues could have occurred. Nay, ver. 6 even intimates, as Bleek and Rückert correctly acknowledge, that speaking with tongues was *generally* exercised in Corinth without interpretation.—*Ei* is, contrary to the rule, here connected with the conjunctive [see Winer's Gr. § 41, 2, c.] It is, however, to be explained by the pleonastic fusion of the two terms *ἐκτὸς εἰ* and *μή*.—In ver. 6 *νυνί* is again a consecutive particle. No stress is to be laid on the first person [*ἔλθω*]; it does not mean, “even if I came,” for then *ἐγώ* would have been used.—The four subjects named may be resolved, as Neander and Billroth have remarked, into two parallel members. The *ἀποκάλυψις* is the operating cause of the *προφητεία*, the *γνώσις* of the *διδαχή*. Of course we have not here forms of the *γλώσσαις λαλεῖν*, but to this Charisma more useful gifts are opposed. The *ἐὰν μή* does not refer to the whole phrase *ἐὰν ἔλθω κ. τ. λ.*, but merely to the *τί ὑμᾶς ὠφελήσω*. 'Εὰν or *εἰ μή* stand similarly, Matth. xii. 4, xxiv. 36; Gal. i. 7, ii. 16.)

Vers. 7-9.—The necessity of a clear intelligible delivery is proved by Paul by a comparison taken from musical instruments; it is requisite if the music performed is to be understood, that the necessary intervals (*διαστολή*) between the tones should be observed; this alone produces melody. Eichhorn erroneously employs this passage, as already observed on Acts ii., to prove that those who spoke with tongues only stammered without uttering articulate words. It evidently justifies no such inference. The single tones of an instrument may, individually regarded, be pure; but if the scale be not observed these single tones form no melody, they are an *ἄδηλος φωνή*, *uncertain sound* (ver. 8); so, Paul means to say, the sayings of the *γλώσσαις λαλοῦντες* are unintelligible, because they want connexion. Just as erroneously Wieseler (as above, p. 727) understands the expressions *ἄδηλος*, *μὴ εὔσημος*, of tones softly uttered, while manifestly a very loud sound may be as unintelligible as a soft one. In ver. 7, it was natural to conjecture *ὁμῶς* or *ὁμοίως* for *ὄμως*, but certainly the more difficult reading is the correct one. It is, I think, best explained by Billroth, thus, that its use sanctions the apparently inapplicable comparison of instruments not having life, as if the words were *τὰ ἄψυχα, καίπερ ἄψυχα, ὄμως κ. τ. λ.* "Ὅμως is so employed in Gal. iii. 15.—Comp. at ix. 26, for *εἰς ἀέρα λαλεῖν*.)

Vers. 10-12.—Paul draws a second example from speech; every discourse must have necessarily a regular succession of tones (*οὐδὲν ἄφωνον*), otherwise it possesses no significance (*δύναμιν*), and he who speaks is as one using a foreign language (*βάρβαρος*). He therefore recommends the Corinthians, zealous for spiritual gifts, to strive after such as could be understood by the church. Finally, it is highly probable that the expression *γένη φωνῶν* (ver.

10) refers back to the description of the Charisma in xii. 28 *γένη γλωσσῶν*. Neander makes it relate to the forms, *λαλεῖν, προσεύχεσθαι, ψάλλειν* (see remarks on Acts ii. 4–11), and undoubtedly these are to be understood as included. But the name *γένη γλωσσῶν* refers probably to the form in which the Charisma appeared, the real speaking in foreign tongues, as at the Pentecost, and according as more or fewer foreign languages might be brought into use. (See the remarks on xiii. 1.) (In ver. 10 *εἰ τύχοι* is striking; for although as shewn in xv. 37, the form might stand for “as it were, for example,” it would not apply here. It would have been better placed in this signification at ver. 7 when speaking of instruments of music. I therefore agree with Billroth, who receives this expression, like the Attic signification of *ἴσως*, as an ironically modest form of a decided assertion in this sense: “numerous as languages are, they have nevertheless, I suppose, their signification.”—Bleek understands *οὐδέν*, “every rational creature,” but it is better referred to *γένος φωνῶν*. The *ἄφωνος* is to be then taken pregnantly, without clear definite utterance.—In ver. 12 *πνεύματα*, for which some Codd. incorrectly read *πνευματικά*, is equivalent to “spiritual gifts,” the cause being put for the effect. The plural *πνεύματα* is to be considered substituted for *διαίρεσεις πνεύματος*, and Billroth, as also more recently Wieseler, erroneously supposes it to refer alone to the gift of tongues, which we have already condemned.—I cannot agree with Bleek and Billroth in their acceptation of *ἵνα περισσεύητε*: they do not supply *αὐτῶν* or *ἐν αὐτοῖς*, but understand it, “that ye may be abundant, *i. e.*, amply contribute to edification.” But ver. 13 clearly shews that the apostle’s meaning was, that they should pray that to the one may be added still other gifts, particularly those of interpretation and prophecy. This seeking to advance is indicated in the *ζητεῖτε, ἵνα περισσεύητε* [the reading *προφητεύητε* facilitates the explanation, but is a correction rightly as to the sense derived from the context] and is grounded upon their general endeavour to possess the Charismata.)

Vers. 13, 14.—Upon this foundation then the apostle proceeds to exhort those speaking with tongues to pray for the gift of interpretation, in order that their intelligence (*νοῦς*) may be no longer unfruitful (*ἄκαρπος*) and without effect. At the basis of this argument lies the principle, though not expressly stated, that it is always a subordinate condition, if the *νοῦς*, the power of consciousness, loses its sway in man, that hence regeneration always tends to cultivate this power. It may be objected to our explanation of *προσευχέσθω ἵνα διερμηνεύη*, that *προσεύχεσθαι* appears in another meaning in vers. 14, 15. This has occasioned Billroth after Winer to explain thus: let those speaking with tongues pray, *i. e.*, exercise this gift, with the design immediately to interpret. But Bleek correctly objects to this that *ἵνα διερμηνεύη* cannot be otherwise understood than

as containing the object of the prayer. It would lead us entirely astray to understand with Usteri πνεῦμά μου in ver. 14 of the human spirit; for the νοῦς is the human spirit, though conceived as a faculty. (See my Opusc. Acad., p. 156, seq.) Bleek has already correctly explained πνεῦμά μου = τὸ πνεῦμα Θεοῦ ἐν ἐμοί. In the ecstatic state of those speaking with tongues, it is not the individual himself that spoke, but the higher power through him. In conclusion, if Billroth again discovers here an *identity* of the Divine and human spirit, we must again dissent from his view. The human spirit is unquestionably *allied* to the Divine, and the eye with which man receives the beam of the Divine Spirit that falls upon him; but it is not *identical*. (See on Rom. viii. 16.)

Ver. 15.—To state then his meaning in brief, Paul declares that the gift of tongues may be employed along with the exercise of consciousness. He would not therefore have the gift of tongues displaced; it is only to be rendered more fruitful for the church and improving for individual living, by an endeavour to obtain the conscious gift of interpretation, or, better still, of prophecy. The dative πνεύματι and νοί indicate of course the operating cause of the προσεύχεσθαι and ψάλλειν, ecstatic inspiration and the power of the Spirit active in consciousness. Finally, praying (προσεύχεσθαι) and singing psalms (ψάλλειν) appear to have been different forms in which the γλώσσαις λαλεῖν displayed itself, according as the Charisma revealed itself, sometimes in the form of prayer, sometimes in a poetic or musical fashion. In ver. 26, under the name ψαλμὸν ἔχειν, the poetic form is treated almost like a proper Charisma. Certainly these various appearances might be employed to elucidate the expression γένη γλωσσῶν (xii. 10, 28), even without taking into consideration the use of various languages. At all events it can never apply to the original language. But it may not be improbable that the first Christian hymns, such as according to Pliny (Epist. x. 96) were sung by the Christians in their meetings, owed their origin to those persons who were endowed with that form of the gift of tongues called ψαλμὸν ἔχειν. (The τί οὖν ἐστὶ corresponds only to the Latin *quid?* or *quid jam?* “what will we then? what is really our meaning?”)

Vers. 16-19.—Paul again returns to the idea in ver. 2, seq., that the gift of tongues cannot edify others. In its relation to prayer he says the hearer cannot say, Amen (which according to the ancient custom was pronounced by the assembly),\* for he understands not what is said. (The word εὐλογεῖν, for which afterwards εὐχαριστεῖν is used, has misled Beza to the idea of a reference to the Lord's Supper; upon no occasion was the Charisma of the gift of tongues ex-

\* See my Mon. Hist. Eccl. Ant., vol. i., p. 101, vol. ii., p. 168, for the passages in the Fathers especially referring to this subject.

exercised in this Sacrament.)\* The apostle adds for the same reason, that he would rather speak a few words through the understanding (*διὰ τοῦ νοός*) *i. e.*, by means of prophecy, than many with tongues, although these gifts were at his command more than at theirs. This assurance is certainly remarkable. We might imagine that in proportion as consciousness increased, the susceptibility to ecstatic states diminished; we must psychologically admit this as a rule; this equally balanced union of active and passive functions displayed in Paul, was probably but rarely witnessed. We are shewn in 2 Cor. xii. that a state of ecstasy was not unknown to him. (In ver. 16, the form *ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου* is difficult: it corresponds to the Hebrew *מִן הַמִּקְוֵה לְמַלְאֵה* *locum alicujus implere*. But why this circumlocution? Why does not Paul write at once *ὁ ιδιώτης*? Acts iv. 13 has the expression in the signification of “unlearned,” but it is used here, as ver. 24 plainly shews, since the *ιδιώτης* is distinguished from the unbeliever, in the signification of layman, as opposed to the officiating priest. In classical speech, *ιδιώτης* also forms a contrast to *ἄρχων* or *στρατηγός*; the common soldiers are called *ιδιώται*. [See Epictet. c. 23. Xenophon de rep. Lac. x. 4. Polyb. v. 60.] If we consider well the circumstances under which the speaking with tongues took place, it will be evident at once why Paul *could* not write *ὁ ιδιώτης*, but was obliged to employ so circuitous a form. It was perfectly possible for any one, a layman, invested with no ecclesiastical office, to have the gift of tongues, and if he exercised this in the church, he was for the moment the leader of the devotions, the liturgus. All the members of the church, even the ministers, deacons, and presbyters, stood for the time to those exercising the gift of tongues in the relation of laymen, *i. e.*, the receiving portion of the body. But as they were not really in themselves the laity, Paul employs the expression suitable in the highest degree to their position, *ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου*, *he who filleth the place*, etc. Wieseler understands by *ιδιώτης* those who were not furnished with the gift of tongues (see as above p. 711, note), but that is not strictly correct. He also who possessed this gift would occupy the place of an *ιδιώτης*, when he himself did not exercise it, but another was displaying this power. Finally, this passage affords striking proof that the contradistinction of clerus and laity did not arise at a later period from a desire of dominion on the part of the former, but was an original Christian distinction introduced into the church by the apostles themselves. The *names* alone arose at

\* So also does he set aside Bleek's observation, that from this passage it may be perceived, that as yet no fixed liturgical prayers were in use. The prayer of those speaking with tongues is by no means to be regarded as essentially belonging to Divine service; it was merely adjoined, as *πίεργον*, to the established service conducted by the presbyter.

a later period, the *thing* was from the very beginning. See further in the explanation of the pastoral epistles.)

Vers. 20-22.—The apostle then considers the other point (see on ver. 15), the furtherance of the individual spiritual life. He recommends his readers to grow in understanding, and to observe how the gifts stand in relation to each other; they must strive to attain unto the higher gifts. Speaking with tongues is a gift for children in spirit, prophecy for men. The Holy Scriptures, while speaking of the gift of tongues, immediately intimate its subordinate value; the *γλώσσαις λαλεῖν* might perhaps become a means to awaken unbelievers, a sign to direct them to the mighty powers present in the church, but to the church itself, the believing, prophecy only could bring a true blessing.—This passage is unquestionably one of the most difficult in this discussion, and it is only after mature consideration that I have been able to decide upon the course of thought here given. Neander has proffered an entirely different explanation, in which Billroth coincides. Bleek agrees essentially with me. According to the former interpretation, the *ἄπιστος* which occurs in this passage (ver. 22) applies not to the unbelievers who may yet believe (*infidelis negative*), but to the persistent unbeliever (*infidelis privative*); while on the other hand it is employed at ver. 24 in the former signification. Thus full stress is laid upon the citation *οὐδ' οὕτως εἰσακούσονται μου*, “nor even thus will they listen to me,” *εἰς σημεῖον* taken to denote “a sign of rebuke,” and the whole thus understood, “Be men in understanding! God himself has intimated in his Word, that tongues serve for a rebuke to unbelievers; prophecy, on the contrary, is appointed for believers.” This view appears corroborated by the fact, that, 1, the reproof implied in the quotation is thus retained; yet that is of little importance, as Paul pays absolutely no regard to the connexion of the passage; and 2, that ver. 23 appears to accord better with it, for there the first impression which the Charisma of *γλώσσαις λαλεῖν* excites upon unbelievers, is that of offence. This offence, however, does not arise from the Charisma itself, but from the abuse of it; and besides the disadvantages of this explanation greatly preponderate. 1st. The change in the meaning of the word *ἄπιστος* is harsh, and should it occur it must necessarily be indicated in some way, if the passage is to be intelligible. 2d. If the Divine intention in the gift of tongues were of this nature, viz., that it should prove a means of punishment for stiff-necked unbelievers, the apostle directly labours, by the directions which he gives, to counteract this intention. He then must have said, Speak diligently with tongues, in order that the Divine purpose may be fulfilled; as he says at the commencement of the epistle, the doctrine of the cross is to be a stumbling-block, therefore its nature

may not be hidden. 3rd. There exists not a trace that such an effect was produced by the tongues, and the idea of a punishment-Charisma is in general untenable: all the gifts of grace serve for blessing! Lastly, 4th. This view is at variance with the οὐδ' οὕτως εἰσακούσονται μου, *i. e.*, "not even in this manner of speech do they hear me;" for the language implies that this manner of speaking through foreign tongues had something especially calculated to arouse attention, but failed when the heart was dead to holy impressions. Thus all seems to confirm our view, except that the quotation is of more limited application than in the other exposition. Still, even with our view, this reference does not entirely disappear. Prophecy retains still, in a measure, its rebuking character, in so far as Israel, according to Paul, appears unbelieving, and unsusceptible to the influences of grace. Still, we must on the whole assume that the general freedom of the apostle's application of the passage Isa. xxviii. 11, 12, leaves no difficulty in understanding one feature of it in a more limited sense. Unquestionably Wieseler is right in supposing (p. 736, seq.) that the apostle does not intend merely to compare the gift of tongues with what is uttered by Isaiah, but finds this Charisma itself described in the prophetic pages. This is shown by his independent mode of rendering, in his citation, the Hebrew text into Greek. Yet this could be found only in that free typical interpretation of the prophetic words so often employed by Paul. (In ver. 20 the *παῖδια* and *τέλειοι* refer to grades in spiritual development. [See thereon 1 Cor. iii. 12, 13, and 1 John ii. 13, seq.] It may be inquired why *φρεσί* and not *νοί* is put. The expression *φρενές* indicates, in scripture, *intellect understanding*, *νοῦς*, *reason*, *i. e.*, the capacity for discerning what is eternal. [See my Opusc. Acad. p. 159.] But here the precise point was *intellectual* development, employing, in a fitting manner, the powers flowing from the higher world, to the salvation of the whole.—In ver. 21, *νόμος* stands, in an extended sense, for the whole Old Testament. See John x. 34.—Isa. xxviii. 11, 12, is certainly, indeed, a rebuke against Israel and Judah; but Paul does not employ the passage in this signification, as we have shewn already, but so as to indicate in the οὐδ' οὕτως εἰσακούσονται μου only the inferior office of the Charisma; speaking with tongues cannot produce understanding, it can only shew the way to it; therefore the more perfect Charisma is to be the object of attainment. The quotation, besides, is not only freely handled as to its purport, but also as to its form. The LXX. read *διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἐτέρας, ὅτι λαλήσουσι τῷ λαῷ τούτῳ—καὶ οὐκ ἠθέλησαν ἀκούειν*. Paul's mode of citing the words, reminds us of the appearance of the Charisma as it presented itself at Pentecost, Acts ii. 4, and presupposes manifestly the idea of "language," not "tongues." Paul would hardly have chosen

this expression if he had been unacquainted with the employment of several languages in this form of Charisma. Wieseler violently forces his hypothesis upon the words, instead of allowing the words to modify his views.—The form *ἐτερόγλωσσος* is very rare, it is = *βάρβαρος*, one who speaks in a foreign language. Paul has therewith expressed the Hebrew *כַּפֵּי לִשָּׁת* “by (nations of) stammering lip.” It may be doubted whether it is here masculine or neuter, but the former appears preferable, supplying *ἀνθρώποις*. In ver. 22 the phrase *ἡ προφητεία οὐ τοῖς ἀπίστοις*, *prophecy is not for the unbelievers*, is only apparently a contradiction of vers. 24, 25. It forms the antithesis only to *εἰς σημεῖον*. Believers need such no longer, the source of salvation is already pointed out to them, where it is said “tongues are not for believers,” although the gift of tongues, viewed in itself, can never be an object of indifference to the faithful; on the contrary it is said of prophecy, that it is not for the unbelievers, that is to say as a sign, although, considered in itself, it may prove efficacious in respect to them.)

Ver. 23.—The correct understanding of this passage requires that the emphasis be laid on *πάντες*, *all*. Paul intends to say that the speaking with tongues itself, when it takes place in regular form, cannot offend, but only its exercise by all at the same time, and in a tumultuous manner. But even this form of its manifestation (which was certainly the one it took at the first festival of Pentecost) is not absolutely to be reprov'd, and the words *οὐκ ἐροῦσιν ὅτι μαίνεσθε*; *will they not say that ye are mad?* express no such censure. As the persons under consideration are unbelievers, *μαίνεσθαι* can only mean “inspired by a God;” without a *προφήτης* the utterance of a *μάντις* cannot be understood; a degree of blame is indeed involved in the *ὅτι μαίνεσθε*, but of an entirely different kind from what is commonly supposed. The words might be somewhat thus paraphrased: “If unbelievers enter in, they would say, we perceive certainly that ye are inspired by a divinity but, there being no prophet present, we do not understand what the god says to us.” *Μαίνεσθαι* marks undeniably a quick and excited manner of speaking: the expression by no means agrees with Wieseler’s supposition that the individuals gifted with the tongues employed scarcely perceptible sounds and tones, and his defence of the opinion (see work above quoted, p. 731) is in a high degree forced. At Pentecost the manifestation was hardly in gentle whispers; and had the gift of tongues shewn itself as Wieseler describes, the term chosen and applied to it would have been *γλώσσαις λέγειν*, utterance being implied in the constant employment of *λαλεῖν*. (See on Rom. iii. 19.) The combination *ιδιῶται ἢ ἀπιστοι* can alone make us hesitate to accept this explanation; for it would seem that the laity would scarcely so express

themselves, although unbelievers certainly might. We might here take refuge in the hypothesis of many expositors that *ιδιώτης* stands here in a sense different from that in ver. 26, and signifies only "unlearned." But the *ἦ* renders this sense, both here and in ver. 24, entirely untenable. Learning is entirely out of the question; the question is not of learning, for any reference to foreign languages or glosses entirely disappears. What a combination, too, is this "unlearned or unbelievers!" But assuredly we might understand by the *ιδιώτης* not merely those who themselves possessed no Charisma, but those laymen who are likewise beginners in the Christian life, as yet unacquainted with the riches of its manifestations, and who at a later period would have been called Catechumens. What follows agrees best with this.

Vers. 24, 25.—If all prophesy, no such ill consequences follow; here something is communicated which is universally intelligible, and by adapting the discourse to special exigencies, the most important moral results may be produced. This description is taken from the life. The Gentiles might frequently, from simple curiosity, or an undefined feeling of longing, resort to the Christian assemblies. The inspired discourses they then heard suddenly unveiled to them their inward necessities, their sinfulness, and the necessity for redemption; and, overwhelmed by the power of the Spirit, they sank down, confessing that of a truth God was not only among the Christians, but present in them. This is seen at the first Pentecost, when speaking with tongues and prophecy were both displayed in the apostles. (Acts ii.) From this portraiture we see clearly that prophecy bore the same reference to the discerning of spirits (*διακρίσεις πνευμάτων*) as interpretation to the gift of tongues; both were generally united. For the knowledge of the secrets of the heart is in itself no fruit of the *προφητεύειν*, but only of the discerning of spirits united with it. (In John xvi. 8, the *ἐλέγχειν* of the Spirit is especially brought to view.—Concerning the indwelling of God in man see the observations on John xiv. 23.—On *κρυπτά*, see at iv. 5.)

Vers. 26-28.—The special commands and directions arising out of the preceding observations then follow. Whoever is in possession of a gift may bring it into exercise in the assembly, but only so as to conduce to the advantage of all. Two or three alone were therefore to speak with tongues. This must likewise be in succession, and so that an interpreter made their meaning available for the meeting. If none were present possessing this gift, then the *γλώσσαις λαλῶν* was to converse inwardly with God without making known aloud the subject of his contemplations. In these verses everything is clear; we have only to remark that the apostle presupposes the capability of restraining the impulse of the Spirit

even in those who only possessed the gift of tongues, and in whom the operation of the Spirit was least developed, so that they could of themselves keep silence. They therefore do not appear as perfectly involuntary instruments. (In ver. 26 the *ψαλμὸν, διδαχὴν κ. τ. λ., ἔχειν* does not simply mean to be in possession of one or other Charisma, but also to have the *feeling* that the Charisma is immediately about to display itself. We must doubtless suppose that those who would speak announced it to the presbyters of the assembly, and that these secured the necessary observance of precedence in the speakers. The forms *ψαλμὸν, γλῶσσαν ἔχειν*, do not therefore here imply to possess the gift of poesy or of tongues, but to be aware that, in consequence of being possessed of the gift, they had to *deliver* a song of praise, an utterance of the tongues. In the series mentioned, the having a revelation (*ἀποκάλυψιν ἔχειν*) denotes “prophecy” (see on ver. 6), consequently four gifts are enumerated, and the *ψαλμὸν ἔχειν* indicates a special form of the gift of tongues. Again, no definite order appears in the mention of the gifts.—It has already been observed on ver. 15, that it is not improbable something of a musical character was connected with the poetic form of the Charisma; it may be conjectured that those speaking with tongues, delivered their psalms with singing, or perhaps as recitative; and therefore, as the Charisma of *γνώσις* (see on xii. 8) is represented in the established course of Christian life by theology, so the Charisma of speaking with tongues was by Christian poesy and church singing.—The *ἕκαστος* does not exactly signify that no Christian was without a Charisma, but, among those having a Charisma, some have one, some another.—In ver. 27, *κατὰ δύο* is to be understood “by twos,” *i. e.*, in every assembly two, and that these should speak successively, *i. e.*, *ἀνὰ μέρος*, and not at the same time. By this means the impression of the “madness” of the entire body was avoided, and the beneficial result still remained, *viz.*, that the speaking with tongues was a sign to unbelievers. The *εἰς διερμηνεύετω* in ver. 27 is not favourable to Wieseler’s hypothesis. He thus explains the words [see work already quoted, p. 720], “Let one, not several at a time, interpret.” But according to his own theory, this is a perfectly superfluous direction; by his own shewing, none could interpret save the speaker having the gift of tongues. In order to evade this meaning, he therefore arbitrarily interprets the words, one should interpret *after* the other, as one after the other speaks with tongues. But the words evidently convey the precept, that they should not speak with the tongues, unless *one* at least was in the assembly who could interpret.—In ver. 28, the *ἑαυτῷ λαλεῖν καὶ Θεῷ* corresponds with the *ἑαυτὸν οἰκοδομεῖν* of ver. 4.)

Vers. 29-31.—It was precisely the same with the gift of prophecy;

here also they were not all to speak together, but in succession, that every one might contribute whatever was in his power to the general edification. Interpretation was of course not necessary to the prophets; instead of this, it is said, *οἱ ἄλλοι διακρινέτωσαν*, *let the rest judge*. It has been already observed in the general remarks upon ver. 1, that the gift of *διάκρισις πνευμάτων* shews that the prophets were not absolutely a pure medium of the Divine Spirit; their old and not yet sanctified nature admitted much that had to be separated (1 John i. 4). It was only in the apostles that the potency of the Spirit revealed itself with a power so mighty and manifold, that error retreated before it, and in themselves the one gift immediately supplied another, so that the revelations were subjected to no further *διάκρισις*. We may very probably infer that with those who exercised the gift of tongues, the calm and clear-sighted interpreter undertook also the *διάκρισις*. (In ver. 29 the article in *οἱ ἄλλοι* admits a reference to other not exactly active prophets, but not to all persons who were present. Ver. 37 decidedly confirms this supposition.)

Vers. 32, 33.—As it were to prove the practicability of these directions, the apostle concludes by laying down the principle, that according to God's will and command, the spirits of the prophets are subject to the prophets, *i. e.*, the prophets should not allow themselves to be impelled by the spirit without restraint (*φέρεσθαι*), but should rather conduct with regularity, and in perfect consciousness, the higher powers existing in them (*ἄγεσθαι*). (See thereon the remarks on Rom. viii. 14.) This is founded upon that conformity to law resting in the Divine Being (*εἰρήνη = τάξις*, ver. 40), which excludes all disorder (*ἀκαταστασία*), and therefore could admit nothing of this nature in the exercise of the gifts. This important principle places an effectual bar to all enthusiasm and every fanatical attempt, and especially checks the attributing any undue importance to somnambulism or other ecstatic conditions which prevail in the absence of self-consciousness. All fanatics have ever asserted that the Spirit impels them, and has commanded this or that. According to Paul's representation, the spirit (even presupposing that it is holy) is not only to yield to an examination of its utterances, but the prophet who is filled with the Spirit, *shall also not yield himself implicitly to the higher power, but he himself shall direct it*. But we may ask, according to this principle is not the Divine rendered subordinate to the human? This is only apparently the case, for that which in the prophet rules over the Spirit is in effect only the Divine in another form of revelation. In his highest potency the Spirit always reveals himself as personal consciousness; every condition in which this disappears or appears disturbed must be gradually overpowered and elevated into a clear perception. That the mighty

powers generated by the gospel should at the commencement intoxicate, as it were, the infant church, and excite a tumult of beatific emotions, was no more than natural. It was thus with the susceptible Corinthians; they were overpowered by the delicious treasures of God's house, and rejoiced as though they were already in the kingdom of God. But this marriage-feast of love, this joyous, happy commencement of Christ's influence on humanity, could and might not continue; the prophets must be rulers over their spirits; the great struggle after the conscious knowledge of God must arise which was to pervade the church, and is still maintained in it, in order that the Lord may not only be in us, but we also in him.

Vers. 34, 35.—The deviation of the Corinthians from the right exercise of the Charismata was further shewn in permitting women who were possessed of the gifts (for such alone can be intended) to speak in public. This is reproved by the apostle, appealing likewise to the word of God (Gen. iii. 16). Women were to be submissive to their husbands in all things, and to learn, but not to teach. To what purpose, we may then ask, were they endowed by God with the gifts, if they were prohibited the exercise of them? Thus we read in Acts xxi. 9 that the four daughters of Philip had the gift of prophecy. To this we answer, they might apply these gifts to their own private edification (xiv. 4), or employ them in an unostentatious manner for others, but not in public assemblies. (In ver. 34 *λαλεῖν* is to teach, to instruct. See John vii. 46, xii. 48; Heb. i. 1.—The *ἐπιτέτραπται* has reference to ecclesiastical statutes. See xi. 16.—Lachmann has given the preference to the readings *ἐπιτρέπεται* and *ὑποτασσοῦσθωσαν*, which I should also recommend did it not appear improbable that the more difficult and usual form had arisen out of the more easy.)

Vers. 36, 37.—The great stress which the apostle lays on this precise point leads us to suppose that the Corinthians had proved themselves especially stubborn in this particular. Perhaps some women possessed the gift of tongues in an eminent degree, and their exercise of this power had been the source of much joy. So much the more Paul feels called upon to remind them, that they (the Corinthians) receiving the word of God through the agency of teachers, must conduct themselves in all things agreeably to the general custom of the church and (what was certainly in his mind, if not uttered) his apostolic commands. Those likewise who knew themselves to be possessors of spiritual gifts were especially called upon for obedience in this particular, as his admonition regarded not his opinion, but a decided commandment of the Lord. (See on this the Comm. on vii. 1.) He who chose to ignore such a command, thereby perilled his salvation.—Billroth has justly observed, that

this was said with reference to the observance of the last point, that women were not to teach publicly. Paul had certainly no communication from the Lord regarding the other rules concerning the employment of the Charismata. For this reason the reading received by Lachmann *ὅτι τοῦ κυρίου ἐστὶν ἐντολή* is preferable. The plural has been substituted by those transcribers who applied the principle in the text to the whole contents of chap. xiv. (Concerning *καταντάω* see xi. 11.—If *πνευματικός* is here distinct from *προφήτης*, it seems certainly to indicate not only the *γλώσσαις λαλῶν* (as Baur, p. 644, considers), but all forms of the Charismata, the signification of the words being, “If any possess the gift of prophecy, or any other gift of the Spirit.” The possession of any spiritual gift supposes in the possessor a certain faculty for discerning the presence and operation of the Spirit in others.—*Ἐπιγινώσκειν* has here the additional signification “to acknowledge,” which form of expression has something of indulgence, Paul assuming by it that the minds of the Corinthians would not wilfully strive against God.)

Vers. 39, 40.—With a retrospective glance at xiv. 1, xii. 31, the apostle now concludes his copious dissertation by again urging to diligent prayer (for only so can the *ζηλοῦν* exhibit itself in regard to the gifts of grace), for the gift of *προφητεία*: the speaking with tongues on the contrary he barely permits, and commands, under all circumstances, the observance of decency (antithesis of the unseemliness of women’s speaking in the assembly, ver. 35) and order (in opposition to the irregular speaking all at once, ver. 27, seq.) (The reading in ver. 39 accepted by Lachmann, *καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις* or *ἐν γλώσσαις*, can only be considered an error of transcription in the Codd. In no single passage is *γλώσσαις* separated from *λαλεῖν*, but *ἐν γλώσσαις λαλεῖν* never occurs as the name of the Charisma [which would support Bleek’s hypothesis]; for in ver. 19 *ἐν γλώσση* is to be understood *ἐν χαρίσματι τῶν γλωσσῶν*.—Baur (p. 640) concludes from the *μὴ κωλύετε*, that there were persons in Corinth who desired the suppression of the gift of tongues, in consequence of the abuses that it produced, But this supposition is not sufficiently warranted; it appears more likely that Paul added this in conclusion, in order to prevent future misunderstanding of his opinions, as that he would altogether banish the gift of tongues.)

## IV.

# PART FOURTH

(XV. 1—XVI. 24.)

### § 12. THE RESURRECTION OF THE BODY.\*

(xv. 1–58.)

This likewise very important section contains first (vers. 1–11) the information that the doctrine of Christ's resurrection, which, as an historical fact, is perfectly ascertained, belongs essentially to the system of Christian doctrine. Next, the importance of the dogma of the resurrection for Christians especially is set forth (vers. 12–24), and it is shewn that our belief of our own resurrection resting on that of Christ, any doubt of the one must affect our faith in the other as a natural consequence. Such sceptics were to be found even in Corinth (ver. 12), and the apostle warns others against their seductions in the most emphatic manner (vers. 33, 34). Paul finally illustrates the manner of the resurrection (vers. 35–58) and the glorification of the material, by the analogy of the germinating grain of corn, proving that in the resurrection the perishable body becomes imperishable. This corporeal change would be experienced by all, even those who were living at the Lord's second coming; and death would be finally conquered, and everlasting life brought to light only by this glorious transformation.

Vers. 1, 2.—The first paragraph of this chapter shews us that not only the *doctrine* of the resurrection of the dead (mentioned in Heb. vi. 2 as one of the principles of Christianity), but that also the *fact* of Jesus' resurrection, belonged essentially to the doctrinal teaching of Christian antiquity. As Christianity is based in general upon history, and indeed not upon human but sacred history, on acts

\* The doctrine of the resurrection of the body has recently been the subject of much exegetic comment, in consequence of the investigations instituted concerning eschatology and the doctrine of immortality in particular. The principal works besides Krabbe's well-known work on the subject, which may be compared with Mau's Criticism (in the Theol. Mitarbeiten by Pelt. pt. 2), Weigel's Abhandlung über die urchristliche Unsterblichkeitslehre (Stud. 1836, pt. 3, 4), Lange über die Auferstehung des Fleisches (idem, 1836, pt. 3), and Eine Kritik der Schriften von Weisse, Göschel, Fichte, by Jul. Müller, which were called forth by Richter's treatise on the last things (idem, 1835, pt. 3). Purely speculative writings, such as those recently examined by Müller and others, are of course not noticed

of the living God, which as such are the embodied revelation of the most elevated ideas, so particularly upon the fact of the resurrection as the great keystone of our Lord's earthly life, of which the ascension was the necessary consequence. (See Comm. on Matth. xxviii. 1; Acts i. 11.) The apostles therefore first appear, not as teachers, but *witnesses*; they deliver what they have experienced, or, like Paul, received. But as at xi. 23, so here the *παραλαμβάνειν* employed of Paul himself, signifies not a receiving from men, but from the Lord himself. The apostle first recommends his readers to hold fast that which he has delivered to them, and not to allow themselves to err with respect to it. (In ver. 1, *γνωρίζω* signifies in its connexion "to call back to remembrance." The *εὐαγγέλιον* refers here particularly, as ver. 3, seq., shews, to the joyful message of the resurrection of the crucified Saviour by which his great work was sealed.—*Ἐστήκατε* has as usual a present meaning. The apostle indulgently considers the Corinthians as yet maintaining the faith unshaken, or barely threatened with danger; the *εἰ κατέχετε* [ver. 2] alludes to this hazard of their salvation. The construction of the whole sentence is to be explained by attraction, so that the words must regularly run thus: *γνωρίζω ὑμῖν τίνι λόγῳ* [in what form of doctrine] *τὸ εὐαγγέλιον εὐαγγελισάμην*.—The concluding phrase *ἐκτὸς εἰ μή κ τ. λ.* refers only to the *σώζεσθε*. [See concerning the pleonastic form *ἐκτὸς εἰ μή* on xiv. 5.] It follows of course that *κατέχειν* is to be understood not merely as preserving in the memory, but holding fast in a living faith.)

Vers. 3, 4.—This passage, in connexion with Eph. iv. 4, 6; Heb. vi. 1, seq.; 1 John iv. 2, constitutes the creed of the apostolic church. In those passages the various doctrines respecting the Redeemer *personally* are taken for granted, but here they are stated, and other doctrines are not especially mentioned. The "first things" (*πρῶτα*), among which he names the following points, are the foundations or elements (*θεμέλια, στοιχεῖα*) adduced at Heb. vi. 1, seq. The expression *πρῶτα* thus signifies not the *beginnings* but the *important* points of the Christian doctrine. Christ's death, burial, and resurrection, are the objects which, in accordance with his purpose, are held up to view by Paul; his burial is merely to be considered as the decided consummation of death; this is not therefore expressly said to be confirmed by the Scriptures, although Isa. iii. 9 might be alleged in confirmation. Death and resurrection are on the contrary necessary correlatives. Resurrection presupposes death, death without resurrection following could not warrant salvation, nor a death for the remission of sins. (By the addition "according to the Scriptures," Paul intends to represent the preaching of Christ's death and resurrection as the fulfilment of all the prophecies of the Old Testament, so that the latter were renounced if the resurrection were denied. With reference to the death, he evidently had in mind such pas-

sages as Ps. xxii. ; Isa. liii., and it is possible that, with reference to the resurrection, typical prophecies, such as the history of Jonah [see on Matth. xii. 40, vi. 4], to which also Ps. xvi. 10, and Hosea vi. 1, 2, might be added, presented themselves.)

Vers. 5-8.—Paul now mentions a series of distinct appearances in order to strengthen the reality of the fact. These have been individually considered and commented upon in the account of the resurrection given in Matth. xxviii. 1, seq., as well as the statement which so decidedly speaks against any mythic view of the resurrection, that several of the five hundred brethren who saw the risen Redeemer were still living. The gospel record makes no mention whatever of the appearance to James. Without doubt it is the brother of our Lord who is meant, subsequently Bishop of Jerusalem, and who, according to John vii. 5, could not believe in Jesus. This appearance might have convinced him of Christ's divinity, for we find him ever after (see on Acts i. 14) in the company of the apostles. On the circumstance of Paul's classing with the others the appearances vouchsafed to himself, see on Acts i. 9-11.—In ver. 8, ἔκτρομα =  $\beta\epsilon\beta\eta$ , is unripe fruit, untimely birth, from ἐκτιτρώσκειν.\* The context shews upon what ground the apostle so styles himself.)

Vers. 9, 10.—The remembrance of his persecution of the church accompanies the apostle throughout his life. He expresses himself here as in Eph. iii. 8 ; 1 Tim. i. 15.—But with the greatness of his sin kept pace the greatness of the Divine mercy ; the enemy of Jesus was called to be his apostle, and he, obeying the summons with faith, laboured more abundantly than they all, or rather grace working through him. This remark was here necessary, to confute the antagonists of his authority. It has been already observed (at Rom., vol. iii., p. 420) that the greater efficiency of Paul was in a great measure due to the fact that the Jews had fallen from their vocation. The Twelve being especially appointed for them, their field of labour was necessarily circumscribed. That the words οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ, do not abrogate liberty needs no proof. Augustine, rather, is perfectly right, when he remarks on this passage, *Nec gratia Dei sola, nec ipse solus, sed gratia cum illo!*

Ver. 11.—Paul now proceeds to state expressly the perfect harmony subsisting between himself and the other apostles, in order to prevent any occasion for supposing that in this respect there existed a difference of doctrine between them ; this makes the irregularities of false teachers the more apparent. We may conclude with certainty from these slight allusions, that the opposition offered to Paul and his authority by parties in Corinth had not assumed so

\* Fritzsche, in his Diss. in Epist. ii. ad Corinth. p. 60, note, has well proved that Schulthess is mistaken in supposing that the ἔκτρομα should be translated "posthumous, born in old age."

decided a form when the first epistle was written as when the second was sent, in which he (chap. xi. 12) expresses himself far more strongly.

Ver. 12.—The error of these persons is thus expressed : some among you say there is no resurrection of the dead (*λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν*). The “some among you,” does not allow of being referred to foreigners, who had only for some time resided in Corinth ; it signifies members of the church. But the words, “there is no resurrection of the dead” (*ἀνάστασις νεκρῶν*) cannot possibly mean that Jesus is not risen from the dead, for *ἐκ νεκρῶν* would then be employed, but that the general resurrection looked for, will not take place. In the Introduction to the Epistle to the Corinthians (§ 1) it has been already observed that we may not regard Epicureans, nor former Sadducees as promulgators of this view, for neither of these sects exercised any demonstrable influence on the church. Billroth likewise remarks very appositely that ver. 32 is entirely against this assumption, for it states that the very defenders of the view themselves abhorred such a principle, *φάγωμεν καὶ πίωμεν κ. τ. λ.* The favourers of the doctrine are therefore unquestionably to be found among the partizans of Christ. (See Introd. to this Epistle, § 1.) These, imbued with a Gnostic, spiritualizing bias, might easily take offence at the resurrection of the body, in which they discovered a gross materialism. It is possible that, like Hymenæus and Philetus, they understood the resurrection spiritually. Of these it is said, 2 Tim. ii. 18, *λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι*, saying that the resurrection, etc., which, without doubt, signifies that they regarded the spiritual quickening of the world, effected through Christ, as the promised resurrection. We should then only question as to how, with such principles, these heretics understood Christ’s resurrection? The whole discussion shews that they did not deny this, for Paul’s argument is always this : if there is no resurrection of the dead, then cannot Christ have arisen. This argument is intelligible only as we supply “which ye surely acknowledge, which ye surely cannot have denied.” We must therefore doubtless believe that the false teachers had not yet developed their views as a perfect system ; this would have led them to a docetic conception of the entire life of Jesus, as developed from the same principles at a later period. But if they had already at that time uttered such opinions, Paul would immediately have more decidedly opposed them, and required their excommunication. Billroth has expressed himself in a very remarkable manner upon this passage. He asserts that the same apprehension prevailed in Corinth which had arisen in Thessalonica (1 Thess. iv. 15, seq.) These believers feared that believers who died before the coming of Christ would have no portion in the kingdom of God, and he thinks that

individuals in Corinth entertained the same opinion. But between the position of the Thessalonians and these partizans of Christ there existed a very essential difference ; for the former, who were scarcely converted, and had enjoyed only for a few weeks apostolic instruction, were in uncertainty concerning the course of events in the establishing of God's kingdom. They hesitated not in general as to the resurrection, but doubted if their dead would arise to the kingdom of God ; in a word the difference between the first and second resurrection was unknown to them. But the Corinthian Christians, as well as the two individuals named Hymenæus and Philetus, *doubted the doctrine of the resurrection itself*. They were well acquainted with it, but held it to be a Jewish materializing doctrine, and believed in a pure continuing of the spirit without material covering, whose union with the spirit appeared to them probably as pollution. If Billroth's supposition were correct, Paul would have conducted his argument in a manner very inappropriate ; for the remark only incidentally mentioned by Paul, that the dead arise, but the living shall be changed (vers. 51, 52), should have been the main subject of the entire dissertation, which in fact is devoted to the proof of the resurrection in general. Finally, the opinions of Müller (Stud. 1835, part iii., p. 748, note) and Weizel (idem, 1836, part iv., p. 909) that the passages found in our chapter warrant the inference that no difference is made in the New Testament between *ἀνάστασις νεκρῶν* and *ἐκ νεκρῶν* are clearly erroneous. For where *ἀνάστασις νεκρῶν* occurs (vers. 13, 21, 42) it refers exclusively to the general awakening of the dead, the language thus according perfectly with the distinction drawn by me ; but where the special reference is to Christ (ver. 12), *ἐκ νεκρῶν* is correctly applied.

Vers. 13, 14.—Paul then draws the most important deductions from the conclusion that, if there be no resurrection, Christ cannot be risen. These affect first the apostles, for then their preaching could be nothing, and their faith even vain. It is evident that this argument has force only if the resurrection is understood as a glorification of the body, and therefore an overcoming of death, as already laid down on Matth. xxviii. 1. Had the apostle only thought of a reanimation of the body without a substantial change in it, Jesus might be reanimated without proving at all a general resurrection, even as Lazarus was reanimated in an unusual manner, but only subsequently to die again. If, on the contrary, the *ἀνάστασις* is understood as a glorifying of the material, the restoration of a spiritual body (*σῶμα πνευματικόν*), and yet this should be asserted to be absolutely impossible, then of course also the resurrection of Jesus himself is denied, or can be maintained only in violation of our own principles. Billroth is therefore perfectly right when he draws attention to the necessity of urging Christ's *essential* likeness to

man; otherwise it might be said, Christ can have an advantage beyond all other men; he may have arisen as a distinguishing sign: it does not follow that others also must rise again. But his resurrection had to do with the real human body; if, then, it is impossible that this should be glorified, so also in the case of Christ's body and the converse. (I prefer the reading *πίστις ἡμῶν* to the more usual *ὑμῶν*. The latter might easily have been adopted here from ver. 17. The *ἡμῶν* facilitates considerably the course of thought, as it thus exhibits Paul first dilating on the evil consequences of such a doctrine to the apostles, and then proceeding to its influence on the whole church. See on vers. 17, 18.)

Ver. 15.—A condition is now supposed highly derogatory to the apostles, which is again introduced with *δὲ καί*. The apostles would be false witnesses, having testified of a fact as performed by God which he had not willed, if the assertion of the antagonists were well grounded. The idea is thus carried out in three successive steps. First, it is merely said that the preaching of the apostles, drawing its power chiefly from the announcement of the resurrection, would be without effect, and their labour consequently vain. Next, their personal belief would be void, if Christ were not arisen. Lastly, they would be even false witnesses, sinners, if they testified to a fact which could not have taken place. It is thus seen how the reading *πίστις ὑμῶν* (ver. 14) interrupts the connexion. (The expression *ψευδομάρτυρες τοῦ Θεοῦ* is best explained with Grotius by "witnesses who misemploy the name of God as testimony;" so that the *κατὰ τοῦ Θεοῦ* which follows is exegetical. Billroth, on the contrary, considers the genitive as gen. subj. "witnesses of God, who, however, are false witnesses;" but this interpretation appears to me not void of difficulty.—The *εἴπερ ἄρα*, "if otherwise, as ye maintain," argues *e concessis*. With the doctrine [see Winer's Gr. § 53, 8, a, Billroth also agreeing] that *ἄρα* is specially employed in proofs drawn from the statements of others, I cannot coincide. In this place *ἄρα* is certainly not a conclusive particle, but an expression of astonishment, which is the proper original signification of the word [see Hartung's Partikellehre, vol. i., p. 422], so that the passage is to be understood, "if it were otherwise, as ye strangely suppose," etc.)

Vers. 16-18.—Paul then proceeds to generalize his statement, and proves to his readers, that if there is no resurrection their own faith is as nothing, for neither they nor those believers already dead could have forgiveness of sins.—(*Ἀπολέσθαι* = *ἐν ἀπωλείᾳ εἶναι* stands parallel with the *ἐν ἀμαρτίαις εἶναι*.) Finally, if the forgiveness of sins appears linked to the resurrection, and not to the death of Christ, we are to bear in mind the fact that the two are necessary correlatives; the resurrection is equivalent to death, vanquished by

the resurrection, and death is equivalent to resurrection, by which death is annulled. (See remarks on Rom. v. 25.)

Vers. 19, 20.—If, therefore, there were no resurrection, and consequently no kingdom of God, no restoration of Paradise, the Christians sacrificing everything in this life in order to gain all in the next, were the most miserable of men. But Christ being security for our resurrection, the first-fruits only of those who slept, the resurrection had commenced with him. Billroth justly remarks that ἀπαρχὴ τῶν κεκοιμημένων is not to be taken as a simple apposition to Christ, but as the predicate of the whole sentence: Christ arose as first-fruits, *i. e.*, in order to be the first-fruits. Regarded from our modern point of view the idea is startling; it would seem that the apostle might be answered: if the body is not raised, assuredly the spirit of man may yet continue to exist; and for him it is not indifferent whether the life of the man has been one of stern self-denial, or self-indulgence. But the apostle by no means recognizes the possibility of existence as a pure spirit without bodily organs; the doctrine of the immortality of the soul and the name are alike unknown to the entire Bible; and indeed with justice, because a *personal consciousness* in created beings necessarily presupposes the limitations of body.\* The modern doctrine of immortality is not materially different from the supposition that the soul flows back, like a drop into the great sea of universal life. It is indeed in apparent contradiction to our doctrine that, even according to the Bible view, the soul is to be regarded as existing independently in the interval between death and the resurrection. But first, consciousness in this state, at least with many, can be regarded only as a sort of twilight, for which reason the dead are called κεκοιμημένοι, *sleeping*, without, however, our being required to assume in this case an absolute unconsciousness, as did the ψυχοπαννύχιοι (psychopannychites); secondly, it is to be supposed that a certain relation is always maintained between the elements of the body and the separated soul, intimate in proportion to the sanctification of the organ which had invested the soul on earth. (See further on this subject in my Opusc. Theol., Diss. vii., p. 165, seq.) Lastly, as Christ here is styled ἀπαρχὴ τῶν κεκοιμημένων, *the first-fruits of them that sleep*, so in Rev. i. 5; Col. i. 16, ὁ πρωτότοκος τῶν νεκρῶν, *the first-born of the dead*. Enoch and Elias tasted not of death. (Gen. v. 24; 2 Kings ii. 11.) In the ἀπαρχή is not only contained the idea of the first, the earliest, but also that of the most costly, and as such dedicated to God.

Vers. 21, 22.—In the same manner as in Rom. v. 12, seq. (to the explanation of which I beg to refer), only that there the refer-

\* See Usteri's remark in the Paul Lehrbegr., p. 365, and the passage there quoted from Athenagoras de Resurrect. c. 25.

ence is pre-eminently to spiritual life, Adam and Christ are represented by the apostle as the hinging points in the life of humanity. As Adam sinned not for himself alone, but all in him, so also Christ's resurrection is a resurrection of all. To every unprejudiced person, it must be clear that the expressions δι' ἀνθρώπου, ἐν τῷ Ἀδάμ, *through man, in Adam*, indicate Adam not only as the *beginner* of sin and its consequence, death, but as the author,\* just as Christ is the *author* of life and its highest manifestation, the ἀνάστασις. The πάντες, *all*, implies equally the resurrection of the evil and the good (see on John v. 29 ; Acts xxiv. 15). Billroth thinks it can apply only to believers, as the others cannot be considered "in Christ;" but Christ represents mankind, his power awakens both good and evil ; for as human may the latter also be considered in him, although they are in the judgment separated. Müller follows Billroth (Stud. 1835, pt. iii., p. 749) in receiving the ζωοποιηθήσονται as equivalent to the ἀνάστασις εἰς ζωὴν. But ver. 23, seq., which refers to the totality of the species, seems to demand that the quickening be taken in the most extended sense. Those who defend the restoration might apparently quote the πάντες in favour of their views, but how far the paragraph justifies the doctrine, will be brought under consideration at vers. 24–28.

Ver. 23.—But as according to the Divine regulation everything develops itself by degrees, so the new world of the risen ones is gradually perfected ; Christ is the grain-seed, as it were, of these, and likewise the first early ripe fruit ; to him succeed his people at his second coming, afterwards at the end of the entire course of the world, and the commencement of eternity, all the dead in the graves shall arise. This passage is one of those from which we may undeniably conclude that the New Testament acknowledges and accepts the Jewish doctrine of the twofold resurrection, viz., that of the righteous, and the general one. (See Bertholdt Christ. Jud., p. 176, seq., 203, seq. ; Eisenmenger entd. Judenth. vol. ii., p. 901, seq.) This distinction has already been remarked upon at Luke xiv. 14 ; John v. 25, seq. ; Acts xxiv. 15 ; the Apocalypse alone fully develops the doctrine (xx. 5, seq., xxi. 1, seq.) Without any foundation Billroth, following Usteri, declares that Paul's doctrine deviates from that laid down in the Apocalypse ; the Revelation, treating the subject *ex professo*, is only more copious. The circumstance that after the establishment of God's kingdom Satan will be again unbound (Rev. xx. 7, seq.), is indeed not touched upon by Paul, but is in no way contradictory to his language. For the giving up of all

\* The present ἀποθνήσκουσι in ver. 22 is worthy of remark. From Adam, the human race is in a process of continuous dying, from Christ in like manner in a process of continuous reanimation. Since however the reference is here pre-eminently to the resurrection of the body, the future ζωοποιηθήσονται is employed.

dominion to the Father, which is the subject of what follows, is to take place after the coming of the kingdom of God, and consequently after Satan is fully vanquished. Christ's dominion begins indeed spiritually with his own resurrection, and sitting at the right hand of God, but it appears perfected only at the Parousia, which therefore is the same with the establishment of God's kingdom on earth (Acts i. 7). If then after the *εἶτα τὸ τέλος* the general resurrection of the good and bad is not expressly mentioned, it is sufficiently accounted for by the fact, that the apostle throughout the whole representation has primarily only the believers in thought, for which reason we shall find given from ver. 40, seq., only a description of the bodies of the blessed, and not also of the lost. But though not expressly uttered, it is necessarily included in the idea. The *ἕκαστος ἐν τῷ ἰδίῳ τάγματι*, *each in his own order*, shews that Paul desired to describe the successive stages of the resurrection, and as the *εἶτα τὸ τέλος* stands plainly connected with *ἔπειτα*, the expression must inclusively signify the general resurrection. This opinion is rejected by Weizel (see work already quoted, p. 915). This however is certain, there is here no mention of the resurrection of the godly men of the Old Testament with Christ, and therefore the views of those who apply Matth. xxvii. 52, 53, only to apparitions of the dead find powerful support in our passage. This view has been particularly advanced recently by Steudel.

Vers. 24-28.—The apostle considers himself called upon to define more closely the nature of this *τέλος*, *end*, *consummation*, and to place it in juxtaposition with Christ's kingdom (*βασιλεία*). The whole passage is the more remarkable as it stands alone in the holy Scriptures, for even the Apocalypse contains no such information as that conveyed by Paul. Mention alone is made of the new heaven and the new earth (Rev. xxi. 1, the restoration of the *κτίσις* having already taken place in the Parousia ; see on Rom. viii. 19), without any explanation of the relation of the Redeemer to this new condition of things. But precisely because this information stands so isolated, it contains great and almost inexplicable difficulties. If we take into consideration first the description of the *βασιλεία* of Christ, the prophecies of the Old Testament, Ps. cx. 1, viii. 7, lead the apostle to infer\* that Christ's dominion shall be *universal*. *All* enemies shall be placed under his feet, but the last enemy† subdued is death. This is effected by the general resurrection, conse-

\* Concerning the Messianic character of Ps. cx. and Ps. viii. see further on Heb. i. 2. The 8th Psalm refers primarily indeed to men in general, but inasmuch as the idea of humanity was truly realized in the Messiah, certainly to him. (See Umbreit's Erklärung des achten Psalms in the Stud. 1838, part 3.)

† The expression *ἔσχατος ἐχθρός* contains not only a reference to the period of the victory but also to the *greatness* of its *resistance*. The overpowering of death demands the highest revelation of the life.

quently Christ's kingdom extends as far as this limit. As it is the Father who has subjected all things to the Son, it follows of course that he is to be excepted from the "all things" placed under him; rather, he exalts the Redeemer, as having taken man's nature on himself, to the joint-possession of his throne, Ps. cx. 1, *i. e.*, the Father reigns through the Son. It is evident that in this description Paul makes no difference between the hidden and revealed kingdom of Christ. (See Comm. on Matth. iii. 2.) Although evil has a predominating power over the good in the *αἰὼν οὗτος*, nevertheless the kingdom of Christ is intimately and truly present in the latter, and daily spreads itself further. At his Parousia good will indeed, in the *αἰὼν μέλλον*, gain dominion over evil, but evil is not absolutely removed until the general resurrection, which annihilates death. This explanation appears favourable to a general restoration, for the enemy is only truly vanquished when he is transformed to a friend; the mere *preponderance* of power can form no ground of Christ's victory, for that was *his* from the beginning. But death is first really done away with when "life" has drawn all things into its nature; as long as the other death reigns over a portion of creation (Rev. xxi. 8) it appears yet to maintain its sway. This impression is considerably strengthened by the further description of the nature of the *τέλος* in vers. 24 and 28. It states in the first verse that the Son yields the dominion to the Father when he has destroyed all power (the second *ὅταν* is to be considered antecedent to the first, the *καταργεῖν δύναμιν* is still an act of the Lord's dominion); or in other words that he will annul his own as well as all other dominion, and give it over to the Father. (Concerning *θεὸς καὶ πατήρ* see on 2 Cor. i. 3.) It is evidently a groundless assertion that the parallel expressions dominion, authority, power (*ἀρχή, ἐξουσία, δύναμις*), indicate only the various classes of bad angels, or earthly powers and governors; the *πᾶσα* which is added and even repeated must signify alike good and bad, in brief all dominion without exception, since the dominion of the Son is done away with the rest. God remains sole Lord, for, according to ver. 28, the Son himself is *subject* to him, in order that he may be all in all (*τὰ πάντα ἐν πᾶσιν*). How are we to interpret this? In the destroying all dominion is evidently included the removal of all distinction, therefore the *restoration of equality*. That which human shortsightedness mischievously desires to realize in this sinful world, freedom and equality among men, the Spirit of the Lord effects in a right and lawful manner. The possibility and necessity for dominion depend only upon the want in some beings of self-control, and of consciousness in regard to the highest objects alike of the individual and of the entire body. Were self-government proportionate in all beings we, might say that all dominion is destroyed; the ruling principle, the Spirit of God, is equal in all. The sentiment would thus be equiva-

lent to the Old Testament prophecies, which promise that the knowledge of the Lord shall cover the earth as the waters cover the sea, that one shall no more enquire of the other, because every one knows and observes his own relation to the whole. (Isa. xi. 9; Habak. iii. 14.) We must accordingly regard individualities as preserved in the removal of the dominion, for we are not speaking of the swallowing up of the individual in the sea of universal being. For also of the Son himself "the delivering up of the kingdom" (*παροδοῦναι τὴν βασιλείαν*), the "being subject to the Father" (*ὑποταγῆναι τῷ πατρὶ*), refers not to the merging of the Son's personality in the Divine substance (as the *Logos* was from eternity separate from the Father [John i. 1], so he also remains to eternity separate from him); these expressions rather indicate the Messianic *dignity of Christ*, into which he entered by his incarnation. It is only of Christ as the Messiah, as the mediator, and expiator, that it can be said that God has put all things under him, *i. e.*, that God has surrendered the kingdom to him, and when through his instrumentality all is reconciled, then terminates his kingdom; all are come to God, God is in all, the Redeemer is then only the first-born among many brethren (Rom. viii. 29); or on the other side, those sanctified through him, are become like to him (1 John iii. 2). But the entire course of reasoning seems to have appositeness only as *all*, in the proper sense, is restored. For if a portion of God's creatures remained excluded from the restoration after God's image, of necessity this portion would need government; to which may be added, that the *ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν*, *that God may be all in all*, cannot be strictly interpreted otherwise than so, that in *all* created things God determines all, and accordingly the evil, God-resisting will of the creature is banished from existence. For to assign indeed its full signification to *τὰ πάντα*, but limit the *ἐν πᾶσι* to those sanctified through Christ, appears perfectly arbitrary, since in passages such as Rom. xi. 36, *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*, the term is taken in its most comprehensive sense. It cannot therefore be denied, that if the restoration is sanctioned in any passage, it is in this.\* However, the defenders of this doctrine should

\* The most plausible argument against our explanation of the passage relative to the restoration is this. The apostle treats in the whole chapter, of believers only and their resurrection, as we have already observed on ver. 23; therefore the whole connexion requires, that to the class restricted to "all believers, all who are in Christ," the *πάντες ζωοποιηθήσονται* (ver. 22), and the *ἐν πᾶσι* (ver. 28), should be also added. That the wicked also arise, and what in general, shall be their fate, is not here at all entered upon by the apostle; his doctrine in this respect must be ascertained from other examinations of the subject. (See on Rom. xi. 32.) So particularly Müller (Stud. 1835, pt. iii. p. 749), who also so explains Rom. viii. 11, and also Mau (Theolog. Mitarb. pt. ii. p. 104). Candour however compels us to confess that the first impression arising from the apostolic representation is not favourable to these explanations, even apart from the fact that the absolute removal of dominion and death appears to exclude the possibility of death's continued

not overlook the fact, that neither here nor in any other passage of the sacred Scriptures is the final recovery of all evil men, nay, even of demons and Satan himself, expressed openly and in a definite form; a circumstance calculated to awaken serious reflection as to the propriety of making such an opinion the subject of public instruction.

Ver. 29.—After this digression the apostle returns to the principal position, and argues first on the subject of the resurrection from the baptism for the dead (*βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν*). This difficult expression is well known to have deeply engaged the attention of exegetical writers, from which numerous explanations have arisen. But before we examine the most important of these, we shall attempt ourselves an independent elucidation of the passage. It is evident that the connexion here is not so loose as Billroth, among others, supposes. To the *βαπτίζεσθαι*, the *κινδυνεύειν* of ver. 30 connects itself by means of the *-ί καί*, which is not to be neglected. Granting then that we are not exactly authorized to attach to *βαπτίζεσθαι* the meaning of “receive the baptism of suffering,” it is assuredly undeniable that with the idea of baptism is likewise intimated the reception of all sufferings which assail the communion of the baptized. The *τί μοι τὸ ὄφελος*, *what profiteth it me*, of ver. 32 is however to be considered as an interpretation of the *τί ποιήσουσιν* (ver. 29), and *ποιεῖν* = *πρῆ* is accordingly to be received in the sense of “to gain somewhat, to acquire, to attain something.” The train of thought then assumes the following form: “what then would they gain, who (in future) receive baptism?” (The suppressed answer is: they will not only gain nothing, but will be, as stated in ver. 19, the most miserable among mankind.) “Why also do we ourselves, who have long borne the Christian profession, remain in perpetual danger? To what purpose our daily conflict, if there is no resurrection, and no eternal reward in Christ’s kingdom?” But unmistakably the explanation of ver. 29 is closely linked with the verses preceding the 24th, and the declaration concerning the *τέλος* (vers. 24–28) appears only a digression. In ver. 23 the *οἱ τοῦ Χριστοῦ* are represented as those participating immediately in that resurrection of which Christ was the first-fruits; and

dominion over any portion of creation. The verses 23, seq., are of a nature to lead us to infer that the apostle’s view comprehended all mankind, because he speaks of the end, consequently of the general resurrection of all. Weizel (*Stud.* 1836, pt. iv. p. 909) is of my opinion. This opinion appears yet more to commend itself to our consideration *when we reflect, that Paul never openly speaks of the resurrection of the wicked*. However there certainly appear in the holy Scriptures, and doubtless from wise motives, apparently contradictory doctrines on this important point; and for this reason we should do well to leave their enigmatical statements in the indefiniteness in which they have been given to us. (Concerning Paul’s description of the last judgment, see further the observations on Rom. ii 6–8.)

this idea, taken in connexion with the ἐπεὶ τὶ ποιήσουσιν of ver. 29, authorizes the construction which follows: "For were it not so, if believers were not to arise at Christ's coming, what would those gain who receive baptism?" Billroth's conception of ποιεῖν appears to me entirely erroneous. He translates: what will they do who permit themselves to be baptized? Answer: something very foolish. But for what purpose employ the future thus? He says it may be explained, *quid eos facere* APPAREBIT, or *quid ii facere* INVENIENTUR? But allowing that it is capable of being so understood, although it is certainly difficult, yet we must thus entirely relinquish the hope of tracing the difficult connexion with what precedes. But that most difficult form βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν, *baptized for the dead*, still remains to be explained. We have thus far so treated the passage as if only βαπτίζεσθαι stood, of which the signification could not be mistaken. It is highly important that the article stands here (τῶν νεκρῶν) which is in the *text. rec.* immediately repeated in what follows, where, however, ἀντῶν is decidedly to be preferred. The article requires a reference not to dead persons without distinction, but to certain well-known dead. The connexion with ver. 23 shews the reference to be to those departed in the Lord. If we maintain this reference it thence appears that ὑπὲρ cannot here mean "instead," for the dead are themselves already baptized, but signifies "for, to the advantage of." But how far can the apostle declare that believers about to be added to the church were baptized for the advantage of the dead? Inasmuch as a certain number, a πλήρωμα of believers is required (see on Rom. xi. 12, 25), which must be complete before the Parousia, and with it the resurrection, can take place. Every one, therefore, who receives baptism benefits thereby the body of believers, those already dead in the Lord. This conception appears to me to make the passage intelligible; all other expositions\* are weak in essential points. Billroth has again proposed the explanation of the *baptismus vicarius*. But Tertullian (adv. Marc. v. 10) mentions this as only a heretical custom, which is also confirmed by Epiphanius (Hær. xxviii. c. 6); and at all events it is incredible that so early as the apostolic times a superstition such as that of baptizing the living *in place* of the dead existed, and had become so general as to make an allusion to it intelligible. But allowing this, what authorizes the belief that Paul sanctions so rank a superstition? An approval of this baptism is undoubtedly implied in the passage; for there lies evidently at the foundation of the argument a sentiment that if the dead arise, they gain something by the βαπτίζεσθαι ὑπὲρ

\* Especially in the writings of Calovius, Wolf, and Heumann on this subject; the greater part of these, however, contradict themselves so fully as to require no other refutation.

τῶν νεκρῶν. Add to this that, in such a view, the article must be omitted before νεκρῶν. Billroth endeavours to explain it by supposing that certain dead persons were intended, it might be relatives or friends, in whose place the βαπτίζομενοι were baptized. But if this explanation fails, neither baptizing on the graves of martyrs (of which custom not a trace appears in the apostolic ages\*), nor the being baptized to the confession of the resurrection,† which cannot be literally expressed by ὑπὲρ τῶν νεκρῶν, or being baptized in the name of those already dead, can lay claim to be recognized. The latter explanation would indeed be in sense highly appropriate, were the form βαπτίζεσθαι ὑπὲρ, instead of εἰς, or ἐν ὀνόματι grammatically supported, and did not the plural with the article appear so at variance with it, since by the dead in whom they are baptized, assuredly only Christ can be understood. The explanation propounded by Superintendent Meyer (in the Hannöverschen Nachrichten von Brandis und Rupstein Jahrg. 1834, pt. iv. pp. 179, seq.), following the views of Abresch and others (see Poli Synopsis ad h. l.), appears to me very unnatural. This supplies σωμαίων or μελῶν to νεκρῶν, and explains the meaning: what shall avail this grave of water (viewing baptism according to Rom. vi. as the image of death and resurrection) for your dead members, if no reanimation is to be expected? But it is a decisive objection to this, that in this view the νεκροί would be the βαπτίζομενοι themselves, in which case the idea would certainly be more intelligibly expressed. Calvin considers the reference is to those who, being near to death, were desirous of receiving baptism before their end: *non tantum baptizantur*, he says, *qui adhuc victuros se putant, sed qui mortem habent ante oculos*. But it is not very clear how this thought is to be found in ὑπὲρ τῶν νεκρῶν.—In conclusion, I will not deny that a certain feeling of doubt remains in my own mind as to my own reference of the passage to the πλήρωμα of the church. The idea itself is one so remote from the ordinary track of thought, that Paul could scarcely presume that it would be familiar to all his readers. But the whole passage conveys the impression that Paul was treating of what he felt was thoroughly comprehended. I therefore am disposed to offer the following modification of my explanation, viz., to receive ὑπὲρ = ἀντί, “instead, in place,” which

\* The custom which undoubtedly existed in later times (Euseb. H. E. iv. 15, August. de Cic. Dei xx. 9) of baptizing upon the graves of the martyrs, may perhaps have arisen merely from a misunderstanding of the present passage.

† This explanation is the prevalent one among the Christian Fathers. They argue from the practice of their times, according to which the candidates for baptism confessed belief in the resurrection of the dead, before baptism, and apply it to the circumstances of apostolic times. But in the earliest periods belief in Christ alone was indispensable to baptism, as the passage from Justin Martyr proves. (See my Monum. Hist. Eccl. vol. ii. p. 167.)

presents no difficulty. (See on Matth. xx. 28.) The tenor of Paul's writing, as far as ver. 19, was to shew how, amid the self-denying and persecutions which awaited the Christian in this world, he would be the most miserable of men, if there were no resurrection. This view of the misery of the Christian in this world continues to form the groundwork of the further argument. He endeavours to prove that those persons *who were baptized in the place of those members who were removed by death from the church* (ὕπερ τῶν νεκρῶν), would gain nothing thereby, if there were no resurrection for the dead. And likewise the patient endurance of persecution by those already Christians, who had already received baptism, would profit them in no degree, if their reward was not to be found in the resurrection. This view, it appears to me, commends itself by its simplicity, and it is singular that it has not been previously proposed. We have but to assume that Paul considered that, as the ranks of the body of believers were thinned by death, the deficiencies were supplied, and their places filled by those newly baptized. What will these gain thereby, Paul means to say, or what will avail their being baptized in the room of the dead, *i. e.*, stepping into the place of the departed, if there be no resurrection, and thus they, like their predecessors, enter the conflicts of earth without the hope of reward? In this sense the *καί* becomes significant in the clause *τί καὶ βαπτίζονται*, why are they *also* baptized? is it not sufficient that the dead have hoped in vain, why draw others into error? The *τί καὶ ἡμεῖς κινδυνεύομεν*; *why also do we stand in peril?* which follows in ver. 30 also connects itself fittingly with this idea; for, passing from those who, after uselessly enduring sorrows and persecutions, have died (supposing the hope of the resurrection to be proved a fallacious one), Paul proceeds to mention the living members of the church, who are foolishly sacrificing the certain for the uncertain.\* (Regarding the connexion of the

\* The three most natural renderings of this passage, either of them abundantly maintained by Greek usage, are "over the dead," "on behalf of the dead," "in relation to the dead." Of the first of these senses being applicable here, there is not the slightest probability. Of the second, "on behalf of the dead," in the sense of *ἀντί*, *in place of the dead* (thus denoting vicarious baptism), there is, in my opinion, just as little. Of the existence of such a usage as that of vicarious baptism (on behalf of the dead) there is (apart at least from this passage) not the slightest trace in the apostolic churches, and it never gained ground except among heretical sects. It is inconceivable that Paul should have alluded to a practice so utterly subversive of the spirit of the ordinance, not only without condemnation, but even in terms which leave the impression of an approval. If he elsewhere, as at x. 8, mentions an objectionable usage without recording his condemnation, it is because he reserves the censure for another connexion. And can it be supposed that in a letter devoted to the correction of abuses Paul would have left an abuse so flagrant as this utterly unnoticed, except, indeed, at the very close, and then give it merely an incidental and apparently commendatory notice? Would he dwell on the abuses of women's speaking in the assemblies, and a Christian's venturing to eat meat in an idol's temple (on the plausible ground that the idol was a nullity), and yet leave unre-

phrases, Griesbach has connected the *εἰ ὄλως νεκροὶ οὐκ ἐγείρονται* with what precedes ; but with Lachmann I prefer connecting it with what follows, as otherwise the phrase *τί καί*, etc., seems inappropriate.)

Vers. 30, 31.—The *ἡμεῖς* indicates, primarily indeed, the apostle himself, but in such a manner that all those belonging to the church are represented as more or less in similar circumstances ; the *ἀποθνήσκω* refers entirely to himself personally. (In ver. 31 *ἀποθνήσκω* implies “to be in deadly peril.” See 2 Cor. iv. 10, 11.—*Νή* is a customary form in oaths, but occurs in the New Testament only here.—The reading *ἡμετέραν* is evidently a change from the more difficult *ὕμετέραν*, *i. e.*, “by my glory that I have in you.”)

Vers. 32-34.—That the apostle was exposed to numerous dangers in Ephesus, is shewn by Rom. xvi. 4, where it is said that Priscilla and Aquila had offered themselves in his place. (See also Acts xx. 19.) Still, *θηριομαχεῖν*, *fight with wild beasts*, must certainly only be employed metaphorically, for Paul’s privilege as a Roman citizen secured him from the arena. It is also improbable that before Nero’s persecution of the Christians, any were so exposed

buked the practice of baptizing the living for the benefit of the dead? Or would he remit a practice which was certainly worse than any or all of those which he rebukes (except the case of incest, and the heresy of the resurrection) to the category of those “remaining” things which were to be set in order when he came? The supposition is incredible. But scarcely less decisive against this interpretation is the fact that it makes no fitting sense in the connexion. It does not stand in harmony with what precedes or follows it. Let us try, then, the other rendering, “in relation to the dead”, which connects itself closely with the meaning “on behalf of,” and in fact runs into it. With many of the best commentators, I take this verse (29) as standing in connexion with ver. 19 (not with 21, as Olshausen). The apostle had been instituting a series of arguments for the resurrection, as that otherwise Christ is not risen, their faith is vain, the apostles are false witnesses, and they who have fallen asleep in Christ have perished; which, in view of the violent and untimely death of many believers, suggests the reflection that Christians thus doomed to death, are, apart from the resurrection, the most miserable of all men. Here the apostle, impatient of this negative and comfortless strain, breaks off abruptly, takes the affirmative position, and runs on in a characteristic course of digression, to ver. 29. He then resumes his suspended thread of argument, taking up the idea of ver. 19, that believers, as exposed to constant death, are the most miserable of men, asks what shall they then do who are baptized for the dead, and why do “also we (*i. e.*, the apostles) stand in jeopardy every hour?” Thus the connexion clearly points to and seems to demand a reference to the perils of the Christian profession; to the folly and senselessness of assuming a profession which is almost a certain devotion to death. This, I think, is naturally and forcibly expressed in the concise and energetic language of the apostle by their being “baptized for the dead,” baptized on behalf of, in relation to, into connexion with the dead; so that from the time and by the very act of their baptism, they no longer belong to the living, but have, as it were, joined themselves to the dead. There was probably floating before his mind an allusion to the mode of the rite, as itself prefiguring a burial, though this is but secondary, and need not be pressed. As in Romans he had represented baptism as a spiritual death and resurrection, so here he represents it as symbolizing that natural death to which the Christian profession exposed its adherents, at least some of them (*οἱ βαπ.*). The general thought is the same if the term (as indicated by the continuous participle, instead of the Aor. *βαπτισθέντες*), be interpreted metaphorically of a baptism of afflictions.—[K.]

on account of their faith. But the reference in the *κατὰ ἀνθρώπων* is obviously to human and earthly affairs ; if these were my spring of action, to what purpose this daily struggle ? it would be more prudent to enjoy the pleasures of life ! We may observe that the apostle sets completely aside the possibility of a pure spiritual existence ; if there is no resurrection of the dead, the destruction of the individual is unavoidable. Billroth correctly remarks on this passage, as we before noticed, that this by no means implies a charge of Epicurean principles against his antagonists ; on the contrary it supposes that they even entertained a horror of such doctrines. The words are quoted strictly from Isa. xxii. 13, according to the LXX. The two verses, 33, 34, might easily be understood to contain Paul's counsel that the better party should separate entirely from the worse ; but this is not justified by the whole contents of the epistle ; even the second epistle, so much more severe, contains nothing of the sort. I am therefore of Billroth's opinion that the *τινές*, with whom they were advised to avoid association, are not the persons mentioned in ver. 12, but possibly foreign emissaries, who laboured to introduce error into the church in Corinth. We may, however, safely concede thus much, that Paul desired, by these strong expressions, to signify what the result might and must be, if the erring members of the Corinthian church failed to return to the undefiled truth. (In ver. 33, concerning *μὴ πλανᾶσθε*, see vi. 9.—The quotation is, according to Jerome, from Menander's *Thais*. On account of the iambic trimeters we must read *χρησθ'*, which Lachmann has inserted in the text.—Only in ver. 34 does *ἐκνήφω* occur, the *simpler* form being more frequently used in the New Testament. The compound alludes to the intoxication already produced by the evil influences. *Δικαίως* here only defines the nature of this soberness “in a just and becoming manner.”—The form *ἀγνοσίαν Θεοῦ ἔχειν* is not precisely the same as *Θεὸν οὐ γινῶναι*, the latter is purely negative, while in the former the *ἀγνοσία* itself becomes positive, *i. e.*, positive errors concerning God and Divine things are cherished.)

Vers. 35-38.—By passing now to the *mode* of the resurrection, and the nature of the new body, the apostle clearly shews that differences of opinion on this subject also prevailed in Corinth. Although *ἄφρων*, *fool*, is not to be viewed as a definite characterizing of an individual or class of persons, but may rather be regarded as a rhetorical form, still the careful treatment of the subject sanctions the supposition that some at least in Corinth had uttered opinions which induced the result that the same body is to arise which we bear on earth. To the materialistic Jewish Christian it was certainly easy, especially when combating the objections of Gnostically inclined Christians, to identify the body of the resurrection with that

of corruption, which was an error no less than that Gnostic heresy which Paul had first assailed. The apostle seeks his proof in the image of the grain of wheat (κόκκος); this, which is sown, *i. e.*, entrusted to the earth in order to perish, is not identical with that which springs forth (the σῶμα γενησόμενον), but is only the parent of that σῶμα, whose nature God causes to be conformed to that of the parent seed. But this comparison does not appear entirely apposite, inasmuch as the plant again produces as fruit the same grain from which it sprang. Paul, however, has no intention of carrying this metaphor so far; he compares with the dead grain the fresh living *plant* which springs into being from its decay, not the fruit. He might have referred particularly to the blossom, in which the impulse of the plant to exalt and renovate itself is most plainly manifested. The formation of the fruit may be regarded as a *retrogression* from the highest point of perfection, because it involves in itself a return to the first principle, and the conclusion of the entire course of the plant. (See concerning the tendency of nature to renovate itself, which nevertheless sinks powerless back to its origin, the remarks on Rom. viii. 19, seq.) The allusion which Billroth finds in this passage to the indwelling imperishableness of human nature, appears to me unauthorized.\* This imperishable element is the spirit as such, while the apostle is treating of the capacity residing in the human organism for producing a higher corporeality, by no means to be regarded as without the spirit, but which may nevertheless not be identified with it. (In ver. 36 the reading ἄφρων employed by Lachmann is doubtless preferable. The ἄφρων could apply only to the question as such, which is by no means irrational, except as it presupposes the erroneous reply which maintains the entire identity of the present with the new body.—Ver. 37. The ὃ σπείρεις—ὅν σπείρεις has been already correctly explained by Heidenreich thus: *quod seminas, quodcumque id sit, non seminas certe plantam nascituram.*—Concerning εἰ τύχοι see remark at xiv. 10.)

Vers. 39-41.—Paul does not pursue the comparison in its application, as being obvious in itself; but starting rather from the idea last touched upon in ver. 38 that there are various kinds of seed, he passes over to the variety of formations existing in the universe. He first adverts to the difference of the substance of the flesh in the

\* Billroth's language concerning this passage might not be considered inappropriate if he had substituted "glorification" for "resurrection:" "Paul does not make the resurrection begin with natural death, as does the modern theory (this may rather be said to deny the resurrection altogether, allowing only a pure spiritual immortality), but with the admission of man into the kingdom of Christ." As soon as the spirit is subjected to the influence of the life of Christ, this works to the glorification of the body (see on John vi.), but the resurrection, *i. e.*, the perfected glorification, is still deferred until the end

various classes of creatures (man being included here in his animal nature). He then discriminates between heavenly and terrestrial organisms, and finally among the heavenly bodies asserts differences in glory. Calvin has very judiciously remarked that the scope of the apostle's argument was not to shew that, according to the degree of sanctification attained by individual believers, the character of their glorified body, and the degree of its glorification would vary; he intended only to express the difference between the body of the resurrection and this corruptible body. Still, it need not be altogether denied that this thought belongs incidentally to the apostle's representation. Otherwise it had been sufficient to draw attention to the general difference between heavenly and earthly forms. The division of the two into several gradations, points clearly to a secondary and subordinate purpose. (So, rightly, Lange, p. 703.) In conclusion, it may be stated that *σῶμα* (ver. 40) is not to be understood precisely of the body, as if *σῶμα ἐπίγειον* corresponded to the *σῶμα ψυχικόν* (ver. 40), and *σῶμα ἐπουράνιον* to the *σῶμα πνευματικόν*, but *σῶμα* has rather here the more general signification "an aggregate composed of members, organism." Ver. 41 shews that Paul especially reckoned the stars among the heavenly organisms; still this warrants no conclusion concerning the apostle's astronomical views; in ver. 38 he has also styled the vegetable formations *σώματα*.

Vers. 42-44.—The application of the comparisons now follows, with predominant reference to the image of the grain (ver. 36, seq.); since *σπείρεται* applies to the decay, *ἐγείρεται* to the awakening, or springing up of plants. As there are many sorts of organisms, so likewise has man a *σῶμα ψυχικόν* as well as a *σῶμα πνευματικόν*. Man standing in an especial manner upon the limits of two worlds, and being equally allied to earth and heaven, possesses likewise a two-fold corporeality. The earthly body has the attributes of all things earthly, the Divine the attributes of the heavenly. But it is doubtless an introduction of modern philosophic views,\* to ascribe, as Billroth does, in this place the following idea to the apostle, viz., "that the spiritual body is the power of the spirit, which is conscious in its unity with God and Christ, that its true immortality is

\* Göschel appears to understand the doctrine of the glorified body differently; see his writings on the proofs of the soul's immortality (Berlin, 1835, p. 253). Meanwhile it sometimes seems as if the respected writer did not regard the higher corporeality as glorification of matter, but only as a limitation of the personal attributes. But how a limit can be imagined without a limiting medium is not very clear, unless it be conceived as a self-limitation. But in what possible sense can this self-limitation of spirit be styled *body*? Müller doubtless means the same when he distinguishes the resurrection of the body from that of the flesh, maintaining the former, but denying the latter. True, the expression "resurrection, glorification of the flesh," is wanting. But this is certainly accidental, since John, in chap. vi., speaks of the eating Christ's flesh, that has life in it. Flesh is the necessary substance of the body; the glorified body has glorified spiritualized flesh for its substance. (So, rightly, Lange, Stud. 1836, pt. 3, p. 695, seq.)

found in its perpetually entering anew into mortality, and yet maintaining itself therein as immortal." The πνεῦμα cannot be identical with σῶμα πνευματικόν. The entire doctrine of a spiritualized, glorified, material body is considered by Billoth erroneous; yet that it must be necessarily, on exegetical principles, acknowledged as the idea implied by the apostle in the expression σῶμα πνευματικόν, this learned man himself admits, while he regards the apostle as not yet emancipated from the prejudice which distinguishes between spirit and matter. To this representation we ascribe, according to the testimony of revelation, not only a transient subjective truth, but a permanent objective one. As without body, no soul, so without corporeality no eternal happiness; corporeality and the concomitant personality are the object of God's work. The unity of the person of God becomes in the process of creation an infinitude of personalities which have in the glorified body their limit, and with this alone, self-consciousness, as they have their basis in the glorified creation. As the spirit first *earthwards* incorporates itself in the body, so afterwards *heavenwards* the body glorifies itself in the spirit. The two opposites are *united* without being *annihilated*. As regeneration does not destroy the old man, but as the Spirit causes the new to proceed from him as the parent, analogously to its original qualities, so the power of the Spirit creates for itself from the covering of the natural body a spiritual one. The natural body is the clothing which the unenlightened ψυχή effects for itself, hence σῶμα ψυχικόν; the spiritual body is the garment in which the soul, having become celestial and glorified through the Spirit of Christ, arrays itself. The earthly and heavenly body are not identical, but not absolutely different; the elements of the former are employed in the formation of the latter; the operation of Christ in believers gradually transforms the one into the other. All waverings therefore in the spiritual life are hindrances and checks to the higher corporeality; an idea calculated to produce a becoming seriousness and fidelity in all things which concern the body; while indifference to the temple of the body may lead us to esteem lightly the sinful defiling of it. (In ver. 44, the reading εἰ ἔστι σῶμα ψυχικόν, ἔστι καὶ σῶμα πνευματικόν is certainly not inapposite [it conveys the idea that if the ψυχή possessed the power to form for itself a corresponding organ, this must be the case, in a still higher degree, with the πνεῦμα]; yet the common reading appears to me every way preferable. For the statement ver. 44 is nothing more than an exposition of ver. 42, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. Erasmus, Mill, and Semler recommend the entire omission of the passage, but this appears by no means advisable; it forms the transition to what follows and cannot therefore be omitted.)

Vers. 45-47.—Paul still continues his subject, and traces back

the differences mentioned to a higher point, in which the source of the twofold corporeality is to be found. *Adam* and *Christ* (see on ver. 22), are again indicated as the sources from whence the corruptible and incorruptible body of man proceeds; their influence controls the race, and determines the most essential qualities of the individual. They are not men as the others are, but points originating entire courses of development; therefore Christ is also styled the last Adam (*ὁ ἔσχατος Ἀδάμ*), as in Rom. v. 14, Adam is called the figure of the coming *sc.* Adam (*τύπος τοῦ μέλλοντος*); but if Paul here refers to the passage Gen. ii. 7, which the LXX. translate *καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν*, its ground lay only in the expression *σῶμα ψυχικόν* (ver. 44). No analogy for the second half *ὁ ἔσχατος Ἀδάμ εἰς πνεῦμα ζωοποιῶν* is found in the Old Testament. We may therefore suppose, as the words of the entire passage cannot be received as a quotation, that the apostle himself added them as a period to his strain of argument; for although *οὕτω καί* refers to the entire preceding sentence, yet we may unhesitatingly conclude that from the general contrast between Christ and Adam, Paul drew from the expressed character of Adam the unexpressed character of Christ. How little the allusion to Gen. ii. 7 is to be viewed as a corroborative and real citation, is shewn first by the fact of the citation containing no mention whatever of the body. Probably Paul presupposed the knowledge of the body being formed from the dust of the earth, as stated in Gen. ii. 7; this is sanctioned by the *χοϊκός* following in ver. 47; *ψυχικόν σῶμα* therefore is applied to a body formed of gross material, animated by a *ψυχή*. Next, the free use of the quotation is shewn by the different sense in which it stands in the Mosaic text and in the apostle's argument. That is to say, in the history of the creation the expression *ψυχὴ ζῶσα* = *נַפְשׁ חַיָּה* by no means implies something inferior, an antithesis to the *πνεῦμα*, but signifies that the image formed out of dust became by the hand of God an animated organism. When employed by the apostle Paul on the contrary, *ψυχὴ* and *ψυχικός* mark a lower relation (see the observations on ii. 14), standing parallel to the *χοϊκός* (ver. 47), and indicating not the sinless creature proceeding from the hand of his Creator, but the fallen being under the power of corruption. The employment of the Old Testament parallel is accordingly only to be considered a slight attaching of an entirely independent train of thought to a passage of Scripture. It has been asserted that by the quotation from the Old Testament Paul appears to have had Adam in his original condition in view, and not the fallen Adam. This view has especially been adopted by Mau (Theol. Mitarb. pt. ii., p. 94, seq., p. 100), and an opinion founded thereon, that death is not to be considered a consequence of sin, but a natural property of the body; that only the manner of the death,

and of the descent into Hades, is the consequence of sin. But plausibly as the author labours to establish this view, employing particularly this passage for the purpose, I have not been able to convince myself of its correctness. Unquestionably Adam's body likewise needed glorification ; but had he not sinned, he would without death have attained to it by being clothed upon. (2 Cor. v. 1, seq.) Death is the violent rending asunder of soul and body, with corruption and its horrors, not ordained such of God, but following as the simple consequences of sin. Paul here makes certainly no mention of the fall, and employs the Old Testament description of Adam, without distinguishing between the time before and after the fall ; nevertheless what precedes (especially the *φθορά*, ver. 42), as well as that which follows (vers. 48, 49), compels us to believe that Paul had the fallen Adam in his mind. He might too with perfect right observe silence respecting the fall, because there existed in fact even before the fall a necessity in Adam's body for glorification, in order to become a *σῶμα πνευματικόν*. Upon this subject more will be found in Krabbe's striking controversy with Neander (von der Sünde, p. 191, seq.), the latter entertaining similar views to Mau (Pflanz. vol. ii., p. 519, seq.)—From the attribute of Christ *πνεῦμα ζωοποιοῦν*, *quickenng spirit*, for which in ver. 47 *ὁ κύριος ἐξ οὐρανοῦ*, *the Lord from heaven*, stands as an explanation, it may be concluded that the apostle does not consider the natural *πνεῦμα* in a condition to form the *σῶμα πνευματικόν*, but only the Divine Spirit of God, who in Christ has taken possession of humanity. For this cause he is called the resurrection (John xi. 25), and he only who receiveth him into himself hath life, and shall arise at the last day. (John vi. 54.) The idea expressed in ver. 46 is, that the laws of development require that the lower precede the higher, and conversely that the higher follow the inferior, even as natural birth must necessarily precede the new-birth or regeneration. (Billroth seems to me to discover too many difficulties in ver. 47 ; the *ἐξ οὐρανοῦ* corresponds entirely to the *ἐκ γῆς* [an allusion to Gen. ii. 6] with reference to origin ; to *χοϊκός* the apostle finds no suitable adjective form by way of contrast ; he therefore employs *ὁ κύριος* by which the *χοϊκός* acquires an idea of ministering. The omission of *ὁ κύριος* certainly arose merely from the fact of the transcribers seeing in it no strict contrast.)

Vers. 48-50.—To establish the relation of every man to these two originating points, the writer remarks that the nature of the one passes into that of the other ; in the case of the first Adam by the natural birth, of the second by the spiritual. Referring to the history of the creation (Gen. i. 27), the expression *εἰκόν* is chosen to signify *essential* relationship. The natural birth imprints the image of the fallen Adam in the soul (Gen. v. 3), the new birth (which, indeed, is

first accomplished with the glorification of the body), the image of Christ, by whose sanctifying influence the body also is glorified. (See on Rom. viii. 11 ; 2 Cor. iii. 18.) Hence stands *φορέσομεν*. The reading *φορέσωμεν* includes the idea of admonition, which is not in harmony with scriptural doctrine ; regeneration can never be attained by exertion or fidelity ; it is an act of positive grace, to the obtaining of which admonition would be in vain employed. Finally, the apostle, with reference to the subject treated on in vers. 35, 36, concludes with the assertion that this mortal, corruptible body can have no part in the kingdom of God, but only the incorruptible body of the resurrection. In the *τοῦτο δέ φημι* we see a concession to the spiritualist and an opposition to the materialist opinions. (On the formula *σὰρξ καὶ αἷμα* see Comm. on Matth. xvi. 17, xxvi. 26. It indicates earthly corporeality in its mortality and sinfulness. It may not be argued from it that the immortal body can have no flesh ; a *body* can never be considered without flesh [a sort of mere limitation of spirit], as we have already seen. But the flesh itself is likewise a spiritual flesh\* as Christ's flesh in the holy Supper.—By the expression kingdom of God we are here to understand the kingdom of God upon earth, the re-establishment of Paradise, which the Scriptures inform us will attend immediately on the coming of our Lord. See the observations in Comm. on Matth. iii. 2.)

Vers. 51, 52.—Paul now elucidates an incidental topic, which Billroth has erroneously viewed as the main subject of the argument. He explains the relation which the living will bear to those already dead in the faith at the anticipated coming of Christ. It appears that many of the Corinthian Christians entertained the idea that those still living at that event would with earthly bodies have part in the kingdom of God. This Paul declares to be an error, and teaches that these receive a new body as well as those who are raised ; that is to say, they are all changed upon Christ's appearance, and that suddenly. An authentic interpretation of the few words here given is formed by the passages 2 Cor. v. 1 ; 1 Thess. iv. Paul terms this, while yet in the act of disclosing it, a mystery (*μυστήριον*) ; the mysterious element, however, lies not in the *fact*, but in the *manner*. The power of the Spirit, which at that eventful moment will pour itself upon the church like a life-bestowing dew (Isa. xxvi. 19), will effect in a mysterious manner the bodily transformation. The transformation is called in 2 Cor. v. 2, *τὸ οἰκητήριον τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι*, *being clothed upon with our house which is from heaven*, where see more particularly on the subject. The

\* How far removed Calvin was from denying the glorification of the body is proved by his remarks on this passage: *Cæterum carnem et sanguinem intellige, qua nunc conditione sunt, caro enim nostra particeps erit gloriæ Dei, sed innovata et vivificata a Christi spiritu.*

apostle here chiefly dwells upon the suddenness with which the bodily transformation will take place, and as Billroth justly observes, for the purpose of removing any apprehension from the minds of the Corinthians that some might arrive too late to participate in God's kingdom upon earth. This dread might display itself in a twofold form. It might be feared that the living would find entrance before the dead, see 1 Thess. iv. 15, or, on the other hand, that the latter should obtain precedence. It is certain however that the idea of the change occurring suddenly does not vitiate the supposition of a gradual preparation of the glorified body during the earthly life by the influence of Christ. The suddenness only bears reference to the instantaneous bursting forth of the already perfected new body,\* as the beautiful butterfly which is gradually perfected in the less attractive larva frees itself suddenly from its dark envelope and springs into the light of the sun.—Finally, Paul even determines the time by the expression *ἐν τῇ ἐσχάτῃ σάλπιγγι*, *at the last trump*. As seven trumpets are mentioned in Rev. viii. the expression *ἐσχάτη* cannot well imply, as Billroth thinks, “trumpet, sounding in the last day,” but it is rather to be understood of the last-sounding trumpet. The expression is of course to be understood figuratively of a stupendous spiritual influence, which arouses mankind for some mighty purpose. (See on Matth. xxiv. 31.) Similar electrifying convulsions, excited by higher causes, ever and anon run through humanity: but those which immediately precede the last day will excite most powerfully all that lies concealed in the depths of life. See further on 1 Thess. iv. 16, and Rev. viii. In the Old Testament comp. the prophetic and typical passages in Exod. xix. 16; Isa. xxvii. 13; Zech. ix. 14. (With respect to the text in ver. 51, many various readings occur, partly occasioned by the position of the *οὐ*. This negation seems more suitably placed before *πάντες* than before *κοιμηθῶμεθα*, for in the latter case the words would properly imply “none will die.” But Billroth has correctly remarked upon this that the emphasis belongs to *ἀλλαγῶμεθα*, and the *οὐ κοιμηθῶμεθα* is only an accessory idea; all will not, it is true, die, but certainly be changed. Most of the deviations arise from the circumstance that offence was taken at the idea that *not* all should die, death being appointed to all men. [Heb. ix. 27.] In later times, as the expectation of the near approach of Christ's coming diminished, that idea must certainly have awakened surprise. Lachmann has decided

\* The idea of the sudden transformation indicates that no development is to be expected after death, but that every individual is called to display the character of its stage of life up to the point to which it has been carried on earth. Children will not arise as men, nor aged men return to the period of youth, but every glorified one will represent clearly his degree of age, with the exception of all that is perishable, so that all together will express in perfect purity our entire humanity in all its grades and varieties.

that the negation should be omitted, but the connexion urgently requires it, because, as remarked, Paul defines the position of those alive at Christ's appearing; these die not, but will be changed.—The sentence *σαλπίζει γάρ* as far as *ἀλλαγούμεθα*, which is properly enclosed within brackets, throws additional light on the immediately preceding idea of the instantaneous character of the transformation, and the resurrection.—On the form *σαλπίζει*, see Winer's Gr. § 15, p. 82. It is best to consider it impersonal: it will sound. Without doubt Paul included himself also in the *ἡμεῖς*, because he hoped to live until the coming of Christ. See on 2 Cor. v. 2, seq.; 1 Thess. iv. 17.)

Vers. 53, 54.—Employing the image of a garment, the apostle further describes the forming of the new body, finding therein the fulfilment of Isaiah's prophecy (xxv. 8), that death shall be destroyed. It is very striking that the perishable (*φθαρτόν*) and mortal (*θνητόν*) are not described in this passage as destroyed, but only as clothed upon. (See on 2 Cor. v. 2, seq.) Doubtless Paul intends by this to signify that the elements of the mortal body are as it were absorbed, swallowed up by the omnipotence of the glorifying Spirit. We cannot finally deny that the words *κατεπόθη ὁ θάνατος* appear as in ver. 26 to favour the restoration. It evidently not only implies that death has forever lost its power over some (the faithful), though retaining over others its might, as the second death,\* but that it ceases everywhere, which can happen only when life has received all into itself, and God is all in all. (*Λόγος* is used here = *προφητεία*, according to the context.—*Νίκος* is a more recent form for *νίκη*. The Hebrew *נִכְּחַ* is frequently so given by the LXX., even when that which is to be represented as enduring or lasting is not precisely of a joyful nature. [See Lam. v. 20; Amos viii. 7.] Paul follows the Hebrew text in the translation from Isa. xxv. 8; the LXX. read *κατέπιεν ὁ θάνατος ἰσχύσας*, from which it is probable that they followed another reading.)

Vers. 55-57.—The apostle then employs a passage from Hosea xiii. 14, in which the prophet triumphantly celebrates the victory over death and his kingdom, and the consequent loss of his prey by the resurrection. The explanation in the Comm. upon Rom. vii. 11, seq., is likewise adapted for an interpretation of the passage in which sin is represented as the sting of death, and the power (*i. e.*, that which gives power to sin), the law; the reader is therefore referred to the Comm. In the prophetic connexion *κέντρον* signifies primarily

\* The expression *θάνατος δεύτερος* occurs only in the Apocalypse (ii. 11, xx. 14). In the latter passage the second death is represented as like a sea of fire, but the first death appears in the Revelation to be destroyed together with Hades, being cast into the sea of fire. The tenor of this entire representation can however only be satisfactorily explained by taking it in conjunction with the series of Apocalyptic images in that book.

the bitterness, the sorrow of death ; Paul, however, employs it as parallel with *δύναμις*, as that which calls forth the display of power. The slumbering power of death is awakened by sin, and again that of sin by the law. But Christ with his grace destroys first the law (in the sense laid down in the Comm. on Rom. vii. 24, seq., viii. 1), and then sin and death itself. (In ver. 55, Lachmann reads *θάνατε* for *ἄδη*, and the critical authorities are in fact strongly in its favour. B.D.E.F.G. have it likewise. However as the Hebrew text reads *ἄδη* as well as the LXX., I myself prefer retaining the usual reading. The reading *θάνατε* probably arose from an explanation subjoined to the word *ἄδη*.)

Ver. 58.—In conclusion, the apostle exhorts his readers, having this certain hope of the resurrection, to continue steadfast in the faith, and earnest in the work of preaching the gospel, knowing that their labour would be well rewarded. This is the correct construction of the *οὐκ ἔστι κενός* ; the words do not signify that preaching shall be successful, for many shall be converted, but that the labour shall receive its reward in the resurrection. The apostles, as well as the Lord himself, were by no means insensible to the hope of future happiness as a spur to their zeal. (*Ἐδραῖος* is also found in 1 Cor. vii. 37. See also Coloss. i. 23.—*Ἀμετακίνητος* = *βέβαιος* is found in the New Testament only in this single passage.)

### § 13. THE COLLECTION.

(xvi. 1-24.)

Vers. 1-4.—The subject of the collections in money made by Paul for the use of the Christians in Jerusalem and Palestine has been mentioned already in Acts xi. 29, xxiv. 17 ; Rom. xv. 26, 27. But in this chapter, and likewise in the second epistle (chaps. viii., ix.), the apostle enlarges so considerably upon the fact, that his conduct in this particular requires further consideration. It appears very striking that Paul, during his entire ministry, was continually occupied with these collections, and that for the advantage of the Christians in Jerusalem. In the Comm. on Acts iv. 32, seq., it has been remarked that the possessing all goods in common in the church at Jerusalem, was probably the cause of its becoming impoverished, and rendered these collections necessary. We however saw in the same passage that a community of goods in the proper sense, the furnishing a living to all the members of the church from a common fund, was not very probably established ; it would therefore be only some individuals, who in the excessive zeal of their first love, would thus have stripped themselves by their generosity. But this would

not be sufficient to explain Paul's collections. It is possible that the apostle desired to express his piety towards the mother church, and the acknowledgment of his dependence. As all Jews\* (down to modern times) paid half a shekel to the temple at Jerusalem, and after its destruction continued the contribution in order to meet the necessities of the Jews living there, Paul probably considered himself also bound to express his gratitude to the mother church by a similar collection in her behalf. This explains how again, in Gal. ii. 10, the determination to support the poor could be made the subject of a formal regulation among the apostles. These collections may be considered the acknowledgment of the connexion with the mother church. And besides, as the apostle's course brought him into a species of conflict with the Jewish Christians, he might the more zealously urge these contributions in order to signify by deeds his personal inclination towards the mother church. Paul therefore recommends the Corinthians, in order to collect without inconvenience to themselves, to lay by something each Sunday; he would then either give to the deputies whom they should select for transmitting the amount, letters of commendation to Jerusalem, or if necessary, he would accompany them thither himself. (In ver. 1, *λογία* = *συλλογή* according to Suidas, collection. The mention of a collection appointed in Galatia, leads to the supposition of another epistle besides the one we possess; nothing is there said of a collection, yet Paul might have introduced this personally, when he was last among them.—In ver 2 consult the Comm. on Matth. xxviii. 1, on *μία τῶν σαββάτων*. Certainly it may not be inferred from this passage that collections took place among the congregations on the Sabbath, for it was Paul's intention that each should make a suitable contribution at home; but it decidedly proves that it was already the practice to distinguish the day of our Lord's resurrection; the day was to be hallowed by acts of benevolence.—*Εὐοδοῦσθαι* means properly to have a prosperous journey, then in general, to be fortunate, in happy condition. To the *ὅ, τι ἂν, ἕκαστος* is to be supplied, "as far as the circumstances of each sanction it." In a similar connexion, *καθὼς ἠέπορεϊτό τις* is said in Acts ix. 29, and *καθὸ ἐὰν ἔχη τις* in 2 Cor. viii. 12.—In ver. 3, the epistles are *γράμματα συστατικά* [2 Cor. iii. 1], the use of which is ancient, since the nature of circumstances rendered it necessary, although their peculiar form was assumed at a subsequent period.—In ver. 4 the *ἐὰν ἢ ἄξιον* refers to the amount of the collection, with which the deputation who were to deliver it over were to charge themselves, and have reference. See thereon on 2 Cor. viii. 18, seq.)

Vers. 5-9.—The mention of his arrival in Corinth, affords an op-

\* See Haymann on the marriage usages of the Jews, in the *Zeitschrift für Phil. und Kath. Theol.* Koeln, 1835, pt. 1, p. 42, seq.

portunity to the apostle to explain himself concerning the arrangements for his journey. We learn from 2 Cor. i. 15, that he desired to go direct to Corinth (possibly through Asia and by sea), and from thence to Macedonia; but the desire to leave time for his epistle to produce its effect may have caused him to proceed directly into Macedonia. In the meantime, he announces his intention to his readers of becoming their guest for a considerable period, probably even for the winter. Until Pentecost, he thinks that the favourable prospects require his remaining at Ephesus, which leads us to conclude the epistle was written in the spring. On this consult the Introduction, § 2. (On *τυχόν*, *forte*, ver. 6, see *εἰ τύχοι* 1 Cor. xiv. 10.—In ver. 9, *θύρα* is figuratively employed for sphere of action. See 2 Cor. ii. 12; Col. iv. 3. The epithet *ἐνεργής* arises from the image used.—The antagonists require the presence of Paul, in order to be kept in check.)

Vers. 10-12.—Here follow some notices concerning Timothy and Apollos. The former is commended to a good reception, and of the latter it is observed, that he could not come at that time, but would shortly visit Corinth. (In ver. 10 the *μή τις αὐτὸν ἐξουθενήσῃ*, according to 1 Tim. iv. 12, is plainly connected with Timothy's youth.—Ver. 11. According to Acts xix. 22, Erastus was clearly among the brethren named, perhaps also others.—In ver. 12, the brethren mentioned are probably the Corinthian deputies named in ver. 17.)

Vers. 13, 14.—It may be supposed that Paul here purposed to conclude, but the exhortation which follows occurred to his mind, and led to the special observations which follow. (Upon *στήκω* see Rom. xiv. 4.—*Ἀνδρίζεσθαι*, “to act as a man,” is found in the New Testament only in this passage, though frequently in the LXX., and also in 1 Macc. ii. 64.—*Κραταιοῦσθαι* is used in the signification of “to become strong,” Luke i. 80, ii. 40.)

Vers. 15, 16.—The apostle feels himself called upon to recommend to his readers Stephanas, who had conveyed the epistle from the Corinthians to Ephesus, and also had delivered Paul's epistle at Corinth. Perhaps, as an impartial man, he had drawn upon himself some bitterness from parties in Corinth. (In Rom. xvi. 5, Epenetus is called the first-fruits of Achaia, though *Ἀσίας* is doubtless the correct reading; he must then have belonged to Stephanas' *οἰκία*.—The *ἔταξαν ἑαυτοὺς εἰς διακονίαν* cannot refer to the administration of the office of deacon [for which reason *ὑποτάσσεσθαι* does not convey the impression of ecclesiastical subordination under leaders], to which no one was self-appointed, but signifies such services out of the common order as delivering the epistle might be considered. These were of a nature to require acknowledgment, as the exercise of them involved both trouble and neglect of business.)

Vers. 17, 18.—Together with Stephanas, both Fortunatus and

Achaicus are here mentioned, the two latter appearing to belong to the former as principal. Paul describes their presence as supplying the deficiency occasioned by the absence of the Corinthians, and claims from the latter gratitude towards them on this head. (The *ἀνέπαισαν πνεῦμα ὑμῶν* is either to be understood, they refreshed me so, as formerly they did you ; or, by their diligence towards me they have benefitted you.—The *ἐπιγινώσκειν* implies at the same time the conduct arising from the recognition, and that in a good sense ; it thus corresponds to *τιμᾶν* or *ἀγαπᾶν*. *Ἐπιγινώσκειν* is employed in a similar manner in 1 Thess. v. 12.)

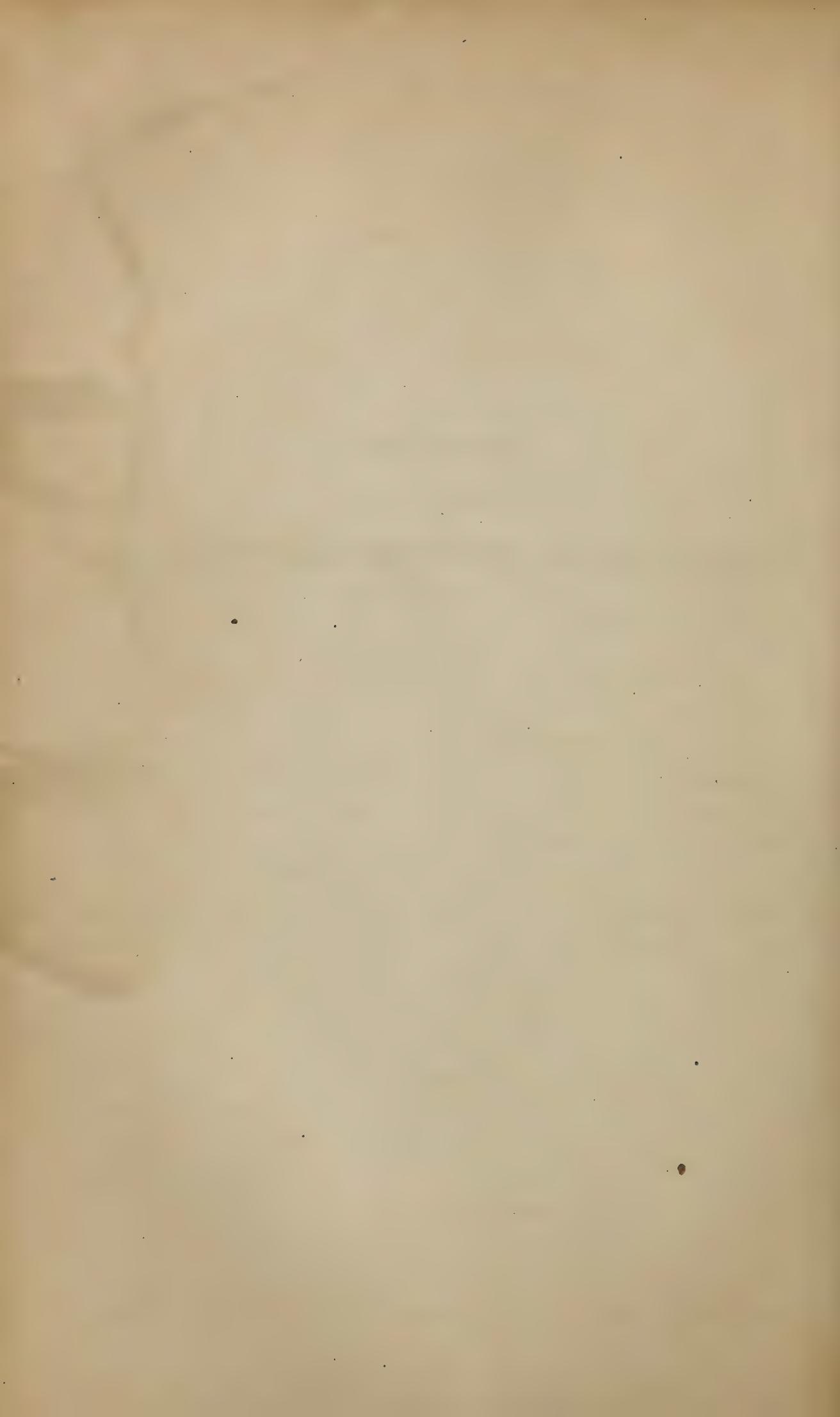
Vers. 19, 20.—Greetings now follow, including those of Aquila and Priscilla, who had quitted Corinth for Ephesus. (Acts xviii. 18, seq.) These zealous believers had also here a place of meeting in their house. (See Rom. xvi. 3.) The exhortation to greet one another with a holy kiss, refers to the public assembly, in which the epistle was read aloud. (See the Comm. on Rom. xvi. 16.) *Φίλημα τῆς ἀγάπης* occurs in the passage 1 Pet. v. 14.

Vers. 21, 22.—As far as this place, Paul had dictated the subject (probably to Sosthenes, i. 1), but the apostle now appends a salutation written with his own hand, as spurious letters were already circulated as from him (2 Thess. ii. 2). He selects for this purpose an idea which bears a brief and sententious character, and for which it is not necessary to seek the connexion. I cannot yield to the probability of Billroth's supposition that *μαρὰν ἀθά* is only added by Paul in order also to shew his Syrian handwriting, and that the words were afterwards transcribed by Greek transcribers with Greek characters. The thought "the Lord comes!" *κύριος ἔρχεται!* is rather calculated to heighten the force of the preceding thought: Be ye quickly converted, for the time of decision is near at hand! The Syriac form for this idea might be familiar to the apostle. In the *ἦτω ἀνάθεμα* is expressed finally not only exclusion from the church, but also the delivering over to the hostile powers that were active without. (See on *ἀνάθεμα* Comm. 1 Cor. xii. 3.)

Vers. 23, 24.—The usual form of salutation then concludes the letter, but as the epistle contains many severe words, Paul hastens to assure all without exception of his love, in order to prevent any personal application of his strictures.



EXPOSITION  
OF THE  
SECOND EPISTLE TO THE CORINTHIANS



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I.

PART FIRST.

(I. 1—III. 18.)

§ 1. THE CONSOLATION.

(i. 1-14.)

AFTER the greeting (ver. 1, 2), the apostle proceeds to thank God for the comfort with which he had refreshed him in his sorrows and conflicts. The commencement of this epistle is especially directed to the better intentioned among the Corinthians; hence he presupposes on their part faithful intercession on his own behalf, and declares that on his part he glories in nothing so much as preaching the word of God in its holy simplicity, without adding aught (3-14).

Vers. 1, 2.—The greeting resembles essentially that of the first epistle, only instead of Sosthenes, Timothy is mentioned as the writer, who consequently must have already returned from his mission to Corinth (1 Cor. iv. 17, xvi. 10) when Paul commenced his second epistle. Finally, according to ver. 1, the second epistle being directed as a circular letter to all believers in Achaia, it addresses the Athenians likewise (for according to the Roman division Hellas and the Peloponnesus was included in Achaia), though Corinth alone, as the principal city, is specially mentioned.

Vers. 3, 4.—The epistle itself commences with a thanksgiving to God for the consolation bestowed upon him (the apostle) in his necessity, which inspires the desire to comfort in turn the sufferers. Paul, however, does not represent this true comfort as of a nature to be appropriated at discretion, but rather as the operation of the Spirit, who is the source of mercy and perfect consolation; he exhorts his readers to adhere in all difficulties to this living God of consolation. (In ver. 3 *εὐλογητός* = *תְּהִי*, when employed to signify the relation of the lower to the higher is = *εὐλογεῖν*, “to praise,

extol ;" when the relation is reversed, "to bestow a blessing."—The expression Θεὸς Ἰησοῦ Χριστοῦ, which has already occurred in Rom. xv. 5 ; 1 Cor. xv. 24, calls to mind the expression, God of Abraham. [See on this at Matth. xxii. 31, 32.] God is thereby indicated in the peculiar form of revelation, and understood under those special circumstances which are revealed in Christ.—To the Θεὸς καὶ πατήρ corresponds the subsequent πατήρ τῶν οἰκτιρισμῶν καὶ Θεὸς παρακλήσεως, *Father of mercies, and God of consolation*, Θεός expressing the idea of the origin, the source, just as in Eph. i. 17, God is called ὁ πατήρ τῆς δόξης, *the Father of glory*. Consolation is by no means to be regarded here as the simple phrase of sympathy, nor as a mere influence wrought on the sufferer's train of ideas, but as an actual power of the Spirit, issuing from God, and capable of conducting still further him who receives it unto himself. In Matth. x. 13, the same idea is applied to peace ; all such subjective circumstances have their foundation in the Spirit which God bestows upon his own.)

Ver. 5.—According to the principle : as he is, so likewise are we also in this world (1 John iv. 17), the apostle places the sufferings and consolation of believers, in parallel with the sufferings and consolation, and even the glory of Christ. The sufferings of Christ (παθήματα τοῦ Χριστοῦ) are, as Billroth correctly asserts, in corroboration of Winer, the sorrows endured by Christ ; these repeat themselves in the believer just as did the comfort of the Redeemer and his subsequent glorification. Had the parallel been completely carried out, it must have been said ἡ παράκλησις τοῦ Χριστοῦ εἰς ἡμᾶς. Still it is at the least signified in the διὰ τοῦ Χριστοῦ that the Lord received the consolation he imparts to others ; for to him may be applied in the highest sense that God comforted him that he may be able to comfort men in all their affliction (εἰς τὸ δύνασθαι τοὺς ἀνθρώπους παρακαλεῖν ἐν πάσῃ θλίψει, Heb. ii. 17, 18). To attribute to the expression παθήματα τοῦ Χριστοῦ the signification of "sufferings for Christ and his cause," will hardly occur to the mind of any ; nevertheless it would not be unreasonable to enquire (according to such passages as Col. i. 24) whether Χριστός may not here, as in 1 Cor. xii. 12, signify all believers collectively, the church, making the sense of the words "sufferings which the church has to endure." The sentiment is by no means inappropriate, although I prefer the former explanation, as otherwise Χριστός must be taken in two significations in the same sentence.

Vers. 6, 7.—The inward spiritual fellowship, the κοινωνία, which the apostle recognizes between himself and the Corinthians, does not permit him to refer his sufferings and his consolation to himself as an isolated individual, but inclusively to all believers. As, however, Paul prefers to give prominence to the consolatory element,

he does not say ; If we suffer, ye suffer also, but ; it takes place for your comfort and your salvation, *i. e.*, as Billroth correctly explains, “ Inasmuch as I suffer in the service of the gospel, through which ye receive consolation and salvation.” The participation of the Corinthians in the sufferings is not denied by Paul, but merely thrown into the back-ground ; he therefore mentions it only in a subordinate clause, and under the cover of the consolation, which neutralizes it. Billroth correctly observes that the words τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν, *which is inwrought in the endurance of the same sufferings, etc.*, do not imply *similar* sufferings which the Corinthians were called upon to bear at the same time with the apostle, but *the same* sufferings which were felt by Paul, and which all believers, according to their bond of love with him, would feel as their own. The concluding words, καὶ ἡ ἐλπίς—παρακλήσεως, express, as it were, the principle upon which the former deduction rests ; for which reason the phrase καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, *and our hope for you is steadfast*, is not to be in a parenthesis, as Fritzsche has thought, but the εἰδότες which follows is rather to be connected with ἐλπίς ἡμῶν as an anacoluthon. (In ver. 6 several readings occur. The *text. rec.* has the sentence τῆς ἐνεργουμένης—πάσχομεν immediately annexed to σωτηρίας, then follows the εἴτε παρακαλούμεθα, while to the ὑπὲρ τῆς ὑμῶν παρακλήσεως is again added καὶ σωτηρίας, as in the first half. Several Codd., especially B.D.E.F.G.I., have, moreover, the phrase καὶ ἡ ἐλπίς—ὑμῶν before the εἴτε παρακαλούμεθα. This reading, backed certainly by weighty authorities, is assented to by Lachmann ; but he objects to the second καὶ σωτηρίας as doubtful. We may, however, suppose that a transposition by the transcriber may have early taken place, owing to the repetition of the ὑπὲρ τῆς παρακλήσεως. We would, with Griesbach, adopt this view, if Billroth’s observation were correct, that the subject does not sanction the annexation of the τῆς ἐνεργουμένης κ. τ. λ. to the first clause εἴτε θλιβόμεθα. He thus expresses himself : “ How can it be said, if we bear sufferings, it redounds to your comfort and salvation, since ye likewise jointly endure them ?” But we cannot see wherefore this should not be said. Is it not a general feeling that a comfort exists to those who love in sharing the suffering likewise, and are not the sorrows laid upon us by God profitable to the believer ? Nay, this idea exists even in the words, whether they are attached to the first or second part of the sentence. The contents undergo no change from altering the position of the words ; for both ideas, that of consolation and that of suffering, are indifferently found in the apposition and in the antithesis of the εἴτε θλιβόμεθα and the εἴτε παρακαλούμεθα. It can then only be urged in favour of Griesbach’s reading, that it does not appear consistent to separate the εἴτε παρα-

*καλνώμεθα* from the *εἶτε θλιβόμεθα* by the long intermediate clause. But precisely this may have originated the change of reading, and it does not at least outweigh the advantage of Lachmann's reading, viz., the superior authority of the Codd.

Ver. 8.—A closer description of the magnitude of the sufferings spoken of by the apostle in the preceding verses now follows. It is most probable from the phrase *ἐν τῇ Ἀσίᾳ* that Paul alludes to the persecution by Demetrius (Acts xix.), for to imagine with Heumann and Rückert that diseases which afflicted the apostle are signified, is by no means justified by the expression *παθήματα τοῦ Χριστοῦ*: Christ never suffered from sickness. It may not be concluded from the "we would not have you ignorant," that the Corinthians were until this period unacquainted with the apostle's sufferings; it is not the sufferings themselves, but the *greatness* of them which is set forth. (For *ὕπερ τῆς θλίψεως* Lachmann reads *περί*, which is supported by Billroth. Certainly, however, he goes too far when he believes that *ὕπερ* cannot possibly be employed in this passage.—The prepositions *ὕπερ* and *περί*, in New Testament usage, run undeniably into each other, for which reason they are often confounded in the Codd. [See Winer's Gr. § 47, note 2 under l. p. 342.]—The *ὕπερ δύναμιν* is in no degree synonymous with *καθ' ὑπερβολήν*, it rather marks the subjective relation to the sufferings, the greatness of which is conceived objectively by the *καθ' ὑπερβολήν*. The *ὕπερ δύναμιν* still further heightens the *ὥστε καί*.—*Ἐξαπορεύσθαι* occurs again in the New Testament only in iv. 8 of the present epistle; this passage proves that it is the heightening of *ἀπορεύσθαι*.)

Vers. 9-11.—The extent of the sufferings, which according to the apostle's conviction allowed no hope of deliverance, is conceived by him in an ethical point of view. This Divine allotment was designed to free him from all self-confidence, and lead him to trust entirely to God, who could not only deliver him from impending death, but likewise restore those to life already become his prey. (The form *τὸ ἀπόκριμα τοῦ θανάτου ἐν ἑαυτῷ ἔχειν*, *have the sentence of death*, etc., can be understood only of the sentence pronounced. Hesychius explains *ἀπόκριμα* by *κατάκριμα*, *ψῆφος*. Paul considers the Almighty as Lord of life and death, who makes the decision, and himself as perceiving this sentence in himself. Billroth's supposition appears less apposite, for he regards it as if the apostle had enquired of himself whether he could be preserved, to which he replies in the negative.) The Divine assistance upon which Paul relied for present and future aid appears however connected with the human support (ver. 11) which establishes itself by the intercession of believers. Still we are not under the apostle's view to push the *συννουργεῖν* so far as to regard God and believers as two parallel powers; it is rather

God who by his Spirit inspires the intercession and lends power to it. This help which comes to the suffering brother by means of intercession must again however bear evidence of the blessing of the *κοινωνία*. The help is then a source of joy to all, and awakens thanksgiving in the intercessors. (See iv. 15, which is entirely similar.) Regarding the connexion of the text, we may be doubtful whether *ἐκ πολλῶν προσώπων* is to be connected with *εὐχαριστηθῆ ὑπὲρ ἡμῶν*, and *τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν* indicates the subject of the thanks, as Billroth supposes, or whether, according to Fritzsche, *διὰ πολλῶν εὐχαριστηθῆ ὑπὲρ ἡμῶν* should be connected, and *ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα* considered the subject of the thanks. We must especially regard the difference between the prepositions *ἐκ* and *διὰ* in forming our decision. It is evident that *διὰ* refers to the actual assistance secured through the intercession, for which reason it would be better to connect *διὰ πολλῶν* with *χάρισμα*. According to the other arrangement, the article must be placed before *ἐκ πολλῶν προσώπων*, because then all as far as *χάρισμα* would form one subject; *γενόμενον* may be supplied to *διὰ πολλῶν*. The *ἐκ*, on the contrary, signifies the breaking forth of the inward feelings into thanksgiving, and hence *ἐκ πολλῶν προσώπων* is more correctly annexed to *εὐχαριστηθῆ*. But Billroth's rendering of *προσώπων* by *oribus* = *στομάτων*, is without analogy; it certainly only implies *person*. The *διὰ πολλῶν*, again may only be understood to refer to persons, not words, signifying *prolixæ*, as Storr considers, which would be in contradiction to Christ's command. (Matth. vi. 7.)

Ver. 12.—The mention of his sufferings now ceases, and Paul passes to himself and his position with regard to the Corinthians. The *γάρ* forms the transition in such a way that the apostle grounds his claim to the sympathy of the Corinthians upon his sincerity, as if, And I am not unworthy of your intercession, had been supplied. *Ἀπλότης*, *simplicity*, stands in contrast with the *compound*; *εἰλικρινεία*, *sincerity* with the *alloyed*, both being characteristics of the *σοφία σαρκική*.—The added *θεοῦ* refers to both subjects, simplicity as well as sincerity, and expresses their origin as existing in the operation of God's grace, *ἐν χάριτι θεοῦ*, as it is styled immediately after. (See ii. 17, where *ἐκ θεοῦ* stands parallel to the *ἐξ εἰλικρινείας*.) This expression conveys the idea of simplicity and sincerity as its effects, just as the opposite qualities are involved in carnal wisdom. (Concerning human wisdom, *i. e.*, the wisdom proceeding from un sanctified human nature left to its own impulses, see the remarks on 1 Cor. i. 17, ii. 1.—Griesbach has, very unnecessarily, enclosed in brackets the sentence *οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ*: it needs no separation from the context, as it belongs to and forms part of it.)

Vers. 13, 14.—Paul manifests his simplicity and sincerity also in

the relation in which he stands to the Corinthians through his writings. He thinks and writes nothing but that which they read in his letter, or know otherwise as his opinion. The apostle hopes they will always continue thus to know him (for a divinely inspired recognition is as unchangeable as the element which produces it), as they have already partially known him. This ἀπὸ μέρους cannot, without harshness, be explained of anything but the existing divisions in Corinth. Billroth's opinion is entirely untenable, that the expression justifies the conclusion that Paul had first occasion to display his love in some partial manner. However the apostle will not pursue the subject of the dissensions further, but presses upon their attention their mutual relation to each other, as shall be made manifest in the day of the Lord, when all secrets shall be revealed; one is the glory of the other, *i. e.*, one has joy in the salvation of the other without mixture of envy. (In ver. 13 the ἀλλ' ἢ—ἢ presents a difficulty. Fritzsche thinks [Diss. i., p. 11, seq.] the ἀλλ' ἢ should be separated, so that the words might be understood: *neque enim alia ad vos perscribimus, quam aut ea—aut ea.* But wherein should consist the antithesis of the ἀναγινώσκειν and ἐπιγινώσκειν? It is evident that the ἐπιγινώσκειν does not declare anything materially different from ἀναγινώσκειν, but simply enlarges somewhat the more special idea "to draw from the writing," so that the meaning is, or what ye already know, apart from my epistle; ἀλλ' ἢ can therefore only be received as belonging together, as in 1 Cor. iii. 5. [See Emmerling on this passage.]—In ver. 14, I cannot persuade myself of the correctness of the connexion between the ἐπέγνωτε and the ὅτι καύχημα κ. τ. λ. following, which is still maintained by Billroth. First the ἡμᾶς by no means accords with it, and then the ἐν τῇ ἡμέρᾳ κυρίου is especially inapplicable; for how can it be said that the Corinthians were already acquainted with that which should be made manifest in the day of judgment? It is far more reasonable to consider ὅτι καύχημα κ. τ. λ. as a separate statement, whereby the conviction of Paul is confirmed that the Corinthians in part rightly acknowledged him. This conviction justifies him in feeling secure [through the illumination of the Spirit] that the church of Corinth was truly a Divine creation through his agency, and would retain its relation with him for eternity.)

## § 2. THE PLAN OF PAUL'S JOURNEY.

(i. 15—ii. 17.)

The fact of the apostle's expressing himself so amply upon the subject of his projected journey may be accounted for by his antagonists having employed to his prejudice the changes he had been

called upon to make with regard to it. They had charged him in relation to them with fickleness, and to refute this accusation he explains the grounds upon which he had made these alterations.

Vers. 15, 16.—What Paul here states as his original intention with reference to the journey to Corinth must have been written in the epistle which is lost, for he expresses himself differently in 1 Cor. xvi. 5. The phrase *ἵνα δευτέραν χάριν ἔχητε*, *that ye may have a second benefit*, might appear to imply that Paul had been but once in Corinth; but it has been already remarked (Intro. § 2) that there exists a foundation for the supposition that the apostle was repeatedly there. Accordingly this expression must be referred only to his visit on his journey to and from Macedonia. (Ver. 15. *Πεποίθησις*, which appears in the New Testament in the writings of Paul only, occurs frequently in this epistle. It is closely allied to *πληροφορία*, firm assurance, certain conviction.—The reading *χαράν* is certainly to be rejected. Some, however, *e. g.*, Emmerling, receive *χάριν* in the sense of *χαράν*, because it appears striking that the apostle should indicate his visit to be a favour. But in Rom. i. 11 the apostle declares himself in the same manner. It would have been false modesty to dissemble his own consciousness of the power with which the Lord had invested him.—Ver. 16. In the journey to Judea, Jerusalem was his principal object. See Acts xix. 21, xxi. 10, 13.)

Ver. 17.—This passage, which stands in strict connexion with vers. 18-20, presents no inconsiderable difficulties. It has received two different explanations, both of which, however, appear forced. If it be construed thus, "Have I taken this determination as it were lightly, after the manner of man, in order that with me the yea, yea, may also be nay, nay?" it does in fact appear that the yea became nay with the apostle, as he changed his conclusion; though small weight is laid upon the repetition of the *ναί* and *οὐ* which occurs in other places, *e. g.*, Matth. v. 37, where the simple expression is fully adequate. But if the words are understood thus: "Did I act perchance with lightness, or do I take my resolutions in a carnal manner, in order that under all circumstances yea may continue yea and nay continue nay?" this undoubtedly is in so far applicable as the apostle changed his intention and the yea became nay. But greater difficulties arise, which I am surprised should escape Billroth, who has declared himself decidedly in favour of this explanation; for then the two questions certainly do not stand parallel, which agreeably to the apostle's purpose they should. The question, Have I acted perchance with lightness? points to the imputation of his opposers that he had conducted himself with fickleness. According to this view there could be no reference in the second question to the accusation made by Paul's enemies, for none

had charged him with stubbornness. Should however this idea be involved in the words, it should have been expressed as follows: Have I, in concluding thus, acted as it were lightly? Should I not rather then have determined according to the flesh, if my purpose had only been to achieve my own intention under all circumstances, that nay might always continue nay, and yea, yea? But to this may be added, that the context does not accord well with this construction. It is evidently wholly gratuitous to understand the *λόγος ἡμῶν* which follows, *solely* of the publishing of the gospel; it must signify every discourse of the apostle. But if this be the case, how can the *ναὶ καὶ οὐ* of ver. 18 agree with the above-mentioned conception of ver. 17? The difficulty can be solved only by a third supposition, the key of which is presented in vers. 19, 20; that is to say, the apostle employs in this passage *ναὶ* and *οὐ* in a very peculiar manner. The expressions are not marks of affirmation and denial, but of truth and falsehood, while in their ordinary use the affirmation may be an error, and the denial a truth. Hence he denies the co-existence of the *ναὶ* and *οὐ* in himself; as in Christ all is simply yea, so likewise by his Spirit all is yea in him. The words may accordingly be thus construed: "Or have I conceived my determination in a carnal fashion, so that with me yea is yea, and at the same time nay is nay? *i. e.*, that truth and falsehood are blended together, that I am wavering, without firmness?" The only thing which can be urged against this is that *ἵνα* must be taken in a weakened signification, which however is decidedly to be admitted in several passages in the New Testament. And the clear connexion of the passage thus explained, with the context, and the sense of the subsequent verses, is so apparent, that this circumstance cannot be considered. (For *βουλευόμενος*, good MSS read *βουλόμενος*, which is adopted by Lachmann in the text; but it is probable that the *βουλόμενος* has here been substituted on account of the repetition of *βουλεύομαι* which follows. The internal evidence which Billroth adduces in defence of *βουλόμενος* appears to me without weight. He finds a difficulty in the present participle because there can be no contemporaneousness of the resolution and of the *ἐλαφρία*. But why not? Those bitter antagonists of Paul mean certainly with the *ἐλαφρία* to accuse him of insincerity.—Billroth on the other hand is correct in regarding the article placed before *ἐλαφρία*, as indicating the lightness of which his opponents accused him.)

Vers. 18-20.—The untenableness of Billroth's view of ver 17, is especially shewn in the joining of ver. 18 and the following verses, in which he follows Chrysostom. The apostle would seem to imagine an objection on the part of the Corinthians: if he in a matter can have so changed his plan, he may likewise certainly change his

doctrine. To which Paul replies, he changes not his doctrine, that is unchangeable. But what justifies this addition? The expression *λόγος ἡμῶν* may, as already observed, just as well indicate every discourse; the clause *ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς*, *who was preached among you by us*, is only an incidental identification of the Christ in whom all is yea, as the same which he has preached to them; the clause might be entirely omitted without the slightest interruption of the main course of thought. Hence nothing relative to the preaching of the gospel occurs in the passage. Since if Grotius makes even the *ναὶ ἐν αὐτῷ γέγονεν* of ver. 19 relate to preaching, and to the confirming of the same by miracles, this is evidently an error, as Christ himself is the subject to *γέγονε*. According to our exposition of ver. 17, the connexion with the context forms itself in the following simple manner. A negative reply is presupposed to the question in ver. 17, and then continues thus: "rather God is faithful, in that (by his help) our discourse to you (as well in publishing the gospel, as every other respect), was not yea and nay. For the true Christ was not yea and nay, but in him is only yea, and God hath founded us upon Christ, and infused his spirit into our hearts (vers. 21, 22); we thence possess the same spiritual character as Christ; in us is only yea, not yea and nay." That, according to this, we take the *δέ* of ver. 18 as not adversative, but continuative, need occasion no hesitation, as this use is well-known to be frequent in the New Testament. (See Winer's Gr. § 53, 7, b.) Exception may however be taken to the proposed signification of *ναὶ* and *οὐ*; we will therefore examine more closely vers. 20 and 21, for if these require the proposed sense, we are also compelled to transfer it to ver. 17, as the unity of the entire course of thought forbids our assuming a different signification of the words in that passage. The usual explanation of the words *Χριστὸς οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν*, is this, "Christ was always affirmed by us, our preaching of him remained always the same." But the words speak certainly not of the preaching of Christ, but of Christ himself, as is plainly proved by the sentence, "all God's promises are in him yea," which according to the usual explanation must be here entirely inapplicable. But with our conception of the passage it is in entire harmony. Christ as the manifestation of God (*τοῦ Θεοῦ νόος* is therefore employed) is absolute Truth, absolute *position*; in him is the essential fulfilment of God's promises; *negation* does not exist in him. This absolutely Divine and positive principle of Truth is imparted by God to his own people, through Christ in the Holy Spirit, so that in them likewise affirmation only exists, and not as in the natural man, negation also. Hence, argues Paul, it is impossible for him to be wavering, in the manner of the world (*κατὰ σάρκα*). (In ver. 19 the sentence *ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς* has probably a passing reference to the false

preaching of the teachers of error; their Christ was no absolute affirmation, because he was not in all respects the true one.—Concerning Sylvanus, see Acts xviii. 5, where he is called Silas, and 1 Pet. v. 12.—In ver. 20 *αὐτῶν* is to be supplied to the *ἐν αὐτῷ τὸ ναί*. The sentence *δοῦσαι—ἀμήν* is not, with Griesbach, to form a parenthesis; it connects itself strictly with the train of thought.—As regards the reading of the last words of ver. 20, the common one, *καὶ ἐν αὐτῷ τὸ ἀμήν*, admits of clear explanation; nevertheless it appears preferable, with Lachmann, to admit *διὸ καὶ δι' αὐτοῦ τὸ ἀμήν*, for the following reasons. First, weighty authorities are in its favour, especially A.B.C.F.G. and six other Codd.; and secondly, a far more natural connexion is thereby gained for the concluding words, *τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν*.)

Vers. 21, 22.—Both verses, according to the preceding passage, have for their object the transferring that which belongs to Christ to the apostle himself. The *βεβαιοῦν εἰς Χριστόν*, *confirming in Christ*, marks, therefore, no mere outward union, no simple reception into the public communion of the church, but an essential union, an engrafting, as it were, in the Lord, so that his life is the life of Paul and of all believers. As *χρίσας* is distinguished from *σφραγισάμενος* and *δοῦς ἀρραβῶνα*, the former is best understood to designate the call to the spiritual offices of priest and prophet, as experienced in the fullest sense by the apostle. The “sealing” (Rom. iv. 11; 1 Cor. xi. 2), and “giving the earnest,” signify the operation of the Spirit, which follows the calling, whereby man is confirmed in the same, and receives the Spirit as a pledge of happiness in everlasting life. (In ver. 21 the participles *βεβαιῶν* and *χρίσας* are best connected adjectively with *Θεός*, supplying *ἐστί* before the *ὁ καὶ σφραγισάμενος ἡμῶν*.—An allusion to the name *Χριστιανοί* possibly lies in the *χρίσας*, the anointed by the Spirit, the royal priesthood.—Ver. 22. In *δοῦς ἐν ταῖς καρδίαις ἡμῶν*, the idea of movement is blended with that of subsequent repose.)

Vers. 23, 24.—That which the apostle has hitherto mentioned generally, is now still more specially set forth. The change in the plan of his journey was founded upon no fickleness, but was called forth by his love; he desired to spare the Corinthians, to leave them time to collect themselves, and return from their errors. This forbearance is further explained to the effect that a repeated appearance in Corinth would have had a character of urgency and compulsion, and he desired not to have dominion over their faith, but only to participate in their joy; and thus leave them the opportunity of recovering themselves; they stood themselves in the faith, and could not be dealt with as unbelievers. (In ver 23, *ἐπὶ τῆν ἐμὴν ψυχὴν* may not be understood, I call God as witness additional to my soul, meaning that both God and soul should witness;

but I call God as a witness against my soul, *i. e.*, my soul shall suffer if I am saying that which is untrue.—The concluding sentence of ver. 24, τῇ γὰρ πίστει ἐστήκατε, is received by Grotius as an explanation of χαρά, “Ye may hope for joy, for ye stand in faith;” but as the mention of joy is only incidental, it appears far more suitable to connect it as stated above with the more important οὐχ ὅτι κυριεύομεν κ. τ. λ.)

Chap. ii. 1, 2.—On his own account, also, Paul continues, he had avoided coming again to Corinth, not wishing to appear as a reprover, and thus to prepare sorrow for himself and others. When the necessity for reproof was urgent, the consciousness that a spiritual blessing might be thereby awakened was his sole consolation. We are especially to observe in these and the following verses the import of the λύπη, *sorrow*. First, this has been erroneously considered entirely active, or entirely passive, as arousing sorrow, or experiencing it; both these conditions are found in it. The affectionate nature of the apostle suffered very sensibly when he was compelled to inflict sorrow. But again the contrasts of joy and sorrow blend with each other in the λύπη. The λύπη over sin is the purest source of joy, as the joy which is entirely sensual, and without the λύπη, is the certain foundation of sorrow. Thus the apostle means primarily that he had been unwilling to appear again ἐν λύπῃ in Corinth. To understand this, on account of the ἵνα μὴ λύπην ἔχω of ver. 3 as *simply* passive, is clearly an error on the part of Billroth, for εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς immediately follows, which refers to the ἐν λύπῃ ἐλθεῖν of ver. 1. But to prepare sorrow for another, is a pain to himself, thence ἐκρίνα ἐμαντῶ (*dat. comm.*), “I have conceived it advantageous to myself.” The connexion between vers. 1 and 2 has some obscurity, especially on account of the καὶ τίς ἐστὶν ὁ εὐφραίνων με; εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ, *and who is he that maketh me glad, etc.*; the singular ὁ λυπούμενος, *he who is made sad*, does not refer to any definite person, the excommunicated person, for example, who is presently mentioned, but is occasioned by the preceding ὁ εὐφραίνων. Certainly the plural might have been employed on both occasions, but the singular makes the text more concise and sententious. “He only can cause me joy who permits me (*i. e.*, as the servant of God) to occasion him sorrow.” But how is this connected with ver. 1 by means of εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς? Doubtless thus: Paul will for this reason not come *again* ἐν λύπῃ to Corinth, because he cannot presume that many there will prove the source of rejoicing to him, who were from his former reproof made sad. The passage thus contains an indirect admonition to apply his reproofs better to heart, for the λυπούμενος is really one who displays genuine penitence, and real sorrow for his sin, and in whom, therefore, one may really rejoice. Grotius finds the following meaning in the words,

“ If I occasioned you sorrow, then should I have no one in Corinth who would cause me to rejoice.” But the *εἰ μὴ* is decidedly against this, as by it the *λυπούμενος* is explained to be the *εὐφραίνων*. Rückert supposes an Aposiopesis, making a new question to commence with the *καὶ τίς ἐστίν* in the sense of, “ And yet who maketh me to rejoice, but those whom I have caused to sorrow ?” But it is evident that the sentence forms a whole. According to our explanation, the only objection which presents itself is the present tense *λυπῶ*: certainly the *ἐλύπησα* is expected as antithesis to the *πάλιν* of ver. 1. But the present form may proceed from the fact of the effects of the sorrow being regarded as permanent. (In ver. 1 the *πάλιν* alludes to another stay of Paul in Corinth, in addition to the considerable one, during which he laid the foundation of the church there. See the Introd. § 2.—In ver. 2 *καὶ τίς*, in the signification of *ecquis, quis tandem*, occurs also in Mark x. 26 ; Luke x. 29 ; John ix. 36.)

Vers. 3, 4.—That, however, which has not been hitherto effected, Paul desires by the present written exhortation to effect; and in this view expresses the earnest hope that the Corinthians would receive that which was joyfulness to him, as a source of rejoicing to themselves. In order powerfully to stimulate their love, he describes the frame of mind in which he found himself at the time of writing to them. The Fathers (and among the moderns, Emmerling) have correctly referred the *ἔγραψα αὐτὸ τοῦτο* to the epistle before us; but Billroth maintains its application to the earlier epistle, which renders the whole passage perfectly unintelligible. It is to me inconceivable what he can mean by the words “ Paul’s object in this epistle is not the amendment of the Corinthians, but to address those already amended.” The words immediately preceding certainly evince a desire on the part of the apostle that the present epistle may conduce to the improvement of the Corinthians, and this desire is yet more evident in the second part of it. Rückert likewise applies the language to the second epistle, although he finds the *τοῦτο αὐτό* an obstacle, and hence interprets the words “ for this very reason,” a construction utterly unknown to Hellenistic Greek. (On *συνοχή*, ver. 4, consult Luke xxi. 25. The marks of sorrow here described proceed from no outward affliction, but simply from the grief experienced by the apostle at being compelled to adopt such a style of writing. The *οὐχ ἵνα λυπηθῆτε* appears a contradiction of ver. 2, which says that only the *λυπούμενος* was to him a source of rejoicing. But here Paul regards sorrow in its external features, and in ver. 2 it is not the end, but the means to an end.)

Ver. 5.—After the apostle has thus cast a glance at the future, and taken due precaution to find joy rather than sorrow upon his next arrival at Corinth, he turns to the past. If any has

awakened grief, he has not caused it to him (Paul), but to all; and from this place to ver. 11 it is further impressed upon them that the love he has shewn towards them they are now called upon to exercise towards this sinner. It is only in this manner that we can obtain an unforced connexion with the foregoing passage. Ver. 4 plainly appears as an incidental clause, describing the circumstances under which the apostle wrote; the *εἰ δέ τις λελύπηκεν* is therefore immediately connected with the *ἵνα μὴ ἐλθῶν λύπην ἔχω* (ver. 3). "The intention of this epistle is so to dispose your minds that I may have joy in you; but if any one has caused grief, let me not be regarded, but have a view to yourselves." A stop is not therefore to be introduced between vers. 4 and 5, as Griesbach supposes, but the two verses are closely connected, as correctly printed by Lachmann. Billroth's statement of the connexion is erroneous, a necessary consequence of his incorrect understanding of the *ἔγγραφα ὑμῶν* (ver. 3). He considers that ver. 5 stands connected with ver. 4 in the manner following. Paul states in ver. 4 that he had written in much sorrow; but in order that he may not appear to be directing fresh reproofs to the sinner formerly addressed, he adds he had not troubled him. But how could the apostle assert this in such a connexion? The description in 1 Cor. v. 1, seq., decidedly proves that this occurrence had greatly affected Paul. The words *οὐκ ἐμὲ λελύπηκεν* can only be conceived true by supposing that the apostle thereby intended indirectly to condemn the wrong position of some of the Corinthians to the above-mentioned sinner. Several among them might (as is customary with all the impenitent, who turn from themselves to outward objects) have compassionated the apostle for the affliction caused him by that unfortunate person; therefore, in order to direct their thoughts to themselves, he says that the matter pertains not to himself, but to them. It is of course to be supposed that the apostle neither wished to deny nor conceal his personal suffering; he only desired to make them perceive that it was unnecessary to occupy themselves with this, they should look to their own sorrow. But as this sorrow was by no means either deep-seated or general (as it would have been had their spirit of unity been truly awakened), Paul adds with delicate irony, *ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ*. For, according to him the highest praise he could have awarded would be to say, "that he had troubled all without exception," and no burdening of the Corinthians; but as he could not assert this, he ingeniously turns the phrase thus: he has not troubled me, but partly you, in order not to burthen all with this grief. According to this acceptation of the words, we prefer, with Mosheim, the interpunction *ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας, ὑμᾶς*. But if *πάντας ὑμᾶς* must be connected, then not *αὐτόν* but merely *ὑμᾶς* requires to be supplied to *ἐπιβαρῶ*.

The usual explanation takes the passage quite differently. It is translated : he has not only grieved me, but also you. Under this view the *ἵνα μὴ ἐπιβαρῶ* must be understood as commendation, viz., in order to avoid reproving all with their indifference. But there is no ground whatever for the interpolation of a *μόνον* ; Paul absolutely negatives, of himself, that which he asserts of the Corinthians. (Fritzsche [Diss. i., p. 16, seq.] receives *ἀπὸ μέρους* in the sense of *non admodum*, which approximates our interpretation, inasmuch as the apostle likewise intends to reprove the feeble grief of the Corinthians ;\* nevertheless the reference to *πάντας ὑμᾶς* is too natural to allow us to depart from the first meaning, especially as in ver. 6 the *ὑπὸ τῶν πλειόνων* is only another expression for *ἀπὸ μέρους*.)

Vers. 6, 7.—Yet (continues the apostle, without further irony) although the necessary severity against the immoral offender has not been exercised by all, but only by the greater number (the majority truly standing as the whole community), it is amply sufficient ; and it becomes the sincerely penitent to practice towards others that indulgence of which he knows himself to stand in need. Rückert's supposition that the punishment of excommunication mentioned by the apostle had by no means been employed by the Corinthians, but only a severe reproof imparted (*ἐπιτιμία* would stand = *ἐπιτίμησις*) must be rejected as utterly untenable. (In ver. 6 *ἰκανόν* must be received substantively "it is a sufficiency." See Winer's Gr. § 58, 5. Kühner's Gr. pt. ii. p. 457.—In ver. 7 the infinitives are to be derived from the idea of command which lies in ver. 6, although it is not exactly necessary to supply *ἔστω*. *καταποθῆ*, *swallowed up*, intimates, perhaps, that grief bordering on despair might drive him into the world, and he there fall a prey to its prince [ver. 11].)

Vers. 8, 9.—The apostle then adds an express injunction to receive again the excommunicated person, presuming they would shew the same obedience to this precept as they had already done to the one (contained in the first epistle, chap. v.) requiring his exclusion. The form of this command Paul tempers by explaining himself historically as to the purpose of the epistle. It is of course understood that he does not mean to affirm this as the sole intention in his epistle, for it contains much besides on various subjects. And even the command for the excommunication was not simply a trial of obedience ; the main object was the good of the church and of the individual. The assertion of this point is designed merely to soften the form of his requisition. In conclusion this passage places

\* Fritzsche regards indeed *ἵνα μὴ ἐπιβαρῶ* barely as an explanation of *ἀπὸ μέρους* : but how this connexion with the meaning of *ἀπὸ μέρους* as laid down, is to correspond with the whole connexion of the passage, is not perceptible.

fully before us the plenitude of the apostolic power ; the apostle retains and forgives sins, as taught by the Spirit. (In ver. 8, *κυρῶσαι ἀγάπην* has not merely the general signification "to shew love," but "to confirm love," viz., by reception into the communion of the church. The expression does not occur again in the New Testament. Emmerling compares *קָרַן*, which the LXX. in Gen. xxiii. 20, and Aquila, 1 Kings xv. 3, render *κυροῦν*.)

Vers. 10, 11.—If a division is to be made, it should be here, not at ver. 12 or even ver. 14, as with Griesbach, for the train of thought is very apparent in both passages. But Paul here passes at once from the special case of the reinstatement of the incestuous person to the general idea of forgiveness. The words *ᾧ δέ τι χαρίζεσθε*, *but to whom ye forgive anything*, and *εἴ τι κεχάρισμαι*, do not allude to any definite act ; the vague *τι* forbids this, and indeed the entire way in which mention is made of the *χαρίζεσθαι* forbids its application to sin. The words must rather be considered to refer generally to the prevailing dissensions in Corinth. In these disputes all parties had erred, and all needed forgiveness. In this Paul proclaims in advance his own concurrence with them, and that from love to the Corinthians. Where strife is not vanquished by love, Satan has play, and seeks to ruin souls. It follows at once from the preceding that the *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ*, *that Satan may not get an advantage over us*, does not refer to the incestuous person alone, although they undoubtedly include him ; they express generally the danger of allowing scope for hatred. (In ver. 9 the *δέ* may perhaps be explained thus : "As I expect obedience from you in this matter, so am I likewise ready on my part to agree with you in conferring forgiveness on any."—Ver. 10. The *εἴ τι κεχάρισμαι* is an expression of humanity : "If I perchance have anything to forgive." To take the *κεχάρισμαι* passively, as defended by Rückert, thus, "For to me, also, much has been forgiven, to wit, my offence in persecuting the church," is indeed allowed by the use of the word, yet forbidden by the clause *εἴ τι κεχάρισμαι*, which admits the medial interpretation only ; that he was forgiven could certainly not be a subject of doubt.—The *ἐν προσώπῳ Χριστοῦ*, *in the person of Christ*, represents the indulgence and readiness expressed by Paul, as sanctified and pure ; they are such as may be displayed in the sight of the Lord, and can therefore have no carnal admixture.—Ver. 11 shews how decided and real was Paul's conception of the betrayer and enemy of man in his dangerous sphere of activity. See Eph. vi. 12.)

Vers. 12, 13.—The joining of these verses with the previous mention of the journey, is so inapposite that we cannot concur in it. Passing by the fact that we must return to i. 16, nothing further concerning the journey is learned from these verses ; plans only, and not actual journeys, were mentioned in i. 16, and in i. 23.

and ii. 1, simply Paul's not visiting Corinth. It is far more to the purpose to see in these verses a declaration of Paul's great love towards the Corinthians, forming thereby a commentary on the *δι' ἐμᾶς*. Doubtless, indeed, the *δέ* of ver. 12 must then be again received in the signification of "rather." (See Comm. on i. 18.) Thus the clause *θύρας μοι ἀνεωγμένης ἐν κυρίῳ*, *a door being opened to me in the Lord*, acquires full significance. This good prospect might have detained him there, but his love to the Corinthians was so great that he hastened on to Macedonia, in order to receive from them, through Titus, the earliest intelligence. It appears, however, surprising that the apostle, in order to obtain early information from Corinth, should neglect a favourable opportunity of publishing the gospel. It might seem that he had yielded too readily to human impulse, and abandoned that which was of high importance for an object of less moment. But the expression *τῷ πνεύματί μου*, *in my spirit*, proves that this was not the case; it was not purely human impulse that caused him to leave Troas so hastily, but the consciousness that essential interests of God's kingdom in Corinth were at stake, the perception of which entirely justified his leaving his present promising position for a time, in order to receive an accurate report of them. (In ver. 13 the *ἀποταξάμενος αὐτοῖς* refers to those inhabitants of Troas who were inclined to receive the gospel.)

Vers. 14-16.—Nevertheless, continues the apostle, even in this restless struggle on account of the important Corinthian church, God, as always, gave us the victory. True, this victory displays itself as in the person of the Lord himself (Luke ii. 34), so also in his believing servants, not only in the attractive, but also by the repelling power. Although the apostle does not expressly apply this to the circumstances of the Corinthians, it is yet evident that he intended to signify that this likewise might be said of them, especially as he also alludes to the divisions in Corinth, in ver. 17. His preaching was to the humble-minded and pure a blessing, to enemies a curse. By a twofold image this idea is further expressed, of *triumph* and of *sacrifice*. God prepares for him, decrees him, as it were, like a conquering emperor, the triumph, but in Christ, *i. e.*, inasmuch as the apostle himself was in Christ, and at the same time also in and for his cause. In the second image the creature appears passive; he gives himself to God as a well-pleasing sacrifice; but the savour of this sacrifice God causes to be manifest everywhere, to good and bad. The question here arises, under what relation the apostle speaks of the *ὄσμι τῆς γνώσεως Χριστοῦ*, *odour of the knowledge of Christ*, of the *εὐωδία Χριστοῦ*, *sweet odour of Christ*? Doubtless inasmuch as it is not Paul's own life which renders the sacrifice well-pleasing to God, but Christ's life in him; and the *γνώσις*, *knowledge*, is here made espe-

cially prominent, because the idea of the sacrifice is employed primarily with reference to Paul's labours in preaching the gospel, while it also applies to his other internal and external conflicts. The sweet savour is made prominent in the sacrifice, according to the Old Testament expression, *גִּיחַ בַּיַּחַד לַיהוָה*. (See Lev. i. 9-17 ; Num. xv. 7.) The sweet savour is, as it were, the manifestation, the utterance of the dumb sacrifice. The savour of life shed abroad by the apostle appears as a mighty power, attracting magnetically to itself all kindred, but repelling antagonistic qualities. Salvation (*σωτηρία*) and destruction (*ἀπόλεια*) are the respective terminations of life and of death. By the expression *ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις*, *in them that are saved, and in them that perish*, Paul by no means intends to designate two unalterable classes of mankind, but only to describe the result produced by the one or other influence of the gospel. The effect itself is by no means dependent on God's constraining power, but determined by that yielding to the gospel which is in the power of every individual.

Ver. 17.—The words *καὶ πρὸς ταῦτα τίς ἰκανός*, *and who is sufficient for these things*, must be considered in special connexion with the context. The idea "who is thereunto worthy" (to exercise such influences), might, as in iii. 5, be applied to man *without* God ; and indeed in what follows we are made aware that it is only speaking *from* God through Christ that qualifies, and not the power of the individual, be it ever so great. But this is not the chief idea in the present passage ; it is rather the primary intention of the apostle to abate the arrogance of his Corinthian antagonists. These also laid claim to apostolic prerogative (see chap. xi. 12), for which reason the apostle asserts that only the upright mind, the condition of *εὐκρινεία*, constituted the capacity for such a ministry. The contrasted quality is indicated by *καπηλεύειν* = *δολοῦν* of iv. 4, which implies the confounding things Divine and human, as reprov'd in 1 Cor. i. 2. But if the state of uprightness marks the negative human element, the concluding words of the chapter and the verse must describe the positive and Divine. Unless the passage be in a degree pleonastic, a reference must exist here, as in Rom. xi. 36, and other places, to the relation of the Trinity. It is easy to explain *ἐκ* of the Father, and *ἐν* of Christ ; the former indicates the origin of the exalted life which filled the apostle, the latter life as his abiding, enduring element ; but *κατενώπιον*, or *κατέναντι* (preferred by Lachmann) is unwonted as applied to the Spirit. According to this representation the Holy Spirit is considered as the Divine element, which hovers, as it were, over the church, before whose eyes and under whose sacred ægis it extends itself. In conclusion, it will be readily understood that the *τοῦ* must be erased after *κατενώπιον* : Lachmann has already correctly omitted it. (The expression *οἱ πολλοί*,

with the article, refers to well-known personages. In iii. 1, *τινές*, standing for *πολλοί*, proves that it is not to be pressed.—The doubled *ὡς ἐκ* is not to be explained by the *Caph veritatis*, but it would seem to describe the nature of the preaching according to the view and judgment of the hearers: we speak so, that they must confess that we speak from God, and as enlightened by God. It thus does not mean that they are really not enlightened; their illumination is merely viewed and represented from the point of view occupied by others.—The repetition of *ἀλλά* only marks more strongly the antithesis.)

### § 3. THE APOSTOLIC OFFICE.

(iii. 1-18.)

After the apostle has stated that from his position towards the Corinthians, he required neither from himself or others any commendation to them, they themselves being his living epistles, he proceeds to declare that this firm conviction rests not on his own power, but on the gloriousness of his office, which he brilliantly illustrates by a parallel with the ministration of the old covenant.

Ver. 1.—Although, as we have already observed on i. 1, the first part of our epistle is specially addressed to the well-intentioned, a reference, nevertheless, to his adversaries and their manifestations is frequently discernible. So particularly here: he knew that his antagonists had charged him with self-commendation; hence his language (to anticipate such charges), “if he would now again complacently commend himself.” Besides this the apostle, by a counter-remark, exposes the weakness of his haughty opponents. These had, from a sense of their deficiency in Divine authority, sought to assist themselves by letters of recommendation to the Corinthians, and from the latter to other churches. But Paul was superior to such proceedings, and in bold speech he contrasts his Divine ministry with these artifices. (I prefer the reading *εἰ μὴ*, accepted by Griesbach and Lachmann; in the first place, the critical authorities in its favour are scarcely less, and then it appears more difficult, while yet it yields a better sense. As a second question, the sense is feeble, for it is essentially only a repetition of the first. Without interrogation with *εἰ μὴ* the connexion shapes itself thus: Do we then again begin to commend ourselves? In no wise; unless we, as others, employ commendatory letters to or from you; but for such we have no occasion, etc.—Paul’s Corinthian antagonists might have brought with them letters of recommendation from Peter, James, and perhaps also John, and pleaded the authority of these apostles.

But certainly these apostles could not agree with their views, but were rather deceived by them concerning the nature of their proceedings. [See Comm. on xi. 13, seq.] The position of the church with regard to the various sorts of sectarian connexions existing within her, might have early inculcated the necessity for *γράμματα συστατικά*, but it is unnecessary to state that in this passage such formal letters of credence are not intended.)

Vers. 2, 3.—The apostle explains the dependence of the Corinthians upon himself in a bold metaphor; he required no commendatory letter to them, they being his living epistle to the world, an impressive record of his apostolic calling, addressed to the whole world. He who could establish a church of God in a city like Corinth must bear within himself the Spirit of the living God; from his body must streams of living water flow. The image is simple and intelligible, for if in ver. 2 the Corinthians are styled an epistle of Paul, and in ver. 3 an epistle of Christ, which he presents to the world, the latter verse is only a more precise definition of the former; and the apostle desires to make it apparent that his labours have been accomplished not in his own, but in Christ's power. In the description of the spiritual nature of this epistle, the apostle glances at the parallel subsequently more fully carried out between it and the Old Testament. The latter was likewise an epistle of God to the world, but engraven by the finger of God on tables of stone, while the former is written on the tables of the heart. But by the fact that the Corinthian church was manifestly such, this epistle was published, and as it were read by all the world. The only difficulty in the passage is caused by the clause in ver. 2, *ἔγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν*, written in our hearts. Setting aside the plural with reference to i. 19, and assuming that Paul spoke inclusively of his fellow-labourers, Timothy and Sylvanus,\* the *ἡμῶν* nevertheless remains striking. We expect *ὑμῶν*, of you, as the Corinthians themselves formed the living letter, the individuals composing as it were its words. A few Codd. it is true read *ὑμῶν*, but this change has evidently been made on account of the difficulty, and may not be received. Emmerling thinks that *litteræ nobis inscriptæ* only means, "dwelling in us, as it were, so that we bear it about with us everywhere." But this does not remove the chief difficulty; the real existence of the Corinthian church is the letter read by the world, not the subjective sympathizing remembrance of their existence in the apostle. Fritzsche (Diss. 1, p. 19, seq.), thinks that the apostle refers at one time primarily to the Corinthians themselves, at another to the epistle, to which he compares them; that the

\* That *καρδιαὶ* can be employed plurally, like *σπλάγχνα*, as Billroth thinks, I much doubt. The *ἡμεῖς* used of Paul alone cannot under any circumstances be accompanied by *καρδιαὶ*: we must therefore suppose that Paul speaks in the names of several.

*ἐγγεγραμμένη κ. τ. λ.* comes under the former head, making the sense: *consciuis mihi sum, vos mihi commendationi esse*. It seems to me also that a modification of the reference is necessarily to be assumed; though it may be requisite to point out more definitely the way in which it arose. It was probably through the parallel of the apostolic office with the office of the Old Testament, which was floating in the apostle's mind. The high priest was conceived as the visible representative of the latter, who among other rich symbolic ornaments, bore on his breast the insignia of his office, composed of twelve precious stones, upon which were engraven the names of the children of Israel. He wore this on his breast when he entered the holy temple, as a remembrance before the Lord continually (Exod. xxviii. 15, seq.) The stone tables here mentioned are, according to this, not the tables of the law, but these precious stones engraven with the names of the children of Israel. This emblematic regulation is received by Paul in a spiritual sense, and applied to the relation of himself and other teachers of the gospel, to their spiritual children; they bear their names engraven in their hearts, and bring them continually before God in prayer. There can be no doubt that the idea was passing through the apostle's mind that the bond between the regenerate, and the teacher through whose preaching they were regenerated, was no simply outward one, but an essential spiritual connexion. The regenerate are linked to the heart of their spiritual father by a spiritual bond; precisely as Christ is in us, and we in Christ, so should believers also exist in one another. Under this view the Corinthians were actually in two respects an epistle; first, by being engraven on the heart of the apostle, and secondly, inasmuch as they from this source of their life had gained an outward existence likewise.\* In conclusion, *σάρκινος, fleshy*, has in this passage, as the antithesis to *λίθινος, of stone*, only the signification of "living," without reference to the idea of weakness or sinfulness elsewhere implied in *σάροξ*.

Vers. 4-6.—After Paul had declared the steadfastness of his faith, as resting upon God, he again impressively states that his relation to the Corinthians is indestructible; and that he does not ascribe to himself the fitness for the exercise of such powers, but im-

\* The idea that the power of faith and Divine love, causes the inward emotions of the heart, as expressed in preaching, nay in silent prayer and sighing, to display themselves also in outward existence, is alike beautifully and profoundly exhibited by Albert Knapp on the 87th Psalm. (Christoterpe 1835, pp. 348, 349.)

God worketh all; that which our spirits crave,  
That ripeneth he into abiding fruit;  
And all the sighs that are like precious seed  
Strewn 'mongst the regions of dark heathen folk,  
Shall yet their harvest wave of golden ears,  
In the great harvest day—the prayers of time  
Work on, through *him*, to all eternity.

putes all to God, who has endowed the exalted office which he fills with extraordinary power. In ver. 5 the apostle strongly exposes the unfitness of the natural man (for what he here says of himself is applicable to mankind generally) to work the works of God. The *λογίσασθαι* stands in opposition to the *ἐργάζεσθαι*: if the man cannot even *think* that which is good, how much less can he *do* it? (It is not necessary to supply *ἀγαθόν* to the *τι*: the apostle considers evil as the *μὴ ὄν*.) The *καί* at the commencement of ver. 6 refers to this doing, "God gave us not only good thoughts, but made us also capable, as ministers of the new covenant, of putting them in practice." The *ἀφ' ἑαυτῶν* and *ἐξ ἑαυτῶν* are in no degree pleonastic, but the *ἐξ* rather more closely determines the *ἀπό*. That is to say, in a certain sense the foundation of the Corinthian church proceeded from Paul, but the ultimate ground of the necessary power for this work was not his own. This proceeded not from him, but from God, and was only shed forth through him.

The apostle now explicitly contrasts the new covenant with the old, but as the *Spirit* (*πνεῦμα*) marks the new, so the *letter* (*γράμμα*) the old, and this is introduced in the following parallel between the two, in which Paul has especially in view the followers of Peter. (Concerning the antithesis between *γράμμα* and *πνεῦμα* see the observations on Rom. vii. 6.) The letter corresponds to the body, which the Spirit forms to himself, and which he fills. The Spirit never appears here below without form; the Spirit of the New Testament therefore has also created for itself a form in the visible church and its institutions. But the Spirit rules with so predominant a sway in Christianity that it may be called *the Spirit* upon the same grounds as the Old Testament is styled *the letter*, on account of the prevailing dominion of form. In a short significant expression Paul defines the difference of the two economies: "the letter killeth, the Spirit giveth life" (*τὸ γράμμα ἀποκτείνει, τὸ πνεῦμα ζωοποιεῖ*). As according to the connexion the quickening refers to the imparting a higher life by means of the gospel, to the power of creating men again in the new birth, it might be supposed that the "killing" was only to be received negatively: "the Old Testament can communicate no life." This view might appear the more correct as the context would forbid the notion of attaching censure to the Old Testament, but is designed to represent it as the outer-court of revelation. But the expressions *διακονία τοῦ θανάτου*, *ministry of death* (ver. 7), and *τῆς κατακρίσεως*, *of condemnation* (ver. 9), prove that the apostle maintains the positive idea of the *ἀποκτείνειν*. It is clear from Rom. vii. 9, seq., that Paul attributes to the law a power to kill, to condemn, and to impose a curse, for it requires absolute holiness and the fulfilment of all commandments.\* But by the power of grace this

\* Fritzsche accepts this idea in too restricted and outward a sense when he says with

condemnation and this death become the source of life and forgiveness to the penitent. *Without* the New Testament as a necessary completion of the Old, this characteristic of the Old Testament economy would indeed be an imperfection ; but *with* it, it becomes necessary for the education of man. (See on Gal. iii. 24.) It was only when the Old Testament in this its preparatory character was still adhered to, after the economy of the Spirit had manifested itself (as was done by the false teachers in Corinth, at least by Peter's party, with reference to whom this parallel appears to have been delineated), it was then that positive error and the abuse of the law commenced, which was opposed so strongly by Paul in the epistle to the Galatians. But to receive the gospel without the law which prepares for its reception is again the error of Antinomianism. The apostle is not here speaking of the law as it retains its significance in the economy of the New Testament, but of the law as an outward institution, in which view it is perishable. (See on ver. 11.) In order to signify this the apostle makes use of the expression *διακονία*. For although the law is not destroyed under the new covenant, there nevertheless no longer exists any ministration of the law or of death (*διακονία τοῦ νόμου* or *θανάτου*); the ministration of the Spirit (*διακονία τοῦ πνεύματος*) includes the law within itself. (Concerning the connection of the concluding words by means of *γάρ* with what precedes, Fritzsche and Rückert have correctly observed that this conjunction does not refer to the principal clause *ικάνωσεν κ. τ. λ.*, but merely illustrates the preceding antithesis of *γράμμα* and *πνεῦμα*, so that the meaning is, *ἥτις διαθήκη γράμματος ἀποκτείνει, πνεύματος ζωοποιεῖ*.)

Vers. 7-9.—In a highly spirited manner the apostle further carries out his parallel in detail. He reasons from the less to the greater. If the ministration of death and condemnation were already so glorious, how much greater must be the glory of the Spirit and of righteousness ! The antithesis of the condemnation defines more strictly the idea of the *δικαιοσύνη*. As the former was the announcement of rejection, the latter conveyed the tidings of righteousness, which, as a Divine proclamation is to be conceived as efficacious, and thus producing righteousness. Strictly speaking, life should have been contrasted with death ; but the Spirit is considered as the life-creating principle, according to the words which occur previously, *πνεῦμα ζωοποιεῖ*, *the Spirit giveth life*. The idea of "death" is also to be determined in the same way from the *γράμμα ἀποκτείνει*, *the letter killeth*, which precedes. The *ἐντετυπωμένη ἐν λίθοις* refers only figuratively to *διακονία* : its primary reference is to the Decalogue inscribed upon the table of the law. The *ἐν λίθοις* is consequently not respect to it: *Mosis munus fuit διακονία θανάτου, quoniam ille legem tulit, quæ plurima supplicia sanciret*. (Diss. i. p. 27.)

the same as the *ἐν πλαξί λιθίναις* of ver. 3. But inasmuch as this forms the quintessence of the whole law, upon which the office itself rests, and in the application of which its existence consists, the apostle likewise applies that which concerns the Decalogue to the office itself. The chief peculiarity, however, in this passage is the typical application of an historical occurrence. According to Exod. xxiv. 12, seq., xxxiv. 1, seq.; Deut. x. 1, the countenance of Moses, when he descended from Sinai, was so bright, through the reflected glory emanating from the presence of the Lord with whom he had spoken, that the Israelites could not look upon the splendour of his countenance. Regarding Moses as the representative of the law, the apostle considers this brightness of his face as the expression of the glory resting on the economy of the old covenant. As in the latter all was outward, so likewise was the brightness external, transitory, gradually passing away; but as in the gospel all was spiritual, so also its gloriousness was concealed, but infinitely greater and enduring. Such passages as 1 Cor. x.; Gal. iv., prove that this application of an occurrence related in the Old Testament is in no respect to be regarded as a mere play of fancy, but is based upon the apostle's fundamental views of the Old Testament, and its history, which ever regarded it as a type of the new economy. In the 12th and following verses the comparison takes another direction; but had the apostle desired to continue the comprehensive parallel already entered upon, there still remained abundant materials for it. He might have illustrated the difference between the two economies from the circumstance, that while the Israelites were not even in a condition to behold the transient glory of Moses' countenance, the believer in the New Testament may himself become the recipient of an infinitely more glorious and mighty spirit. (In ver 7, Fritzsche has correctly observed, in opposition to Emmerling, that the *τὴν καταργουμένην* refers to *τὴν δόξαν*, understanding thereby the gradually vanishing light imparted to Moses' countenance, after his interview with Jehovah; whilst Emmerling, on account of ver. 11, refers it by an inaccurate grammatical construction to *τὰ γράμματα*, thus making the expression declare that the economy of the Old Testament itself is of a transitory nature. Unquestionably, the type contains such an allusion, but in ver. 7 the reference is to the type itself, and not its signification.)

Vers. 10, 11.—In order yet further to enhance the idea, the apostle declares that in presence of the greater gloriousness, that which was less has ceased to be glorious; for if the perishable institution had already passed through its period of glory, that which was imperishable must continually endure in (increasing) glory. (See on ver. 18.) The only doubt in ver. 10 is excited by the import and reference of *ἐν τούτῳ τῷ μέρει*. I prefer, with Beza and

Billroth, the connexion with *δεδόξασται*, so that *ἐνεκεν τῆς υπερβαλλούσης δόξης* is added expegetically. Compared with heathenism, the Old Testament certainly possesses glory, but according to the view here held before us, its gloriousness is no longer glorious, being overpowered by the preponderating light of the New Testament; as the moon reigns pre-eminent among the stars, but grows pale before the sun. Fritzsche understands it differently; he translates it, *quod collustratum fuit hac parte, i. e.*, so that it became bright and glorious through Moses' shining countenance. But in this view, which is very possible in itself, the chief point in this verse, viz., that the gloriousness of the Old Testament retreats so entirely before the glory of the New Testament that it ceases to exist, is not made sufficiently prominent. Concerning the *τὸ καταργούμενον* and *τὸ μένον* of ver. 11, it is certainly correct, that from ver. 7 the subject under consideration is the ministration of the letter and of the Spirit, not of the law and the gospel, nevertheless the former shares the character of the latter, and *vice versa*. Not only the ministration of the law, but the law itself, regarded as an institution, was in process of decay when Paul wrote; therefore *καταργούμενον*, the present is used. Billroth has correctly observed that *διὰ δόξης* and *ἐν δόξῃ* are not to be considered entirely parallel; the former indicates that which is transitory, the latter the enduring. Finally, ver. 11, with its *γάρ*, must be understood as a repetition of the proof for the *ὑπερβάλλουσα δόξα*; the *πολλῶ μᾶλλον* forbids our referring it to the entire preceding verse.

Vers. 12, 13.—The apostle, returning again to the subject of ver. 4, expresses anew, on account of the exalted nature of his office, and of that Divine power which it imparts to him, his full delight in labouring, and this likewise in antithetical parallel with Moses; the latter veiled his countenance, but the ministers of the New Testament labour with uncovered face (ver. 18). Fritzsche is certainly right when he views in the *ἐτίθει κάλυμμα* a reference to the mystery which the priesthood possessed in the holy place, and in the Holy of Holies, with which we may contrast the open proceedings of the ministers of the new covenant. The correct meaning of the *εἰς τὸ τέλος τοῦ καταργουμένου* is perfectly reconcileable with this. These words can be no otherwise understood than of the passing away of the brightness from Moses' countenance; this brightness is called *τὸ καταργούμενον*, and the moment of its vanishing *τὸ τέλος*. The meaning of the words is then this: "Moses covered his countenance with a veil, in order that the children of Israel might not behold the end of that which is perishable;" *i. e.*, abandoning the employment of typical language, that they might not perceive that they belonged to a transitory economy. It is no objection to this view, that we explained *τὸ καταργούμενον* in another sense in ver. 11, viz., as there

referring to the institution of the law, and not to the gloriousness, for in the apostolic description they are substantially identical. But when, as in ver. 13, the simple type is represented, the expression must be admitted in its literal sense ; when, as in ver. 11, we have its explanation, we must give preponderance to the profounder and spiritual sense. Yet because Christ is called the end of the law (Rom. x. 4), it has been thought that Christ was here intended, which is however perfectly unjustifiable ; for how could Paul say that Moses covered his countenance in order that the Israelites should not behold Christ ? From this the question naturally arises, Do the words in Exod. xxxiv. 33 contain such a reference ? According to the relation in that passage the object in covering the face would appear to be of an entirely different kind, viz., to render it possible for them to look upon Moses, and not to conceal from the Israelites the vanishing of the glory. History may not however be transformed, in order to aid the typical explanation ; it must be taken precisely as it stands. We must indeed maintain this as a fundamental principle ; while yet the doctrine of types sanctions a certain degree of freedom in the use of history. That which is not expressly related, or made apparent as the object of an action, may in a modified form be embraced under the typical explanation. These observations are applicable to the present passage. The apostle was able to allude to the veiling of Moses' countenance in the manner he has done, because the Old Testament does not expressly state that the reason for the wearing of the veil was, that the Israelites were unable to bear the brightness of his face ; this intention in such a proceeding is only inferred from the context. Besides this, another inference may be drawn from the action, and this bears relation to the weakness of the Israelites ; they were not able to bear the view of the truth. On this foundation the apostle proceeds with the typical application of the passage.

Vers. 14, 15.—The type is now in some degree modified. Previously Moses was the early type of the Old Testament economy, but now the type is found in the book itself, whose sense cannot be understood by the children of Israel. (In ver. 15 *Μουσῆς*, *i. e.*, the books of Moses, stands by synecdoche for the entire Old Testament); nay, while in ver. 14 the veil appears to be on the Old Testament itself, it is said in ver. 15, “the veil resteth on their heart” (*κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται*). However, these are freedoms in the employment of the type, which do not affect the essence of the comparison. This might, however, appear impaired by the fact that in ver. 13 the veiling was only in order that the Israelites should not observe the disappearance of the brightness, while here it refers to their understanding of the Scriptures. But, as already intimated, these are only apparently incongruous. The Israelites were from

their weakness incapable of witnessing the disappearance of the brightness, not being able to discriminate between essence and form; the like incapacity still also forbade their comprehending how the essence of the Old Testament could continue to exist in the gospel, even if its form as a special institution was done away by its fulfilment in Christ. Inasmuch as this weakness and blindness was of a guilty nature, the apostle pronounces thereon the reproving *ἐπωρώθη τὰ νοήματα αὐτῶν*, *their minds were blinded*. (See on Rom. xi. 25.) But how comes the apostle to introduce the condition of the Israelites, the portrayal of which seems in no way relevant to the strain of his argument? We must here enquire how the *ἀλλά* before the *ἐπωρώθη* is to be understood. It cannot form, as it would seem, the antithesis to *καὶ οὐ* of ver. 13, if that is expressed by Paul in ver. 18; thus vers. 14–17 form a digression which Griesbach even distinguishes by a parenthesis. Billroth hence translates it, “but therefore also were their minds blinded!” But the “therefore” does not stand in the text, and should not be added, for the condition of the Israelites as described in vers. 14, 15 is identical with that represented in ver. 13; it is only the *ἄχρι, ἕως τῆς σήμερον*, which states it as still continuing. We must therefore receive ver. 14 as the antithesis to *καὶ οὐ*, and in the following manner: “We conduct ourselves freely and openly, hiding neither ourselves nor our works, but this candour has no effect upon the Jews, their senses are blinded.” In ver. 18 the antithesis undoubtedly is resumed, but still so that it stands in immediate connexion with ver. 17; the brackets including vers. 14, 15, 16, 17 are therefore to be erased. And the mention of the blindness of the Israelites derives its pertinency here from the fact that the principal objection of the entire Judaizing party to Paul was that he seemed to take from them the glory of the Old Testament.\* It is probable that he bore them especially in mind in the words which occur in ii. 17, iii. 1, and after the parallel of the two economies the reference to Jews and Jewish Christians naturally arises. It indirectly contains the exhortation to free themselves perfectly from the veiled Moses, and to look upon the countenance of the unveiled Christ, whose glory is reflected from his faithful followers. (Ver. 14 is the only passage of the New Testament in which *παλαιὰ διαθήκη* precisely indicates the writings of the Old Testament.—To the common reading *μὴ ἀνακαλυπτόμενον ὅ, τι* that received by Griesbach and Lachmann, viz., *ὅτι*, is decidedly to be preferred. The meaning of the words is, “The veil is not uncovered, *i. e.*, cannot be uncovered [by human means, 2 Pet. i. 20], because it can only be

\* Lakemacher (Obs. Sacr. iii. 2) thinks he here discovers an allusion to the Jewish custom of veiling the head when the holy Scriptures were read. (See Jahn's *Altbethr.* vol. iii., p. 439.) But this is decidedly excluded by the reference to the fact of Moses veiling himself.

removed in Christ.”—The *ἡνίκα* of ver. 15 does not again occur in the New Testament; the interrogative form *πηνίκα* is never found.)

Vers. 16, 17.—That the removal of the veil is here made dependent upon the turning of the heart to the Lord, while in ver. 14 it is said *ἐν Χριστῷ καταργεῖται*, *it is done away in Christ*, involves no contradiction, for it is in conversion that Christ first manifests himself to mankind as the living Saviour. It is only when internal light is bestowed and beams from the eye of the Spirit that man can discern Christ even in the Scripture. But how does ver. 17 connect itself with this? If we receive *τὸ πνεῦμα* as the indication of the substance of the Son, as in John iv. 24, or if we say with Usteri (Lehrbegr. p. 335) the Son and the Spirit are identical, still no connexion is demonstrable. To the relations of the Trinity there is absolutely no reference; but, as Calvin and Beza have correctly remarked, the apostle casts a retrospective glance to ver. 6, in which he has contrasted the letter with the spirit. He concludes his argument by saying, “But the Lord is even that Spirit of which we have already spoken.” The *δέ* especially is not, with Fritzsche and others, to be taken as equivalent to *γάρ*; it rather continues the discourse and the argument. But it might be objected to this that Christ is not the Spirit, *i. e.*, the spiritual institution, the economy of the Spirit itself, but that he has only founded it. But according to the apostolic declaration Christ himself is all, he fills the church with himself, it is therefore Christ himself. (1 Cor. xii. 12.) The apostle can therefore immediately continue, “but where the Spirit of the Lord;” for the New Testament is only called *πνεῦμα* because it is the sphere in which the Spirit of the Lord works. In the Old Testament a Divine Spirit was certainly also efficacious, but it was after Jesus’ glorification that the Holy Ghost, in a specific sense so called, first manifested itself. (John vii. 39.) The apostle mentions “liberty” as the effect of the Spirit of Christ, because this forms the contrast to the *weakness* of Israel, which hindered them from beholding unveiled the glory of God as displayed in the brightness of Moses. Such weakness is *bondage*, a fettering of the spiritual life by the flesh, and this is removed by the gospel.

Ver. 18.—Paul in conclusion portrays in himself and all believers this condition of liberty effected by the Spirit of the Lord. This freedom effected by the Lord (*ἀπὸ κυρίου*) manifests itself by imparting its glory to believers, which beams from their unveiled face, which mirrors itself in them. In Christianity all are become like Moses; with each regenerate soul the Lord speaks, as a man with his friend; nay, this glory increases in itself until the believer is transformed into the image of *Christ*.—This explanation of the passage agrees most strictly with the connexion; the *κατοπτρίζεσθαι*

alone forms a difficulty. This expression elsewhere occurs only in the signification of "to reflect one's-self, to behold one's-self in a mirror." or as deponent, to see something in a mirror. But with this the thought becomes obscure. The *μεταμορφούμεθα* plainly proves that the apostle considers the Christians themselves as those in whom the glory of the Lord is displayed; for from its continual operation, they are described as gradually transformed into the image of Christ. It is therefore impossible that Paul should but just previously say that they behold the glory in some way without themselves, and indeed only in a mirror. *Κατοπτρίζεσθαι* is rather here employed\* in the sense of to reflect as from a mirror, *i. e.*, to beam forth, to reflect back the glory," so that the parallel with Moses again presents itself; only while the latter veiled his countenance, and its brightness speedily vanished (ver. 13), Christians walk with uncovered face, for their glory steadily increases; they are conducted from one degree of glory to another (*ἀπὸ δόξης εἰς δόξαν*), and transformed into the image of Christ. Finally, *μεταμορφοῦσθαι* doubtless implies not only inward glorification, but also the glorification of the body, on which Paul immediately proceeds to enlarge (from iv. 7). See also Phil. iii. 20. (The accusative *τὴν αὐτὴν εἰκόνα* is best explained with Fritzsche from the idea of *notion*, latent in *μεταμορφοῦσθαι*, which thus allows simply the accusative, without a preposition. See Kühner's Gr., vol. ii., p. 204.—The *αὐτὴν* refers to the preceding *δόξαν κυρίου*: the glory of the Lord, which beams forth from believers, is the forming image of Christ in them.—*Πνεύματος* is, according to ver. 17, to be understood in apposition to *κυρίου*, "The Lord who is the Spirit;" not as ascribing the Spirit to the Lord, the Spirit of the Lord, *i. e.*, Christ. A third supposition proposed by Billroth, and which makes *πνεύματος* dependent on *κυρίου*, is inadmissible, for the reason that the expression, "Lord of the Spirit" never occurs. But if we connect *πνεύματος* with *κυρίου*, in the manner proposed; we may not, with Rückert, take *κύριος πνεῦμα* as a single conception, as the Fathers connect *θεὸς λόγος*; rather *πνεῦμα* is here, according to ver. 17, the antithesis of *γράμμα*.)

\* Winer (Gr. § 38. 2) receives the expression in the sense of *sibi intueri*; "to behold for one's-self the glory of the Lord, as in a mirror," *i. e.*, for one's satisfaction and strengthening. This is unquestionably not inapposite, though beholding must be considered of an inward character, as in the mirror of the soul; in which case, according to its nature, it represents a reflecting back of the Lord's image.

## II.

### PART SECOND.

(IV. 1—IX. 15.)

#### § 4. THE CONFLICT.

(iv. 1—18.)

IN the first verses the apostle condenses into few words the whole previous discussion, and represents himself as the messenger sent of God, whose influence should not fail, and can remain obscure only to the blind (1–6). With this internal and moral dignity of his calling, he contrasts its outward feebleness, in a striking parallel, from which he proves that the struggles of earth, so far from making void his ministry, are subsidiary to the great end of perfecting himself and the church (7–18).

Vers. 1, 2.—In the consciousness of such an office, derived from God's grace alone, and not from his own worthiness, Paul assures them that no difficulties have power to weary him (here indirectly rebuking the state of affairs in Corinth), that he has employed no deceitful arts to evade them, that by the power of truth he commends himself to God and men. These thoughts point back to iii. 1, ii. 17, in which the mixture of Divine truth with human wisdom by his opponents, was reprov'd. The *πανουργία* (see 1 Cor. iii. 19) is to be understood precisely of this impurity of sentiment which disfigures Divine truth itself. It refers as little to moral offences (as Kypke, Krebs, etc., erroneously suppose, seeing in it an allusion to the licentiousness prevalent in Corinth) as the *κρυπτὰ τῆς αἰσχύνης*: both expressions signify the crafty mode of proceeding which characterized the antagonists of Paul, and which could not bear the light. (In ver. 1 consult, concerning *καθώς*, Winer's Gr. § 53, 8, b.—In ver. 2, *ἀπέπομαι*, implying to interdict one's-self something, *i. e.*, to avoid, renounce something, occurs in the New Testament only in this passage.—The expression *κρυπτὰ τῆς αἰσχύνης* indicates secrets which bear in themselves marks of shame: secrets may be supposed which do not bear this character. The expression *πρὸς πᾶσαν συνείδησιν ἀνθρώπων* contrasts humanity in its widest compass with the Divine. Alike friends and enemies must acknowledge his purity and openness.

Vers. 3, 4.—A winning of all to the gospel, the apostle still declares he does not hope, for the reason that many opened their hearts to the influence of Satan, and thereby became lost (*ἀπολλύμενοι*), that to these light itself must appear darkness, because they maintained their darkness to be light. The expressions *φωτισμὸς εὐαγγελίου*, *illumination of the gospel*, and *δόξα Χριστοῦ*, *glory of Christ*, contain an allusion to the image employed in chap. iii. relative to the veiling of Moses. Instead of withdrawing the veil from their hearts (iii. 15) and permitting Christ's light to shine through them, they draw it yet closer, thereby obscuring forever the source of their bliss. But in adjoining to the name of Christ, the phrase "image of God" (*εἰκὼν τοῦ Θεοῦ*), he not only exhibits the gospel in its glory, but sharpens the contrast with Satan, the *Θεὸς τοῦ αἰῶνος τούτου*. The devil is a defaced image of God; Christ, the God of the *αἰὼν μέλλων*, the pure, unclouded image of the Father. As, however, throughout the universe the manifestations of good stand in connexion, so likewise of evil, and Satan is the centre of all sinful development, the origin of each wicked human deed. His predominance, however, presupposes, on the part of man, a turning away from God, and a surrender to evil. We need, finally, by no means regard, with Fritzsche and Billroth, the *ἄπιστοι*, *unbelieving*, as a *prolepsis*, as if Paul considered the unbelief only the consequence of the blindness, and immediately connected this later result with the power which called it forth; Paul rather conceives men immediately in the Divine omniscience, as chosen or not chosen. (The *ἐν οἷς*—*ἀπίστων* of ver. 4 is a kind of Hebrew construction. It is entirely erroneous to understand the *ἐν οἷς* as indicating the *ἄπιστοι* to be individuals among the *ἀπολλυμένοις*: the two are identical. The *ἐν οἷς* seems merely to indicate the operation of the devil to be of an inward, spiritual nature.—Finally, the name *Θεὸς τ. αἰ. τ.* occurs here only in the New Testament.\* The devil is more frequently styled *ἄρχων, τ. αἰ. τ.*; John xii. 31, xiv. 30, xvi. 11. The Rabbins also have the name "God of this world." [See Schöttgen Hor. Hebr. i. 688.]—The *εἰς τὸ μὴ* marks the satanic intention. The readings here are very various. Instead of the simple form, some Codd. read *καταργάσαι*, others *διανύσαι*: the *text. rec.* interpolates an *αὐτοῖς*, which is undoubtedly to be supplied, but does not belong to the text. According to the MSS. the reading *ἀγάσαι τόν*, already accepted by Griesbach, is, with Lachmann, to be retained. The conclusion of the verse, *τοῦ ἀοράτου*, is likewise certainly a gloss from Col. i. 15, where comp. also further on the expression *εἰκὼν τ. Θ.*—

\* The expression assumes a somewhat ironical tone; instead of the true God the world has chosen for its god him who is the perfect contrast to all that is Divine. Schöttgen (on this passage) cites from Jalkut Rubeni the words: *Deus primus est Deus vivus, sed Deus secundus is Samael.*

Φωτισμός, which again immediately occurs in ver. 6, is chosen by Paul, and not φῶς, because the latter signifies the substance of light, the former its action, the shining, for which elsewhere ἀγή is employed.)

Vers. 5, 6.—If the observation that he preached not himself occurred in any other connexion, we might suppose that Paul thereby intended to caution his followers against too strict a dependence on his person. But the context, which is directed rather against the parties of Peter and of Christ, and the expression Ἰησοῦν κύριον, in antithesis with the ἑαυτοὺς δούλους, shews that the apostle merely names himself as a weak, subordinate creature, whilst in Christ the Lord of all appeared manifest. *He* alone, therefore, could be the object of preaching to the world. Finally, it seems inapposite, with Lachmann, to include ver. 5 in a parenthesis, connecting ver. 6 with ver. 4; the ὅτι of ver. 6 rather refers to the thought immediately preceding, in this manner: “We preach not ourselves, but Christ, for although we are the speakers, it is nevertheless Christ who works by us, and who inwardly enlightened us, in order that we again should enlighten others.” This idea Paul expresses by a parallel of creation and regeneration; as God (according to Gen. i. 1) called light to shine forth out of the darkness of the physical world, so he causes spiritual light to beam forth out of natural darkness, in those who are born again; so that they appear as lights of the world (Eph. v. 8). Emmerling erroneously understands ἐκ σκοτῶν “after the darkness he created the light;” ἐκ has rather its proper signification, “out or forth from the darkness.” (See Winer’s Gr. § 47, b, p. 328.) The second hemistich of the verse expresses in the πρὸς φωτισμόν the penetrating of the light; so that we are to translate thus: “The God who said, light shall shine forth out of the darkness, shone also in our hearts (on the first conversion), making thereby our inward darkness light, and enabling us to shed light, *i. e.*, for the enlightenment of others.” The ἔλαμψεν ἐν καρδίαις combines the *motion* of the penetrating light with the *rest* of the light dwelling in the heart.\* The γινῶσις τῆς δόξης τοῦ Θεοῦ is not to be considered as the apostle’s own knowledge, but that which he calls forth in others by the light emanating from him. The connexion of ἐν προσώπῳ I. Χρ. can alone be matter of doubt. Fritzsche and Billroth connect it with πρὸς φωτισμόν; but as πρὸς φωτισμόν describes the act of shining forth, ἀπό rather than ἐν would be in that case required. I therefore prefer its connexion with δόξα τ. Θε. With this construction the repetition of the article τῆς before ἐν

\* That is: the dative, with a verb of motion, makes a *constructio prægnaans*, combining the idea of *motion* implied in the verb, with that of *rest* implied in the preposition = shone *into* our hearts, and then dwells *in* our hearts. The construction is common in the Greek classics, as well as the converse one of uniting a verb of *rest* with a preposition implying motion.—[K.]

προσώπῳ would indeed be natural, but not absolutely indispensable. (In ver. 6 I prefer, with Lachmann, to the usual reading λάμψαι, the future λάμψει, so that God is introduced as speaking. The Codd. A.B.D. support this reading, which renders the construction of the clause much clearer.—The ὅς before ἔλαμψεν presents a difficulty. In some MSS. it is indeed omitted, and in others οὗτος stands for it; but this is certainly a substitution to escape a difficulty; the difficult reading is unquestionably the original one. Either ἐστί must be supplied with the previous clause, as Fritzsche and others suppose, or, with Rückert, the ὅς must be taken for οὗτος καί. The latter appears to deserve the preference.)

Vers. 7-10.—Paul appends to this representation of the glory of spiritual life a description of the outward weakness in which it was displayed in his person. The intention of this contrast is to shew that all is to be ascribed to God, and nothing to men, as already stated in iii. 5. For, throughout the apostle's sorrows and necessities, as in those of all believers, the protecting power of God displays itself; they can only humble him, divest him of all trust in his own strength, but are never allowed to corrupt or destroy him. The life of the Redeemer himself is here a type for those who believe in him; they bear his dying in them, in order that his life may be manifest in them. We have merely to inquire how, in this beautiful passage, the earthen vessels (σκεύη ὀστράκινα) are to be understood? We might imagine that the expression referred to the whole man, making the sense, "we possess the everlasting, the Divine, in the weak and sinful form of humanity." But the following passages prove (iv. 10, 11, 16, v. 1) that the apostle refers primarily to the *body*, by which all the sorrows of this life are conveyed to the inward man, it being the bond connecting him with the κτίσις.\* Usage also accords best with this view, for σκεῦος = <sup>יָד</sup> is called the body, as the vessel of the soul (1 Thess. iv. 4; 1 Sam. xxi. 6), but the expression is never employed for the whole man. The ὀστράκινον refers to the <sup>יָד</sup> of Gen. ii. 7, for which in v. 1 ἐπίγειος stands. This supposition renders it perfectly intelligible how Paul, in ver. 10, should pass over to the "body," and contrast with the frail body of this temporal life the glorified one which the living power of Christ will evoke in believers (see on John vi. 40). (In ver. 7 ὑπερβολὴ τῆς δυνάμεως may be correctly understood as *hendiadys*.—Ἐξαπορεῖσθαι of ver. 8 has already appeared in i. 8.—Ἐγκαταλείπεσθαι means, properly, to be overcome in the race-course, so as to be left behind; † it accords well with διώκεσθαι.—Καταβάλλεσθαι, "to be cast down," a term of wrestling; so that here again the image of

\* Artemidorus (Oneirocr. vi. 25) employs the same expression: ὁ θάνατος μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικί, τὸ εἶναι ἐν ὀστράκινῳ σκεύει.

† See Herodotus, viii. 59; οἱ δὲ γε ἐγκαταλείπομενοι οὐ στεφانوῦνται.

the games passed before the apostle's imagination.—In ver. 10 *νέκρωσις* indicates gradual dying. Paul views Christ's entire sojourn on earth as a continual dying, which was consummated in the death of the cross. But the genitive *Ἰησοῦ* may not be received as = *διὰ Ἰησοῦν*, for Jesus is here regarded as a type, yet as a real type, so that Christ bears essentially within himself our dying and rising humanity. Comp. on the sentiment that Christ represents the former also, at Rom. viii. 3.)

Ver. 11.—This verse seems merely to shed additional light upon the striking idea “always bearing about the dying,” etc. That we have here, *εἰς θάνατον παραδίδόμεθα διὰ Ἰησοῦν*, *we are delivered to death FOR THE SAKE OF Jesus*, affords no just grounds for explaining the genitive of ver. 10 by *διὰ*, for the typical parallel now ceases. Emmerling, moreover, is of opinion that here, as in ver. 10, the *ἔνα* is to be understood *ἐκβατικῶς*; but erroneously. Paul conceives his sufferings and deadly perils *teleologically*, and indicates it as God's intention in permitting them to render them conducive to the perfecting of man. This, however, assuredly presupposes that Paul regarded the glorification of the body as already commencing on earth, and perfecting itself gradually, and is not in the least at variance with the opinion, that the nature of this new body, fashioned in secret, will first manifest itself at the coming of Christ and in the act of the resurrection. (The *ἐν τῇ θνητῇ σαρκί* of ver. 11 proves that the expression *σὰρξ πνευματικὴ* would not be disapproved by the apostle [see on 1 Cor. xv. 44], for the manifestation of Christ's life in mortal flesh is nothing else than the glorifying of the flesh.)

Ver. 12.—The apostle now passes from himself and the influence of his sufferings on himself, to his readers. He, the living, is the gradually dying; they, being dead, are made alive through him, just as Christ died, and by him death brought life to the world. Paul, of course, by no means intends to attribute to himself an influence *beside* that of Christ; it is rather Christ who works through him. We need scarcely observe that the pointed and pregnant sentiment of this passage must not be pushed too far; for, strictly speaking, we must admit that believers, made living by the apostle's preaching, must also participate in Christ's death in order to live again with him.—In a total and scarcely conceivable misunderstanding of these words, Rückert refers them to mortal life and death, and thinks that certain maladies are alluded to from which the apostle and Corinthians had suffered, but which had now yielded in them to a more healthful condition.

Vers. 13, 14.—Mosheim has quite misapprehended the connexion between these verses and the preceding. He thinks that Paul has reference in them to a possible misunderstanding of the words *ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται*, to wit, that he had no expectation of a

resurrection. But that he did expect this he had already shewn with abundant clearness at vers. 10, 11. The connexion is rather this : Paul desires to express the sentiment that his lowly suffering course of life is a source of life to the Corinthians, not merely as conjecture, but as a lively conviction imparted from above. He therefore styles his belief a spirit of faith (*πνεῦμα τῆς πίστεως*, in Eph. i. 17, *πνεῦμα σοφίας* stands for the same), and describes it, in words taken from the Old Testament, Ps. cxvi. 10 (from the connexion with which the Aorists are derived), as pressing him to speak, to public confession, which is accompanied by the joyful certainty that alike for himself and others he shall achieve a perfect victory. This is indicated by the resurrection and the participation in God's kingdom which stands connected with it. (In ver. 14 Lachmann reads *σὺν Ἰησοῦ*, which certainly possesses weighty authorities in its favour ; but the *σὺν* appears to have been introduced into the text only from the *σὺν ὑμῖν* which follows.—The *παραστήσει* is, according to v. 10, to be explained, “ He will present us, together with you, before the judgment-seat of Christ as perfected men of God.”)

Ver. 15.—The apostle in addition expresses the opinion that all things in and with him were for them (*i. e.*, first for the Corinthians, then for all his disciples), in order that thus, through their union in fellowship of love, they might render abundant thanksgiving to the glory of God for the grace bestowed upon them through the intercession of many. The passage is entirely analogous with i. 11 ; the connexion of the *διὰ τῶν πλειόνων* is also here uncertain ; but the joining it with *περισσέυση* is doubtless to be preferred, because otherwise *διὰ τ. π.* would be placed before *πλεονάσασα*. In the present passage *περισσέυση* is best taken as transitive ; so that the meaning is, as we have already stated, that the abundance of the grace vouchsafed through the prayer of many, renders the thanksgiving also abundant, *i. e.*, excites inward thanksgiving.

Vers. 16-18.—The apostle in conclusion expresses with reference to ver. 1 his joyful readiness to continue to labour without fainting amidst the hardships of his apostolic calling ; because to the believer, who looked beyond the temporal and visible to the eternal and invisible, there would accrue an everlasting gain. The ideas in vers. 10, 11, are repeated here, only instead of *σῶμα*, *ἔξω ἀνθρώπος* is employed, and instead of dying, the stronger *διαφθείρεσθαι* (*perish*) is made use of. (On *ἔξω* and *ἔσω ἀνθρώπος*, see at Rom. vii. 22.) The glorified corporality is likewise to be supposed existing in the inward man ; so that *ἀνακαινοῦσθαι*, *to be renewed*, forms a perfect antithesis with *διαφθείρεσθαι*, *perish*, which it would not offer if this reference were excluded ; it is similar to the before mentioned *ζωὴ Ἰησοῦ φανεροῦται ἐν σαρκὶ θνητῇ* (ver. 11). The expression is based upon a reference to the new birth, the result of which is described

by *καινή κτίσις, καινὸς ἄνθρωπος*. (Compare Rom. xii. 2 ; Col. iii. 10 ; Tit. iii. 5.) The gradual ripening of the new man is plainly declared in the *ἡμέρα καὶ ἡμέρα* (= *מִיּוֹם מִיּוֹם*). But Billroth errs when he refers the *μὴ βλεπόμενα* in ver. 18 to the glorified body, because this in v. 1 is called *αἰώνιον*. The view is not in keeping with the general purpose of ver. 18, which simply gives a general description of faith, corresponding with that in Heb. xi. 1. The antithesis of things visible and invisible here, is only the general one of things real and ideal. (In ver. 16, the second *ἀλλά* is to be received in the signification of "nevertheless," as in 2 Cor. xiii. 4 ; Col. ii. 5. [See Winer's Gr. § 53, 7.]—In ver. 17, the *τὸ παραντίκα ἐλαφρόν* is to be understood as "the present lightness of our affliction," *i. e.*, our earthly, and *as such* always light suffering.—Paul accumulates expressions in order to portray the glory ; to the usual *καθ' ὑπερβολήν* [i. 8], he adds *εἰς ὑπερβολήν*, and in the *αἰώνιον βάρος* he forms the antithesis with *παραντίκα ἐλαφρόν*. In the phrase *τὰ βλεπόμενα πρόσκαιρα* of ver. 18, the visible does not signify alone the physically visible world, but it rather stands as a synecdoche for all the attributes of mortality, even when not perceptible to the eye, such as fame, honour, etc.)

## § 5. THE GLORIFICATION.

(v. 1-21.)

After Paul has more fully declared his hope in the forthcoming glorification of the body, in which mortality will be swallowed up of life, he further states that the knowledge that he is to appear before the judgment-seat of Christ, produces a holy fear in him, which impels him to exercise the office entrusted to him as in the sight of God, and without employing any unworthy means to further it. The love of Christ constrains him to preach, for since the Lord died for all, all should likewise live to him, casting behind the old man ; he therefore cries as in Christ's stead : Be ye reconciled with God !

Ver. 1.—The connexion of thought between v. 1 and iv. 18, is very striking in its relation to modern ideas so far as they are not controlled by Christianity. It would seem that we look to that which is eternal, without believing in the resurrection of the body. But, as we were already reminded in the Comm. on 1 Cor. xv., the apostle in no respect recognizes the idea of a pure spiritual extension of life into eternity ; without corporeality there can be no everlasting happiness, or eternity for the creature. But even conceding the scriptural doctrine of the glorification of the body, our passage still retains its obscurity. For we can well understand how the *ἐπίγειος*

= ἐκ γῆς may be opposed to the ἐκ Θεοῦ\* (i. e., not only *abs Deo data*, but = πνευματικῇ), and αἰώνιος (in as far as the glorified body is destined for everlasting life); but it is incomprehensible how Paul can style the glorified body ἀχειροποίητος, seeing that even the earthly is not made with hands, or how can it be asserted that it is ἐν τοῖς οὐρανοῖς, *in the heavens*, as the clothing-upon (ver. 2) must assuredly be considered as taking place upon earth. The first difficulty is solved by supposing that there hovered before the apostle's mind a parallel between the tabernacle of testimony, the earthly moveable sanctuary made by man, and the perfect tabernacle not made by human hands, i. e., the spiritual building of the New Testament. To the former corresponds the earthly perishable body, thence οἰκία τοῦ σκήνου, i. e., σκηνώδης, to the latter the new glorified body, which is styled ἀχειροποίητος, merely as contrasted with the χειροποίητου which is to be understood with σκήνου. The expression ἐν τοῖς οὐρανοῖς is not to be received as implying that the new body was preserved as it were in heaven, and from thence descended to man; but Paul anticipates the idea of the clothing-upon, and thinks of the believer clothed with the new body as in heaven, so that the words are to be understood: which is of heavenly nature; with which (what is impossible with the earthly body), we can exist in heaven. As we may say that the new body is ἐκ Θεοῦ, so also ἐξ οὐρανῶν, as in ver. 2, because the forming power is Divine, and manifests itself from heaven. Another difficulty which has been imagined in the εἰν καταλυθῆ, ἔχομεν (the present is employed with a future signification as expressing the perfect conviction that it will be so), and which has been deemed to compel the assumption that the apostle was speaking of a physical body received by man immediately after death, and which he retained until the resurrection of the body, I cannot admit to be such.† For εἰν does not assert that the possession of a new body takes place *immediately* on the

\* Finally, we have no authority for understanding the ἐκ Θεοῦ as merely synonymous with ἐκ or διὰ θελήματος Θεοῦ; but as God in his nature is a Spirit, all things spiritual spring from his nature. Verse 18 is unquestionably to be understood thus, and it can be received in no other sense in the present passage. But it then follows that not only the Spirit, but also the higher corporeality, proceeds from God; and this by no means agrees with the doctrine of the creation out of nothing, in the sense that matter is of a nature absolutely different from God, and produced alone by his will.

† See Flatt on this passage, and Schneckenburger's Beitr. zur Einl. ins Neue Tes. (Stuttgart, 1836) p. 124, seq., in which this view of a physical body is laid down. Menken (Versuch einer Anleitung, etc., Frankf. 1805, p. 61, seq., 190) believes that here on earth man possesses a more subtle body besides the earthly one, a view not corroborated by the holy Scriptures, any more than Lange's supposition that the soul, according to the place of its abode, forms a more subtle body for itself (see p. 701, seq.); that man is never absolutely unclothed. Were this the case, the dead could not be called πνεύματα, as in 1 Pet. iii. 18; Heb. xii. 23. See further concerning the supposition of a physical body, Groos' work, Der unverwesliche Leib als Organ des Geistes und Sitz der Seelenstörungen. Heidelberg, 1837.

dissolution of the old, but only states in general terms that such dissolution must take place as its necessary condition. Finally, the apostle considers the reception of the new glorified body as near at hand (see on 1 Thess. iv. 15), and that he himself would perhaps receive it while yet living.

Vers. 2-4.—This hope is clearly evident in the following verses, in which Paul describes existence in this mortal body as similar to the longing of the *κτίσις* after deliverance. (See on Rom. viii. 19, seq.) The burden of the existence which only pleases the flesh, compels the spirit to sigh for a more elevated condition, and this is indicated by the expression *ἐπενδύσασθαι*, which is further described in the *ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς*. (See iv. 10, 11; 1 Cor. xv. 54.) But for the accompanying *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἵνα ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς*, *not that we would be unclothed*, we might suppose that *ἐπενδύσασθαι* merely indicated the general resurrection of the body. But this clause unquestionably refers back to the sentiment touched upon in 1 Cor. xv. 51, which is here as it were authentically interpreted. Paul regards it as an especial happiness not to taste death at all, not to be obliged to put off (*ἐκδύσασθαι*) this body, but to be glorified living, like Elias, drawing the heavenly body over the present mortal body like a garment, but of course in such a manner that the mortal body is absorbed in the nature of the spiritual body.—In this otherwise clear and simple passage the *εἶγε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα*, *if also being clothed*, etc., is however unintelligible. Whether we read, with Lachmann and Billroth *εἴπερ*, or *εἶγε* with Griesbach, makes but a slight modification of the idea. Certainly *εἴπερ*, *provided that*, gives a more emphatic prominence to the *condition*, but precisely for this reason it may have been substituted for the milder *εἶγε*,\* *if that is to say* (thus expressing the idea merely as a *presupposition*). The difficulty lies in the *οὐ γυμνοί*, which further defines the *ἐνδυσάμενοι*. The Codd. D. F. G. have indeed the reading *ἐκδυσάμενοι*, and Reiche (Göttinger Oster-Programm, of 1836) declares himself in its favour. But critical authorities at once decide for *ἐνδυσάμενοι*, which reading has also been inserted by Lachmann in the text; the supposition may therefore arise that a desire to avoid the difficulty in *ἐνδυσάμενοι* led to the substitution of one letter for another. Now if we maintain *ἐνδυσάμενοι* to be the genuine reading, we must next enquire if this expression is to be taken literally or metaphorically?† Usteri defends the former view, Billroth

\* See Hartung's Partikellehre, pt. i., pp. 343, 406. Hermann. ad Viger. pag. 834.

† Flatt has given another explanation of the passage; this however fails in every particular, and we therefore only mention it in passing. He translate it, "Although we, if only clothed with it (not clothed upon) shall not be found without a body, *i. e.*, will then be in no worse position than they who are changed." But the "only" and likewise the "although" are not found in the text. It is also a false notion that the apostle re-

the latter ; according to the former the meaning is, " Even though we are clothed with the garment of righteousness, and do not appear in the presence of God destitute of this," while the latter asserts its signification to be, " If we shall be found clothed with the body, and not without a body." Unquestionably Usteri's view is the only correct one,\* for even if Billroth's explanations would not, as Usteri thinks, require *ἐνδεδυμένοι*, the *καί* is nevertheless not well reconcileable with it. And the fact that *ἐπενδύσασθαι* implies that the body is *not* yet put off, is entirely decisive ; for *καὶ γάρ κ. τ. λ.* (ver. 2) is connected with *ἐὰν καταλυθῆ* (ver. 1) as a heightening of the idea, thus, " For we know, if our earthly tabernacle is dissolved (*i. e.*, if we die), that we have a heavenly building ; for even in this body we sigh earnestly after the clothing-upon with the heavenly." It would consequently be perfectly pleonastic if ver. 3 asserted, " that is to say, not being already dead," for when death has taken place, the clothing-upon (*ἐπενδύσασθαι*) ceases to be possible. It only remains to enquire if Billroth's remarks against the figurative explanation of *γυμνός*, and to which Reiche yields assent, may be disproved. He first observes, that *ἐνδύσασθαι* must be drawn from the same imagery as afterwards *ἐκδύσασθαι*. But the *καί* and the added *οὐ γυμνοί* sufficiently shew that the apostle is passing over to another figure ; the words may therefore be understood, " It being supposed beforehand that we in another sense shall not be found naked, but well clothed." Billroth's second observation is, that there is here no occasion whatever for mentioning the difference between the righteous and the unrighteous. But as in ver. 10 this is openly stated, it is here perfectly natural ; otherwise there would have been room to suppose that it was perfectly sufficient to be yet living at the Parousia of Christ in order to attain the clothing-upon ; this error is refuted by Paul in ver. 3, in which he adverts to the fact that to participate in the blessing, and not to taste death, a standing in grace at the time of Christ's coming was a necessary condition. In the third remark Billroth is correct in opposition to Usteri, but this concerns only an incidental point of his explanation. The latter incorrectly receives *ἐνδυσάμενοι* not as identical with *οὐ γυμνοί*, but as maintaining the reference to the *οικητήριον ἐξ οὐρανοῦ* (ver. 2). This is entirely liable to Billroth's objection, viz., that of confounding the distinction between *ἐνδύσασθαι* and *ἐπενδύσασθαι*. Without entering more fully into it, Usteri's view conveys a meaning altogether unsupported. He translates, " provided only, even

garded the being changed (1 Cor. xv. 53) as something evil ; it is rather set forth as an advantage, just as being clothed, and becoming clothed upon.

\* Viz., in the main point, for in other particulars Usteri has likewise failed to arrive at a just conclusion, as the following will shew. (See Paul. Lehrbegr. p. 359 and 391, seq., in the fourth edition.) Chrysostom has given essentially the same explanation.

after we have put it on, we shall not be found naked." But how is it conceivable that after the clothing with the glorified body has taken place, any one shall be found naked? He who is naked, *i. e.*, without the garment of righteousness, the new nature, cannot in the nature of things be clothed-upon. The *οὐ γυμνοί* is therefore only an epexegetis to the synonym *ἐνδυσάμενοι*, *i. e.*, clothed, and is applied to those who have put on (the garment of righteousness). (In ver. 2 *ἐν τούτῳ* = *τοῦ ἐφ' ᾧ* of ver. 4, cannot be received in the signification of *ἡ ψυχῆ*, but according to ver. 4 *σκήνει* is rather to be supplied. On the contrary the *ἐφ' ᾧ* of ver. 4 is decidedly conjunctive, not the relative with the preposition [see on Rom. v. 12]; and is best explained by the Hebrew *וְעִם*, Gen. xxxix. 23; Ps. x. 6, and not by classic use as = *ἐπὶ τούτῳ ὥστε*. Where in the New Testament it occurs conjunctively, it is best rendered "in that, because."

Ver. 5.—In order to strengthen this hope, Paul continues that God, who had prepared for him and all believers this blessed clothing with the spiritual body, had also bestowed his Spirit upon them in this life as a pledge and voucher. (In *κατεργάζεσθαι* regeneration is conceived as a new creation, referring to iv. 6.—*Εἰς αὐτὸ τοῦτο* regards the glorification of the body as the perfection of man generally. [See Comm. on Rom. viii. 23.]—The *καί* is, with Lachmann, best omitted; the *ὁ δούς κ. τ. λ.*, can then be fittingly taken as in apposition to *Θεός*.—Whether *ἀρράβων* is translated earnest-money, or pledge, is quite immaterial, as the two substantially coincide in import; the sense is, "The gift of the Holy Spirit which God has bestowed upon us on earth, is the pledge for our attainment of the object in the future.")

Vers. 6-9.—The apostle then states the conclusion that under these circumstances he will ever have confidence, striving only to please the Lord, whether here or there. The words *πάντοτε θαρρόυντες φιλοτιμούμεθα κ. τ. λ.*, form the principal idea. A large parenthesis is, however, introduced by the accessory idea, which Paul, with a glance at *στενάζειν* of ver. 2, connects, by the words *καὶ εἰδότες—κυρίου*, with the leading proposition. The *καί* has, moreover, from the nature of the thought, which somewhat limits *θαρρεῖν*, an almost adversative signification: "Since we well know that while on earth we are, as it were, in a foreign land, in comparison with our true home, which is with the Lord." But the parenthesis has been erroneously restricted to ver. 7, and even by Billroth, believing that *θαρροῦμεν* in ver. 8 resumes again the *θαρρόυντες* of ver. 6, and that, on the contrary, *εὐδοκοῦμεν* is the principal verb. Lachmann has properly extended the parenthesis to vers. 7 and 8, and thus brought out clearly the real sense of the passage. The parenthesis thus describes the subordinate nature of the walking by faith which involves necessarily the *ἐπιποθεῖν*

(ver. 2), while even to this condition is ascribed "confidence" (*θαρήρειν*), without, however, denying that the being with the Lord, the *περιπατεῖν διὰ εἶδους*, is to be preferred. (See Phil. i. 23.) In addition, the *διὰ* here expresses the condition that is to pervade, as it were, the life of man. (See Winer's Gr. § 47, i. p. 339.) Num. xii. 8 may be compared as an interesting parallel to the antithesis of faith and sight here mentioned. It is there said: *בְּמַרְאֵה יְהוָה בְּתִירָה* which the LXX. translate *ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων*.

Ver. 10.—Concerning the subject-matter of this verse, see on Rom. ii. 6, xiv. 10. The apparent contradiction with 1 Cor. vi. 2, 3; John iii. 18, is simply explained thus, that the holy are so far not to be judged, as Christ only knows them in their holiness. The apostle, therefore, only makes use of the expression *δεῖ ἡμᾶς φανερωθῆναι*, *we must be manifested*. The *τὰ διὰ τοῦ σώματος* scil. *πραχθέντα*\* plainly refers back to the glorification of the body, and we may therefore, in accordance with the idea of the apostle, supply *ἐν τῷ σώματι* to the *κομίσηται*, which would concede to our moral conduct an influence upon the future body.

Vers. 11, 12.—The apostle was now able to return to the justification of his conduct in his apostolic office. He declares that this reveals itself to the hearts of men as perfectly true, and that for this reason he needs no self-commendation (iii. 1) towards them; he wishes only by the open exhibition of his labours to give occasion to the Corinthians to free themselves from those who indulged in self-panegyrics. Billroth's supposition relative to this passage, who thinks that, according to Gal. i. 10, *πείθομεν* (ver. 11) implies treacherous persuasion, is liable to serious doubt. The connexion by no means sanctions it, though it still might be said that Paul chose the expression with a view to the accusation of his antagonists, as in fact the following *δέ* naturally suggests. The sense would then be this: "As our opponents say, we treacherously persuade men, but our sincerity is manifest before God." The *ἀφορμὴ καυχήματος ὑπὲρ ἡμῶν*, *occasion of glorying on our behalf*, is to be understood thus: Paul desires, by an open exhibition of his proceedings, to convince the Corinthians of his sincerity, that they may joyfully glory in him as their teacher, and defend him against the false teachers. Their falsehood is expressed by the antithesis *ἐν προσώπῳ, οὐ καρδίᾳ*. Paul glories *in heart* (*καρδίᾳ*), for God is his glory, as is immediately set forth.

Vers. 13-15.—Love alone, Paul continues, is the impelling power to his conduct; however men may regard it, as moderate or immoderate self-praise, he has in this not himself in view, but either God (whom he especially desired to honour by his work) or his brethren.

\* Bengel erroneously supplies *κομιζόμενα*, although he in other respects correctly interprets the apostolic idea, *homo cum corpore bene vel male agit, cum corpore mercedem capit*.

The antithesis εἴτε ἐξέστημεν, εἴτε σωφρονοῦμεν, *whether we are beside ourselves or are sober*, has been first correctly understood by Billroth. It is not a different proceeding on the part of the apostle that is here under consideration; for we cannot perceive how he could be led to the mention of this; but the various judgments passed on the same conduct by the parties in Corinth. However they may judge, Paul means to say, under no circumstances does he seek his own; should they regard his praise as immoderate, his aim is to praise God and not himself; if, on the contrary, they deem the praise moderate, he wishes therein to consider the weak brethren. Love is with him the element which annihilates self. Therefore the love of Christ (*i. e.*, not love towards Christ, but that which he bears within himself, and imparts to his people) is, as it were, the *destruction* of all those belonging to him; since he died for all, therefore all (who accept him) likewise die for him, *i. e.*, they are annihilated in their independent existence; they live no longer for themselves, but for Christ.—The only difficulty existing here is in the fact (apart from the idea of substitution already considered at Rom. v. 12) that ver. 14 says precisely ἄρα οἱ πάντες ἀπέθανον, *then did all die*, which makes the death of all appear the necessary consequence of the death of the substitute for all, while in ver. 15 the ἀπέθανεν, ἵνα κ. τ. λ., represents the death of all as an act depending on their own pleasure, to wit, how they should believe. The difficulty may be thus explained: without the death of Christ, absolutely none would be in a condition to die to himself, for that is possible only by entering into and appropriating his life of love; but man may always *hinder*, by his resistance, the power of Christ, “which kills, and at the same time makes alive,” from perfecting his work in him. From this obstructing resistance the 15th verse is intended to withhold the Corinthians. Before Christ’s death it was a subject of reproof to no man that he lived to himself, but after Christ’s death it was a crime in all those to whom the word of the cross had come. In this manner a strict connexion is visible with ver. 16. (In ἐξέστημεν excess and exaggeration, in this connexion, of praise, are represented as the expression of an ἐκστασις or μανία.—Chrysostom well elucidates συνέχει, *constrains*, of ver. 14, by ἡ ἀγάπη οὐκ ἀφήσιν ἢ συνχάζειν με, *love does not permit me to rest*. See Acts xviii. 5.—The εἰ is wanting in B.C.D.E.F.G., and is justly omitted by Lachmann; it is only introduced to join the ἄρα more easily, and also probably in order to remove the apparent pleonasm with ver. 15. But the hypothetical conception of the substitution is perfectly untenable; the idea applies to no one except Christ, who only, as the second Adam, could be a substitute for the whole human race. The ὑπέρ plainly stands here = ἀντί, for only upon this supposition does the ἄρα κ. τ. λ. acquire significance. See on Matth. xx. 28.)

Vers. 16, 17.—Under this point of view, Paul adds, he beholds all believers; he regards the old man in them as dead in Christ, and sees in them only the new creature, *i. e.*, he treats them as truly renewed, and he therefore has no occasion to employ any worldly considerations in his intercourse with them, as the false teachers do (ver. 12). For the *οὐδένα*, *no one* (ver. 16), is not to be received absolutely of every man without exception, it is explained in ver. 17 by the *ἐν Χριστῷ*. The *κατὰ σάρκα* (ver. 16) corresponds with the *ἀρχαῖα* (ver. 17), as *κατὰ πνεῦμα* is to be supplied to *καινά*. The entire passage is based upon the parallel between the new birth and a new creation; therefore the *καίνος ἄνθρωπος* is here also styled *καινή κτίσις* = *בְּרִית הַחַיִּים*, as the Jews already denominated proselytes. (See at John iii. 3; Gal. vi. 15; Eph. iv. 24.) Besides, the *τὰ ἀρχαῖα παρήλθεν κ. τ. λ.*, contains an allusion to Isa. xliii. 18, 19, a passage which is evidently referred to also in Rev. xxi. 5. The prophetic passage relates, indeed, to the subversion of the entire old condition of the world, and to the foundation of the kingdom of God, but the sentiment admits equally an individual as a general application. In this clear train of thought the *εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν*, and *if also we have known Christ after the flesh, yet now, etc.*, alone presents a difficulty. But if we do not allow our vision to be obscured by the various explanations of our passage, the following very simple meaning of the words presents itself: “I no longer know any man after the flesh, not even Christ himself, of whom it might be supposed that what was true in the case of men, is inapplicable to him.” The words consequently represent the *οὐδένα* as taken in the most extended sense. Even in Christ an event took place analogous to that which happens to man in regeneration; in the resurrection his fleshly life (*κατὰ σάρκα*) passed over into a spiritual life (*κατὰ πνεῦμα*), and in this Paul means to say, he alone knows Christ. Unquestionably the *εἰ δὲ καὶ ἐγνώκαμεν* would thus imply that Paul had already, before his conversion, seen the Lord at his visits in Jerusalem;\* but this supposition occasions not the least difficulty. Glancing back at the *ἐν πρῶτῳ κωνχωμένους* of ver. 12, we may find in the words a gentle antithesis against those who prided themselves upon their *personal intercourse* with the Redeemer while on earth, employing this circumstance in opposition to Paul;† but this reference is at all events incidental, and not subsequently enlarged

\* See the general introduction to the Epistles of Paul, § i. Vol. III. p. 420, note.

† The subject here is by no means a *relationship* with the Redeemer, as claimed by Storr in order to gain support for his hypothesis that the sect of Christ were followers of the brethren of the Lord. It can be merely inferred from this passage that if any one imputed so high a value to mere intercourse with Christ, he would have rated still more highly natural relationship. (See concerning this, Introd. § 1.)

upon. But in opposition to our simple exposition of the passage, it may be alleged that Paul commonly, and especially also in the immediately following verses, brings prominently forward the suffering and dying Christ; how then can he say here: "now we know him no more?" the *νῦν* in ver. 16 would seem certainly to contrast his state of conversion with his earlier, unconverted state. Does Paul thus also, after his conversion, know Christ *κατὰ σάρκα*, *i. e.*, in his sufferings? This view is especially held forth by Baur (*über die Christusparchie*, in the *Tüb. Zeitschr.* 1831, pt. iv. p. 95). But if the apostle speaks of the humiliation of Christ, he decidedly mentions it as past, representing death as vanquished by the resurrection; he can therefore with perfect justness assert, even attributing due importance to the sufferings of Christ, "I now know Christ only as the glorified." This objection, therefore, cannot materially affect the correctness of our supposition, the more so as every other explanation of the passage has a forced character. This appears to me especially to apply to Baur's explanation of the passage, which refers *γινώσκειν κατὰ σάρκα Χριστόν* to the Judaizing conception of the Messiah, so that *σάρξ* indicates what is national, what is subject to popular prejudices. But then the article would be required; *ὁ κατὰ σάρκα Χριστός* could alone indicate the Jewish conception of the Messiah. Again, this view would likewise weaken the personal to a simply abstract meaning, whence also Baur asserts that *οὐδέν* may likewise stand for *οὐδένα*; but I can see nothing which justifies such an assumption. The connexion rather requires that the stress should be laid precisely upon persons, for at ver. 14 the apostle starts from the thought that the love of Christ constrained him to judge every person, not according to his exterior, but according to his relation to Christ. *Σάρξ* here signifies not sin, but external qualities in opposition to internal, though unquestionably there cleaves to the external the idea of infirmity (*ἀσθένεια*) which Paul also expressly ascribes to Christ (xiii. 4).

Ver. 18.—This new creation is however God's work alone. He has reconciled men to himself through Christ, and given to them the ministry of reconciliation, *i. e.*, the economy whereby the higher spiritual powers acquired in the work of Christ for men, are diffused in a regular manner over the whole race (see on iii. 9). Billroth's objection that thus first *ἡμᾶς* refers to all men, and then *ἡμῖν* only to Paul or the teachers, is nullified by the circumstance that the ministry of reconciliation is not for the teachers alone, but for all. True, the one class sustains toward it an active, the other a passive relation; but inasmuch as reconciliation in the subject is not merely a single momentary event, but continuous, so likewise the teachers again sustain in this respect a passive relation, for they also require reconciliation and its proclamation. Finally, regarded ob-

jectively, the reconciliation is accomplished once for all ; hence the form καταλλάξαντος.

Ver. 19.—This verse only repeats, by way of confirming and strengthening the idea of ver. 18. (The pleonastic ὡς ὅτι is found again in 2 Cor. xi. 21. Winer's Gr. § 65, 9.\*) It was not necessary here to render prominent the Divine nature of Christ; therefore ἦν καταλλάσσων is to be understood † = κατήλλαξε, so that here again the preterite signifies the reconciliation to be complete, as by θεμενος the ministry of reconciliation which in the form of utterance is conceived as λόγος τῆς καταλλαγῆς, *the word of reconciliation*, is represented as perfectly established. On the contrary the act of forgiving sin is conceived in the μὴ λογιζόμενος τὰ παραπτώματα, *not reckoning their trespasses*, as abiding, extending through the entire history of humanity. It is however hardly necessary to state that with this negative side the positive one of imparting righteousness must be considered as connected. (See at Rom. iv. 3–5.) For that man only can truly believe in the forgiveness of sin in whom the new birth has taken place. Καταλλαγή and its import has already been treated upon at Rom. iii. 24, 25. This passage is the one which above all others is appealed to for the view that men alone are reconciled, because God is represented as the author of reconciliation. But justice and mercy are considered by the apostle as equally attributes of the Divine nature, and with this the Son is conceived as rendering the satisfaction to the Father, *i. e.*, love as fulfilling the demands of justice. ‡ This view is essential to the idea of sacrifice which appears in ver. 21, and which presupposes a reconciliation with God, although the expression does not occur in the Scriptures. (See the remarks on John iii. 16.) It is only under this point of view that it can be conceived how reconciliation may be considered an act for the annunciation of which a ministry with a new economy is founded. If the reconciliation were solely on the side of man, it could only be preached that a manifestation of God's love had taken place, which renders *possible* the reconciliation of the subject ; but

\* In profane Greek ὡς ὅτι never occurs, except in the connexion ὡς ὅτι μάλιστα. See Hermann. ad Viger. p. 853.

† The argument employed by Rückert in opposition to this is without weight. He first says the paraphrase with ἦν is not usual with Paul: it is certainly not often employed by him, but nevertheless occurs in Gal. i. 23. Next that the imperfect is not applicable here, but in ἦν the aorist is included as well as the imperfect. And lastly, that καταλλάσσων then requires to be connected with ἦν; but John i. 9 proves that this is by no means necessary.

‡ The Θεὸς ἐν Χριστῷ is finally to be connected in our passage; God in Christ, *i. e.*, who was in Christ, reconciled the world with himself, not as it were thus: God reconciled the world through Christ with himself. In the first acceptance we are reminded of John xiv. 9, "He who hath seen me hath seen the Father." The Son is not God aside from the Father, but the manifestation of the one sole God, the pure essentially equal beam of original light.

the church has ever taught that reconciliation was *really* effected upon Golgotha, and its preaching has in this form alone a comforting and soul-transforming power. (A slight anacoluthon cannot be denied in the participle *θέμενος*: the former should have been *ἔθετο* corresponding to *ἦν καταλλάσσω*: the participle suggests the idea, that the institution of the words of reconciliation is parallel with the *μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα*. It is therefore conceivable that interpreters should imagine the words *καὶ θέμενος ἐν ἡμῖν κ. τ. λ.* to signify "he hath removed our sins" [*λόγον τιθέναι = rationem inire*]. But this interpretation requires no special refutation.)

Vers. 20, 21.—The preaching of the gospel in Christ's place,\* the entreating men to be reconciled to God, *i. e.*, to accept the reconciliation which has already taken place, is then precisely the service of the ministration instituted by God.† For on God's part all is effected; and it is only requisite on the side of man that he accept the gift of God, and, putting away sin, permit the righteousness of God to be bestowed on him. In conclusion, it is here evident that *ἁμαρτία*, *sin*, indicates a condition; *δικαιοσύνη Θεοῦ* also implies the state of righteousness (the signification "declaring righteous," is entirely inapplicable) which true reconciliation, and the regeneration connected therewith, calls forth. But inasmuch as this condition is a derived,‡ growing state, nay even one which may be again lost, and which must ever be drawn fresh from the original source of life, it is not with the condition itself that salvation is connected, but with the *power* which creates it, *i. e.*, objectively, Christ and his work, subjectively, faith. (See upon this subject the extended observations at Rom. iii. 21.) The *τὸν ἁμαρτίαν μὴ γνόντα ἁμαρτίαν ἐποίησε*, *made him sin who knew no sin*, is peculiar to our passage. Gal. iii. 13 is similar; *γενόμενος ὑπὲρ ὑμῶν κατάρα*, *becoming a curse for us*. The *ἐποίησε* however gives more prominence to the Divine purpose, which is of course to be understood as not compulsory, but as entirely in concert with the will of the Son. It is also the same in Rom. viii. 3.—The assumption that *ἁμαρτία* here stands for sacrifice for sin = *ἡσπῆ* or *ἡσπ*, Lev. vi. 23; Num. viii. 8, is liable to the difficulty of requiring that we give to *ἁμαρτία* two significations.

\* It is true that *ὑπὲρ* might here also be understood as "in behalf of the cause of Christ;" but the idea of "ambassador," as well as the clause "as if God were beseeching by us," forbid us to overlook the idea of substitution.

† This holds not merely of preaching to those who are yet to be converted, but also for Christians, who always require not only the renewal of repentance, but also of the assurance of reconciliation. Without this announcement of the atonement for the world, preaching would possess no specifically Christian character. It is, finally, hardly necessary to remind our readers that it is not sufficient to plant, but it is requisite to water and likewise to continue to cultivate on right soil; and in reference to this demand of the church, preaching naturally includes many other objects.

‡ Therefore *ἐν αὐτῷ*, which is not to be understood the same as *ὄν αὐτοῦ*, but may be explained by "in case, and so far as we live in his fellowship."

The opinion that *ἀμαρτία* stands for the concrete *ἀμαρτωλός* must be rejected ; for the thought is wholly inapposite that God has made him who is holy a sinner. It is simplest after the analogy of Rom. viii. 3, to retain the signification "sin." God made him who had no thought of sin (to say nothing of the fact that he had never committed it) to be sin, *i. e.*, caused him, according to his purpose, to represent sin ; regarded him in his real unity with sinful man, as surety and sin-offering for the race, in order in his flesh to condemn sin for ever. (See on Rom. viii. 3 ; 1 Pet. ii. 24.)

### § 6. THE ADMONITION.

(vi. 1—vii. 1.)

As the servant of God the apostle admonishes the Corinthians not to receive grace in vain, that his ministry may not thereby be blamed ; that he may rather approve himself a servant of God, in that, although overtaken by all kinds of earthly afflictions, he is nevertheless faithful, and asserts himself victorious over every opposition (vi. 1-10). He also expressly warns them to avoid communion with darkness and its works, and to keep themselves, as belonging to God's people, free from all pollution (vi. 11—vii. 1).

Vers. 1-3.—Paul does not assume a position above the Corinthians, but condescendingly desires to become a fellow-worker with them, and to admonish them as they ought to admonish themselves. Unquestionably the apostle here considers the possibility of the grace received by any one being again lost. The dangerous error of predestination which asserts that grace cannot be lost, is unknown to Scripture, and experience confirms the falsehood of it ; as thus the conversion of many who at a later period again become apostates must according to predestinarian views, be referred to a mere *voluntas signi*. The apostle felt himself compelled to this admonition in order to avoid giving occasion to the accusation that he fulfilled his ministry in a sluggish and indifferent manner, that he had respect unto men. The quotation from Isa. xlix. 8, with which he supports his admonition, and which he cites faithfully after the LXX., describes the day of grace in which all the promises were fulfilled ; the mention of it is intended to awaken reciprocal and grateful love in believers, and at the same time invite them to make true use of a period so full of blessing. It is likewise intended to remind them that a difficult hour of temptation may arrive, in which they may not be able to stand, should they not have diligently employed the day of salvation. (The quotation closely follows the LXX.—*Δεκτός* has occurred already, Luke iv. 24 ; Acts x. 35 ; *ἐνπρόσδεκτος*, Rom. xv. 16.—In ver. 3, *προσκοπή* = *σκάνδαλον*.)

Vers. 4-10.—Paul then depicts in a varied and copious discourse his apostolic labours, which must recommend him as a servant of God (v. 12). Three divisions are distinguishable in the entire passage; the first describes external afflictions (as far as *ἐν νηστείαις*); the next contains expressions of spiritual prerogatives and virtues (as far as *ἐν δυνάμει Θεοῦ*); and then antitheses succeed, in which outward affliction is contrasted with the virtues, and the latter are represented as utterly vanquishing the former. Here again however we cannot without forced arts give any reliable reasons for the arrangement of the particulars; special and general features alternate, without any perceptible reason; the apostolic discourse presses onward without order, like a mighty stream. In 2 Cor. xi. 23, seq., there occurs an entirely similar passage. In the present passage it is striking that the outward matters take the first place; we might have expected from the context that the spiritual advantages would be first mentioned, since surely in the exercise of the apostolic office these are of pressing importance. But Paul proceeds in a climax; he passes from the external to the internal, from the conflict to the victory. (Concerning *στενοχωρία* see iv. 8; *ἀκαταστασία* is found in 1 Cor. xiv. 33, in the signification of “confusion,” as also at 2 Cor. xii. 20; it here signifies “disturbed, uncertain life.”—In ver. 6 the *ἐν πνεύματι ἁγίῳ* arrests attention on account of the generality of the expression, for *all* the preceding virtues are possible only through the Holy Ghost. For this reason Bengel, Baumgarten and others, understand it of the Charismata; but it is not clear how mention can be made of these, as these gifts might be connected with an unlawful striving. The expression is best regarded as general indeed, but so that the following points are conceived subordinately to it.) The antitheses from vers. 8-10 are carried out in strict rhetorical form, and with the utmost spirit. Under the figure of the combatant (Rom. vi. 13, xiii. 12; Eph. vi. 10, seq.), Paul represents himself armed with the weapons of righteousness, wielding alike weapons of offence (*ὄπλα δεξιᾶ*), and of defence (*ἀριστερά, φυλακτήρια, ἀμυντήρια*).<sup>\*</sup> With these he presses forward triumphantly through the most varied circumstances. (The *διὰ* is to be rendered here “by;” the preposition carries on the figure upon which he entered, although imperfectly, by means of the expression *ὄπλα δικαιοσύνης*.) In what follows Paul places the plausible views of his antagonists concerning him, introduced with *ὥς*, in contrast with his own true character, as recognizable by the eye of faith. Thus rightly Emmerling. Billroth errs in referring *ὥς* to both the members, thus making the views of the opponents signified not by this, but by the connexion of the whole. The *καί* each time repeated, to which in ver. 9 *ἰδοῦ* is added, and which may in each case be supplied, entirely refutes

\* Bengel observes: *per arma offensiva quum flōremus, per defensiva quum laboramus.*

this supposition. Among the antitheses ἀγνοούμενοι is striking. This expression means not "mistaken," but "unknown;" but how could this be made a ground of accusation? Probably it refers to the assertion of his enemies that he was merely an inconsiderable teacher in the church; that Peter, John, and James were of more importance. To this Paul replies, by pointing to his wide acquaintance, *i. e.*, his extended labours, which had made him well known.—In λυπούμενοι, πτώχοί, outward trouble and poverty are contrasted with that joy and spiritual abundance which can impart without in any degree impairing itself. (On πάντα κατέχειν, see at 1 Cor. iii. 22.)

Vers. 11-13.—This public statement by the apostle, which might again be construed by his enemies as conceit, he desires to have reciprocated on the part of the Corinthians by a similar frankness; the reward he alone seeks is, love for love. But with this request the reproach is likewise connected, that they are yet reserved and narrow-souled. (In ver. 11 στόμα ἀνέφωγε, καρδία πεπλάτνται, does not imply discourse in general, but frank confidential discourse, as Billroth correctly maintains in opposition to Fritzsche.—In ver. 12 the apostle contrasts with πλατύνεσθαι, στενοχωρεῖσθαι, but at the same time modifies somewhat the idea. Instead of saying, I am not straitened towards you, he says, Ye are not straitened in us, *i. e.*, I embrace you with wide-hearted love. To regard the στενοχωρεῖσθε as imperative, with Heumann, Morus, and Schleusner, is unconditionally forbidden by the οὐ.—The accusative τὴν αὐτὴν ἀντιμισθίαν of ver. 13, is to be explained with Fritzsche, as being connected with πλατύνθητε without ellipsis, and is resolved by τὸ δὲ αὐτὸ, ὃ ἐστὶν ἀντιμισθία.)

Vers. 14, 15.—The admonition introduced in vi. 1, is now resumed and continued, for by their obedience thereunto the Corinthians are to display the sincerity of their love. But what leads the apostle now to apply the general exhortation of ver. 1, not to receive the grace of God in vain, to the special purpose of preventing all fellowship with unbelievers? And besides this to connect the exhortation immediately with the πλατύνθητε καὶ ὑμεῖς, whence it appears as the purport of the following sketch that they were to display this temper precisely in the separation recommended. But the Christians were already separated from the Gentiles; the exhortation which follows could therefore only be intended to advise them to remain distinct, and to beware of backsliding. But of relapsing into idolatry, the apostle had as yet by no means spoken, and to this what follows contains no allusion. If, indeed, we consider that individual members of the Corinthian church had themselves participated in sacrificial festivals in the heathen temples (1 Cor. viii. 10), there existed ground for dreading a relapse into hea-

thenism ; yet *εἰδωλα*, in ver. 16, is not, perhaps, to be taken in its proper sense, since its antithesis, the temple of God, is employed only as a figure. It appears most probable to me, that the reason why Paul asserts so impressively the necessity of an absolute separation from unbelievers, was in order to signify the danger incurred by his antagonists (v. 12), if they continued in their present course. The apostle intentionally alludes to it in an indirect manner, because he still hoped for a favourable issue, and towards the extremest offenders would exercise the extremest forbearance. Thus interpreted, the passage stands in strictest connexion alike with what precedes and follows. Finally, it will of course be evident that according to the declaration of Paul in 1 Cor. v. 10, the fellowship here forbidden does not apply to every form of association or living together, but to labouring together for one end. Now, of labouring with the Gentiles no party in Corinth had thought ; the heathen tendencies which, according to the first epistle, still prevailed in that church, could not certainly have given occasion to so emphatic a diatribe ; but undoubtedly the enmity of Paul's adversaries had arisen to so great a height as to render it doubtful whether it would be possible to labour with them for any length of time, *i. e.*, to acknowledge them as members of that church for whose destruction they toiled. This was to be indirectly brought before their minds, and for that reason Paul expresses the necessity of separating opposites in the strongest terms. If the adversaries were not already *ἄπιστοι, σκότος*, children of the devil, they were decidedly on the way to become such. The contrasts of light, righteousness, etc., which indicate the well-affected, are not to be regarded either as exaggeration, or that which the Corinthians were yet to become, but rather as the true expression of the Christian character. The regenerate man in whom Christ dwells, is indeed sinful and weak in the old man, but his true self, in which alone he is beheld of God, is holy and perfect, for it is Christ in him. The Catholic view of a gradual purification of the new man in no degree corresponds with the declaration of the Holy Scriptures. See on vii. 1. (In ver. 14 *ἑτεροζυγεῖν* is a very rare word, less difficult in its signification than its etymology. By some it has been derived from *ζυγός*, in the signification of a "balance," according to which *ἑτεροζυγεῖν* must mean "to incline to one side of the balance." But it is undoubtedly better to derive the word from the signification "yoke," making *ἑτεροζυγεῖν* mean "to be fastened with a yoke with different animals, *e. g.*, ox and horse ; *i. e.*, to work with different powers towards one end."—In ver. 15 *Βελιάρ* is unquestionably the correct reading. It is = *בֶּלְיָר*, but not a mere error of transcription, but possibly a provincialism, in which examples are not wanting of the exchange of *λ* with *ρ*. *Βελιάρ* is also found in the Testament, xii.

*patr. in Grabii spicil.* i. 159.—In ver. 16 *συγκατάθεσις*, approbation, consenting unto, occurs in the New Testament only here. (See Cicer. Quæst. Acad. iv. 2.)

Vers. 16–18.—Paul might consider the image of the temple, in a church formed of Gentile elements, as not entirely intelligible; he therefore explains it from Lev. xxvi. 11, and then proceeds to strengthen anew his warning against any closer connexion with dissimilar elements by passages from Isa. lii. 11; Jerem. xxxi. 33, xxxii. 38. The application of the first quotation proves, how real the apostle would have his readers regard the image of the temple; the point made specially prominent by it is the indwelling of God in man. (See 1 Cor. iii. 17, vi. 19.) From the force of this *ἐνοικεῖν*, *ἐμπεριπατεῖν*, *dwell in*, *walk in*, therefore, nothing is to be abated; the latter expression corresponds to the *μένειν* of John, and stands parallel with the *ἄγειν* of Rom. viii. 11. In the citation from Isa. lii. 11, an allusion is unmistakable to the Mosaic law which declared those unclean who touched a dead body, and other objects pronounced unclean. The apostle conceives the idea typically, and gives it a spiritual application. The concluding quotation contains the promises of grace which shall follow the faithful observance of this admonition, which are all concentrated in their receiving the adoption of children. (*Παντοκράτωρ*, except in this passage, only occurs in the Apocalypse, but there frequently. The LXX. render by it *יְיָ* and *יְיָ צְבָאוֹת*.)

Chap. vii. 1.—Under the possession of such promises, which must assuredly awaken gratitude, Paul finally again repeats his exhortation that they should preserve themselves free from every stain, and in (childlike) fear of God (see on Rom. viii. 15) perfect their (commenced) sanctification. (On the import of *ἀγιοσύνη* see at 1 Cor. i. 30.) According to the general train of thought (as already observed at 1 Cor. i., and iii. 15), Paul means not to represent flesh and spirit (*σὰρξ καὶ πνεῦμα*) *i. e.*, the entire man, inward as well as outward, as unclean and requiring purification; for vi. 14, 15, describes the same objects here addressed as light and righteousness itself, consequently, such as have already received through faith in Christ, forgiveness of their sins, and participation in the merits of Christ. The words only bear reference to *keeping* themselves free from all contamination, and to the further growth of the pure new man (1 John iii. 9), by which the old man who is devoted to death (not to purification) is ever more and more displaced. But in appearance, this process of the growth of the new, and the dying of the old man, takes the form of a *being purified*, because the same individual bears within himself alike the old and the new man. The passages 1 Cor. v. 7; 2 Tim. ii. 20, 21, are to be understood in a similar manner.

## § 7. GODLY SORROW.

(vii. 2-16.)

Turning from the more objective aspect and bearing of the preceding section, to the actually existing circumstances, Paul first describes his apprehension concerning the manner in which the Corinthians might have received his epistle, in which respect, however, Titus had comforted him (vii. 2-7); he then shews how the godly sorrow of true repentance is ever the source of inextinguishable joy, for which reason he had been comforted even by their mourning, because it was not a sorrow of the world (vii. 8-16).

Vers. 2-4.—This section, compared with chaps. x. and xi., proves quite clearly that Paul certainly addressed the entire epistle to the still outwardly undivided church, but that in the first nine chapters he addresses himself in thought rather to the well-affected, in the succeeding chapters to the adversaries. Yet passages such as vi. 14, seq., indicate an unmistakable reference to his antagonists even in the earlier chapters; for, without such a supposition, the immediate and animated transition from vii. 1 to 2, and the declarations *χωρήσατε ἡμᾶς, οὐδένα ἠδικήσαμεν κ. τ. λ.*, *receive us*, etc., are utterly inexplicable. How could Paul immediately give utterance to the thought “we have wronged no man,” after exhorting them to “cleanse themselves from all filthiness of flesh and spirit,” if the latter injunction bore none other than a strictly general and moral reference? On the contrary such a transition is easily accounted for, if we admit that it enjoined, as above explained, the necessary separation from the antagonists, in case they persevered in their worldly tendencies. (To the *χωρήσατε ἡμᾶς*, the *πλατύνθητε* of vi. 13 may be fittingly compared. Love is represented as a capacity of receiving. In the expressions which follow, Paul takes into consideration the, to a certain extent, abominable accusations of his opponents. [See particularly on *πλεονεκτεῖν*, viii. 19, 20, xii. 14, 16.] The reference is not to any particular individual, as, *e. g.*, the incestuous person.—The *προεῖρηκα* refers to vi. 12.—The plural *ἐν ταῖς καρδίαις* is again striking, but it refers to Paul and those like-minded, here particularly to Titus [ver. 5, seq.] The *εἰς τὸ συναποθανεῖν* and *συζῆν* are but a periphrasis for *πάντοτε*, so that the meaning is, “forever, and under all circumstances.”—In ver. 4, *παρρησία* is not “frankness,” but “bold, joyful hope.” *ὑπερπερισσεύω* occurs again in Rom. v. 20.)

Vers. 5-7.—In contrast with his present joy, the apostle describes his anxiety in Macedonia (before Titus brought him intelli-

gence from Corinth) which came in addition to his outward sorrows; but through him God had consoled him. The expression *ἡ σὰρξ ἡμῶν*, *our flesh*, here indicates human nature, not as evil, but as weak. Paul means to intimate that his spirit (*νοῦς*) was without anxiety, because he was fully conscious of rectitude, but the human element within him was still powerfully troubled for his beloved Corinthians. (*Ἡμεθα* is best supplied with *ἐν παντὶ θλιβόμενοι*, it is not necessary to suppose an *anacoluthon*.) In this tribulation the God of all comfort consoled him (see i. 3, 4) through Titus. He describes himself and his friends as *ταπεινοί*, *humble*, inasmuch as they acknowledged themselves to be in a state of true spiritual necessity, since they cared not for worldly considerations, but for the kingdom of God. The *ἐν τῇ παρουσίᾳ* of ver. 7 must not be misapprehended; not only the coming of Titus rejoiced the apostle, but also the intelligence which he brought from Corinth, viz., that his epistle to the church there had made a good impression. (Concerning *ἐπιπόθησις* of ver. 7, see the passage v. 2.—*Ὀδυρμός* indicates the affliction caused by the unfortunate state of affairs in Corinth, *ζῆλος* the zeal to fulfil Paul's commands; the *ὑπὲρ ἐμοῦ* refers to all three points. *Μᾶλλον χαρῆναι*\* compares the joy with the previous sorrow, "I now rejoiced more than I had formerly sorrowed.")

Vers. 8, 9.—How extremely doubtful Paul had felt concerning the result of his letter is proved by the *εἰ καὶ μετεμελόμην*: he had thus regretted, though only for a moment, that he had written so strongly; but he no longer entertained the feeling; nay, he rejoiced over the sorrow which his epistle had awakened in the Corinthians; not indeed over the sorrow itself, but over the repentance connected with it; by the godly sorrow which he had wrought in them, he had proved to them yet again a blessing.—In this simple construction of the passage the only doubt which can arise is relative to the meaning of the *βλέπω γὰρ κ. τ. λ.* Billroth takes it in the signification of "for I reflect, take into consideration," on the ground that it otherwise contains too inapposite a remark. But this seems forbidden by the *εἰ καὶ πρὸς ὄραν*, which weakens again the force of the *λυπεῖν*, which the *βλέπω γὰρ* would seem to render prominent. If, on the contrary, we receive the *βλέπω γὰρ* as representing the above *ἐλύπησα ὑμᾶς*, not as a supposition, but as a fact experienced, in the sense of: for I perceive according to Titus' report, etc., the *εἰ καὶ πρὸς ὄραν* thereby gains a perfect sense and connexion. It then expresses the tender love of the apostle, who, even when the sorrow he inflicts is salutary, abridges the period of suffering as far as possible, in order that godly joy may again shine forth from the affliction. Thus understood, the idea can in nowise be considered feeble. (In

\* Baumgarten connects *ὥστε με μᾶλλον χαρῆναι* with what follows, but this is singularly inappropriate

ver. 9 ἵνα ἐν μηδενὶ ζημιωθῆτε is a *litotes* for ἵνα ἐν παντὶ περισσεύητε, "in order that in every relation, through joy and sorrow, I may bring you a blessing." But, as Billroth correctly observes, the ἵνα is decidedly to be understood τελικῶς, for Paul sees therein a Divine arrangement.

Ver. 10.—The more special thought is now generalized. Paul distinguishes a twofold sorrow, that according to God (κατὰ Θεόν), and that of the world (τοῦ κόσμου). Both expressions involve a twofold reference, which are alike to be regarded. The κατὰ Θεόν signifies not only the Divine pleasure, but also the relation to God; and the τοῦ κόσμου marks both its dominion in the world, and again its relation to the world. The sorrow of the world, which deplores sin only on account of its unpleasant consequences, has no life in it; it rather destroys the life which may exist, by plunging the sinner into despair. Godly sorrow, on the contrary, is the source of everlasting life, for it effects a μετάνοια εἰς σωτηρίαν, *repentance unto salvation*. We might suppose the λύπη to be the μετάνοια itself, but the latter involves faith, the former is the purely negative side of the sorrow, whose subject is not the consequences of sin, but sin itself. (Billroth connects ἀμεταμέλητος with σωτηρία, but the epithet is inapplicable to salvation; it is self-evident that salvation is never repented of. It is however fittingly joined with μετάνοιαν, for in a worldly point of view it is possible for man to lament having surrendered himself to a strict repentance, instead of a cheerful enjoyment of life.)

Vers. 11, 12.—The apostle exhibits the operation of godly sorrow in the conduct of the Corinthians, in an actual case, viz., in their proceedings towards the incestuous member of their church (1 Cor. v.) His exhortation had aroused in them a mighty zeal, and this in fact was the principal object of his epistle. Their proceeding with regard to the immoral person alluded to is to be here adduced merely as an example; it concerned but slightly the important questions which agitated the Corinthian body. But the apostle desired to avoid direct mention of the divisions, in order not to diminish the possibility of reconciling them. It is obvious finally, that the expression οὐκ ἔγραψα εἵνεκεν τοῦ ἀδικήσαντος, *I wrote not for his sake who did the wrong*, is not to be urged; as if we were to suppose that Paul had not had the sinner himself in his consideration. He only means to say that he desired *above all things*, to employ this circumstance to arouse the whole church from its slumber, and that this salutary movement might also affect the sinner beneficially, was of course included in the apostle's wish. It has been supposed, that the ἀδικηθεῖς implied the apostle himself, or the church; but this cannot be adopted, because Paul is carrying out the thought that his view was not directed to the fact itself; the ref-

erence then is in no way applicable to the church, on whose behalf he declares himself in the concluding words of the verse to have written. But had he represented himself alone as the injured party, this would have implied a reproach towards the church, who might thereby have felt wounded; but the context does not justify us in attributing to the apostle any intention of blaming the Corinthians; it is his aim rather to commend them. It is evidently forced in a high degree to receive the *εἵνεκεν τοῦ ἀδικηθέντος* as neuter (*τὸ ἀδικηθέν = τὸ ἀδίκημα*), with Heinsius and Billroth; it is more natural to refer it to the father, who, by the conduct of his wife and her step-son, was the really injured party. That we are uninformed whether he were still living, forms no ground of objection to this explanation; as no argument intimates the contrary. (In ver. 11 the reiterated *ἀλλά* is again intensive, in the signification of *imo*. The single expressions contain as it were the description of the feeling of the Corinthians, elicited by the apostolic appeal, with reference to the offender, and arranged in a climax. According to this, *ἀπολογία* cannot well imply exculpation through the fact of punishment, as Billroth maintains, for the expressions which succeed bear reference to this, but the excuses offered for their negligence, in that they had not punished the offender at an earlier period.—*Ἀγανάκτησις* [which does not again occur in the New Testament] refers to the exhibition of moral feeling on the subject of the offence, *φόβος* to God, as the avenger of the evil which they had tolerated through false clemency. *Ἐπιπόθησις* and *ζῆλος* express the sentiments toward the apostle himself, and *ἐκδίκησις* the result proceeding from the objects enumerated.—In ver. 12 the reading *ὑμῶν τὴν ὑπὲρ ἡμῶν* is, with Lachmann, unquestionably to be preferred. The whole connexion proves that it was undoubtedly the Corinthians' zeal, and not Paul's zeal which was intended, and besides it is easy to account for the existence of the other reading. It appeared more natural that the apostle should say, I write in order to prove my zeal to you, than, in order to display your zeal. Finally, the critical authorities in favour of this reading are also considerable, so that Griesbach hesitated between the two.)

Vers. 13, 14.—This result of his writing was sufficient to comfort the apostle (retrospective reference to ver. 7), but to the comfort was added the rejoicing over the joy of Titus, who had found everything confirmed which Paul had told him concerning the Corinthians.—In ver. 13 Billroth and Lachmann have already proved the correct reading to be *ἐπὶ δὲ τῇ παρακλήσει ὑμῶν περισσοτέρως μᾶλλον κ. τ. λ.*; we can only hesitate between *ὑμῶν* and *ἡμῶν*. I prefer *ὑμῶν* as the more difficult, because it might be inferred from the first person *παρακεκλήμεθα* that Paul would further enlarge upon his consolation. But Paul's comfort was also that of the Corinthians, they

themselves being the origin of it. (On *περισσοτέρως μᾶλλον*, comp. Winer's Gr. § 48, c, p. 351.) Ver. 14 explains for what cause Titus' joy had so much rejoiced the apostle, viz., that his predictions had been proved correct. Billroth incorrectly understands *πάντα* of all that Paul had said of Titus to the Corinthians. Of this the text contains not the slightest intimation. It rather signifies everything, without exception, published by Paul in Corinth; and the whole statement is intended to portray him, in opposition to the calumnies of his adversaries, as the faithful preacher of the truth, whose confidence has not been put to shame by the better portion of the Corinthian church. (The reading in ver. 14 of *ἡ καύχησις ὑμῶν ἐπὶ Τίτου*, accepted by Lachmann, cannot be approved. The *ἀλλ' ὡς—οὕτως καί* refers to the above *κεκαύχημαι*, we must read therefore *καύχησις ἡμῶν*: for *καύχησις ὑμῶν* cannot well be said, as the Corinthians had permitted themselves to be deceived. The interchange of these pronouns in the Codd. is so frequent, that their authority can be but slight with reference to them.)

Vers. 15, 16.—The humble obedience of the Corinthians is represented as that which, above all things, especially rejoiced Titus; not as if they feared the man in the apostle, but God, who proved himself effectual through him. The apostle therefore justly grounds upon this frame of mind the joyful hope, that all he desires to effect among them will prosper.

## § 8. THE COLLECTION.

(viii. 1—ix. 15.)

The following copious dissertation concerning the collection made by the apostle for the Christians in Jerusalem (see Comm. on 1 Cor. xvi. 1), is first an exhortation to liberality; but whilst Paul urges this, he does not neglect to secure himself against the probable calumnies of his adversaries, who appear to have been bold enough to endeavour to cast suspicion on the integrity of the apostle. (See viii. 20.) He therefore commands that several brethren selected by the church, should take charge of the money, and thus effectually put an end to any calumny on the subject.

Vers. 1—4.—The apostle commences, by exhibiting the conduct of the Christians in Macedonia, as an example to the Corinthians: they having proved themselves bountiful in a high degree, under very unfavourable circumstances, and entreated the acceptance of a contribution far beyond their circumstances. (In ver. 1 *δέ* is only to be considered as carrying on the subject.—*Χάρις* indicates the liberality of the Macedonians, in as far as impelled by Divine grace.—

In ver. 2 the mention of the trials of affliction\* endured by the Macedonians only occurs in order thereby to mark more strongly their bountiful spirit. Despite their sufferings, they abounded in joy, in feeling that they had received through the gospel, the heavenly treasure, and this joy urged them to impart freely of their outward goods. Instead however of continuing *καὶ ἐν κατὰ βάθους πτωχεία ἢ περισσεία κ. τ. λ.*, the apostle boldly describes the poverty as co-ordinate with the joy, representing both together as the impelling occasion to the abundant gift.—It is very possible that *χρηστότητος* has here been substituted for *ἀπλότητος*, since, in its general signification, *ἀπλότητος* appeared inapplicable. But this expression is also used with reference to genuine true liberality and benevolence, as particularly at ix. 11, 13. The passage Rom. xii. 8 is not to be enumerated here. But in Josephus. Arch. vii. 13, 4 [and likewise Tacitus Hist. iii. 86 *simplicitas*], it is employed in a similar sense, also in Isa. xxxiii. 23; Job xi. 13, by the Greek translators.—*Αἰθαίρετος* of ver. 3 occurs again in the New Testament only in viii. 17. Hesychius explains it by *ἐκούσιος*; from ver. 5 *ἔδωκαν* is to be supplied.—In ver. 4, *δέξασθαι ἡμᾶς* must be erased from the text as a manifest gloss.)

Vers. 5-7.—Paul employed the unexpected and voluntary sacrifice on the part of the Macedonians as an argument to animate Titus, intending thereby that he should arouse the Corinthians to a like contribution, in order that they might not in any respect fall short of their brethren. (In ver. 5 *ἐποιοουν* is to be added to *καὶ οὐ καθὼς ἠλπίζαμεν*.—The *ἑαυτοὺς ἔδωκαν τῷ κυρίῳ* is not to be understood as of a spiritual yielding up, as if the meaning were, they first gave themselves internally and wholly to the Lord, and then as a consequence of this pure frame of mind, offered to the necessitous brethren of their possessions; but the giving themselves means here the bestowing everything, and retaining nothing for themselves. If the former were the correct sense of the words, a reference would certainly be made to it in that which follows, which is not the fact. The apostle rather takes for granted the entire yielding up everything to the Lord as matter of course. That, however, the gifts offered to the Lord, were delivered over to him, the apostle, here ascribes to the will of God in order to make them observe that the idea had not originated with himself. In ver. 6 the *προενήρξατο* refers to a former abode of Titus in Corinth, when he might also have endeavoured to further the present object. Lachmann has preferred the reading *ἐνήρξατο*.—In ver. 7 *ἀλλά* is again to be taken in the sense of *imo*, and ver. 7 is to be closely connected with ver. 6, so that the *ἵνα* in ver. 7 corresponds with the *ἵνα* in ver. 6. “Paul

\* See concerning the persecutions of the Christians in Macedonia, Acts xvi. 20, seq., xvii. 5; 1 Thess i. 6, ii. 14.

requires nothing oppressive from the Corinthians, he only affords them an opportunity of appropriating to themselves another spiritual blessing." Billroth, who has overlooked this, completely errs in explaining ver. 7.—Concerning *πίστις, λόγος, γνῶσις*, see on 1 Cor. xii. 8.—Lachmann reads *τῇ ἐξ ἡμῶν ἐν ὑμῖν* for *τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπη*. But the usual reading is preferable, because Paul is enumerating the prerogatives of the Corinthians, consequently the *ἀγάπη ἐξ αὐτῶν* must be likewise mentioned.)

Vers. 8, 9.—As in 1 Cor. vii. Paul here also distinguishes between *ἐπιταγή* and *γνώμη*; he will not command, but merely advise, and test the sincerity of the love professed by his beloved Corinthians. The experiencing Christ's mercy naturally tends to enlarge the heart, and incline the individual to bestow likewise upon others; therefore this grace must be wanting among the Corinthians, if they prove themselves deficient in the particulars named. Ver. 9, as well as Phil. ii. 6, belong to those passages in which Paul plainly declares the humiliation of Christ. The *πλούσιος ὢν*, *being rich*, expresses the eternal existence of the Son in the glory of the Father, and *ἐπτώχευσε*, *became poor*, expresses the voluntary renunciation of the same, out of compassion for the misery of mankind. It is entirely wrong to understand Christ here as a type, with Billroth and Usteri, making the sense, "As Christ by becoming poor, made others rich, so do ye likewise." The meaning is rather, "As Christ, by becoming poor, made you rich, ye can thus bestow of your abundance upon others, for to this end were ye placed in this condition." The only objection which may be urged against this acceptation, is, that Christ has rendered mankind *spiritually* rich, while the bestowing here recommended regards *outward* things. But as the outward giving presupposes the *disposition* to give as the inward motive, which without it could never take place, although the outward possessions might exist, the difficulty is readily removed. But in fact such a difficulty does arise, if Christ is here only considered as a type; for the *γινώσκετε γάρ* appeals to the Christian consciousness of the Corinthians, presupposing among them that experience of the grace of Christ which makes rich; for with this accords the thought not that they should imitate him, but only that the feeling of their inability to do so should stimulate them to those proofs of grateful love which display themselves in good works, approving themselves thereby not unfruitful partakers of those riches, bestowed through Christ, and not through any merit of their own.

Vers. 10, 11.—Paul however does not counsel thus with a view to his own advantage, but to that of the Corinthians, who require to be led on to the perfection of the work commenced, in order (as stated in ver. 7) to gain this further blessing. For the correct understanding of this passage, it is necessary to remark, in the first

place, that according to 1 Cor. xvi. 2, continuous contributions were to take place weekly, and were not to be made only once; Paul may therefore require that the accomplishing (*ἐπιτελέσαι*) should succeed the doing (*ποιῆσαι*). Then with respect to the circumstance of the *θέλειν* following the *ποιῆσαι*, the expression *ἡ προθυμία τοῦ θέλειν* (ver. 11), has already explained what was intended: viz., as Winer and Billroth correctly observe, the divinely-approved feeling which accompanies the performance. Paul thus means to say: it must not only be done outwardly, but as ye have already begun, ye must also give in the right feeling, and finally, ye must persevere in it unto the end. (The *ἀπὸ πέρυσι* of ver. 10 occurs again in ix. 2. The expression signifies properly, in the past year; then, in general, "previously." Xenophon [Hist. iii. 2, 6] has only *πέρυσι*.—'Ἐκ τοῦ ἔχειν is to be understood, as shewn by what follows, "according to the possession.")

Vers. 12-15.—Liberality in its general relation is further illustrated in the verses which follow. As it consists not in the largeness of the gift, but in its relation to the possession, so is it also not to be restricted to one side alone, but among Christ's members, as one body knit together in the fellowship of love, the giver should receive again, and the receiver be prepared to bestow where necessary; in this manner a true community of goods is produced, which it is folly to strive to attain in any other manner. Love creates freedom and equality without revolution, a spiritual community of goods. (See on Acts ii. 44.) Paul very ingeniously applies the passage from Exod. xvi. 18, which represents that in collecting the manna every Israelite found himself upon the same footing. In God's kingdom, likewise, none have too much, and none too little, although, according to their various necessities they have not all the like quantity. (In ver. 12 *εὐπρόσδεκτος* is better connected with *τίς* than with *προθυμία*.—In ver. 13, *γένηται* is to be supplied to *ἵνα*. This verse shews besides, that the distress suffered by the Christians in Palestine was only temporary, the removal of which was to be looked for.—In ver. 15 the quotation is made after the LXX. from memory; it runs thus in the original: *οὐκ ἐπλεόνασε ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησε*.)

Vers. 16, 17.—The apostle then passes from himself to Titus, who was appointed to conduct the collection, representing him to be as earnestly solicitous for the welfare of the Corinthians as he had previously represented himself; his zeal not only rendered him prompt to the exhortation from Paul, but urged him voluntarily to undertake the journey.—Billroth's conception of the passage is erroneous; for he thinks that Paul intended to compare the zeal of Titus with that of the Corinthians themselves; but this *ὑπὲρ ἑμῶν* forbids. The aorist *ἐξῆλθε*, and likewise those in the following

verses, are finally best understood as implying that Paul writes as occupying the position of the receiver of the epistle, for unquestionably Titus himself conveyed this letter to Corinth.

Vers. 18-21.—In order, therefore, to remove the slightest occasion for malicious accusations, Paul had caused several brethren to be selected, together with Titus, who were to receive, and afterwards deliver over, the bountiful collections which were the object of Paul's exhortation; his wisdom led him not only to act with conscientious purity, but also to avoid all suspicious appearance in the eyes of men. This passage is finally a remarkable proof of the shameless audacity of some among the apostle's adversaries; for he is not speaking of bare possibilities; the precautionary measures taken by Paul prove that they had really ventured to cast a doubt upon his integrity.—The description in ver. 18 might indeed apply to several, but probably Luke is meant, who is mentioned in the subscriptions as the bearer of the epistle, and whose narrative in the Acts of the Apostles ceases at xx. 1, seq. (a passage which belongs to the time of the composition of the second Epistle to the Corinthians), to be in the first person, which implies that he had left the apostle. *Χειροτονηθείς* in ver. 19 does not of course signify ordination as in Acts xiv. 23; it rather merely points to an action taken by the churches in Macedonia in the choice of the deputies who were to accompany Titus; Paul might have proposed, and the churches accepted them.—*Συνέκδημος ἡμῶν* refers to the projected journey to Jerusalem, "as our companion."—The *πρὸς προθυμίαν ἡμῶν* is elliptical, it must be understood "for a declaration of my willingness." In ver. 20 *στέλλεσθαι* is employed in the signification of "to withdraw one's-self, to avoid." So again in 2 Thess. iii. 6.—Concerning *μωμεῖσθαι* see vi. 3.—*Ἀδρότης* = *πλοῦτος, περιουσία.*)

Vers. 22-24.—After again making allusion to an estimable brother and companion, all these messengers in conclusion, as his partners and fellow-labourers, are impressively commended to a favourable reception from the Corinthians.—Who the brother is, of whom mention is here made, cannot be determined with certainty; probably, however, one of those named in Acts xx. 4. Paul appears to have included him in the deputation on account of his great reputation among the Corinthians, *i. e.*, by reason of his ability to arrange anything among them. (In ver. 23 the sentence is not regularly formed; it ought to have been *εἴτε Τίτος, or εἴτε ὑπὲρ ἀδελφῶν.* We can, with Chrysostom, supply an *ἀκοῦσαί τι βούλεσθε* to the *ὑπέρ.*—*Ἀπόστολοι* is here, with reference to ver. 19, to be received in the more extended sense of "commissioned."—In ver. 24 Lachmann reads *ἐνδεικνύμενοι* instead of *ἐνδείξασθε*, which is perhaps preferable as the more difficult reading.—*Εἰς πρόσωπον* indicates the tendency of this *ἐνδειξις*, "in order that it may come before the face of the

churches, and they may perceive that I have not praised you without cause.”)

Chap. ix., 1, 2.—It has been already observed in the Introduction that no interval takes place between chapters viii. and ix., as those commentators have supposed who divide the present epistle into two parts ; rather the discussion concerning the collection still goes on. After some information concerning the persons who were appointed to convey the money, Paul returns to the subject of the collection itself, intimating, in a delicate manner, that it was unnecessary to write more upon that head, as they had ever shewn themselves forward in the matter ; and he therefore recommends them to gather the various contributions together as soon as possible.—(Ver. 2. Concerning the ἀπὸ πέρνοι, see viii. 10.—Lachmann omits the ἐξ before ὑμῶν, but the usual reading is undoubtedly to be preferred. Zeal is considered as something proceeding forth from the Corinthians, and really communicating itself.)

Vers. 3, 4.—The sending beforehand of the brethren, appears, according to the playful declaration of the apostle, contrived as the means to secure their fame to the Corinthians, that the Macedonians who accompanied Paul at a later period, might not find them unprepared. The καταισχυνθῶμεν ἡμεῖς ἵνα μὴ λέγωμεν ὑμεῖς, *we, not to say, you*, etc., also involves a cheerful sportiveness by which the apostle wishes to stimulate the Corinthians to an interest in his undertaking ; from the nature of the thing it was not desirable to employ serious command in urging to a voluntary charity. But the ingenious declaration before us was well adapted to prepossess the Corinthians in favour of the thing, since it represented them as already disposed towards the collection, and then adds that two brethren are sent beforehand, in order that the fame of their promptitude should not suffer in the estimation of the Macedonians who were to follow. Rückert takes occasion from this passage to reproach the apostle with behaviour at once insincere and of bad example : viz., at 2 Cor. viii. 2, Paul had represented to the Corinthians that the Macedonians abounded in liberality, and here he declares that the readiness of the Corinthians had stimulated the Macedonians to an exhibition of zeal. But as whole churches, and even entire provinces are the subject of remark, it would seem possible for the apostle to be completely consistent ; Paul might hold forth the liberality of the well-intentioned Macedonians as an example to the Corinthians, and at the same time produce an effect upon the less benevolently-disposed Macedonians by a description of the kind feeling existing among the better Corinthian Christians. (In ver. 3 the ἐν τῷ μέρει τούτῳ corresponds to the ἐν τῇ ὑπόστασει ταύτῃ of ver. 4, exactly as in xi. 17. The ὑπόστασις must therefore be received in the sense of “matter, cause, thing,” which, although not found elsewhere in the

New Testament, is yet its original meaning. The meaning of "conviction, evidence," found in Heb. iii. 14, xi. 1, is derived from the original signification, "being, essentiality," because true conviction includes potentially in itself both matter and essence. The gloss τῆς κανχήσεως is unquestionably interpolated in this verse from xi. 17 of this epistle.)

Vers. 5-7.—The brethren sent before (viii. 18, seq.) were to close the collection, so that on the apostle's arrival it should be perfectly ready; all might therefore still richly contribute, but at the same time with cheerful spirit. (In ver. 5 the collection is styled εὐλογία, in so far as proceeding from benevolent and charitable minds; πλεονεξία in so far as obtained with difficulty, and alloyed by a covetous spirit.—In ver. 6 with τοῦτο δέ supply ἰστέον. Ἐπ' εὐλογίαις is so contrasted with φειδομένως, that it must be understood "for blessing," *i. e.*, abundantly. As in 1 Cor. ix. 10, ἐπ' ἐλπίδι in hope.—In ver. 7 προαιρεῖσθαι, to propose to one's-self, to be willing to do something.)

Vers. 8, 9.—According to Ps. cxii. 9, God is represented as the rewarder, who ever extends the necessary means to the benevolent, that under all circumstances they may have the power to exercise good works of all kinds. (The quotation strictly follows the LXX.—The ἐσκόρπισε refers to the metaphor of the σπείρειν commenced in ver. 6, and continued in ver. 10.—The μένει εἰς τὸν αἰῶνα is, according to ver. 8, to be taken *pregnantly*, *viz.*, "he continues always, and abounds richly in all good works.")

Vers. 10, 11.—The image of the sower is specially applied to beneficence. The Almighty, who provides seed for the sower, and bread for food, will also minister that which is necessary for the spiritual harvest of love, causing it to increase to the fruits of righteousness, in order that ye may be rich in all bountifulness to the glory and thanksgiving of God, through us, by whom ye have been so encouraged. In this metaphorical language, the seed intimates the possession of outward wealth, but certainly in conjunction with the charitable disposition to employ it to good purposes; and the fruits are the individual acts of charity proceeding from these elements. As Christ declared, my meat is to do the will of my Father, works of charity appear in this passage as the meat of believers. In the ἐν παντὶ πλουτιζόμενοι this hope is represented as already realized; it stands for εἰς τὸ πλουτίζεσθαι ὑμᾶς. (In ver. 10 it is unnecessary to seek a distinction between ἐπιχορηγεῖν and χορηγεῖν; both expressions occur in the New Testament only in the epistles of Paul and Peter.—The futures χορηγήσει, πληθυνεῖ are to be preferred to the optative; they imply the certain hope which renders any further petition unnecessary.—The form γένημα instead of γέννημα is

found only here ; in New Testament language καρπός is commonly employed for it.)

Vers. 12-15.—Connecting it with the thanksgiving to God which their charity had called forth, the apostle finally declares that this exciting to God's praise and glory, and especially to intercession, are to be included among the good results of the collection. The virtues of believers are not to be exercised solely for themselves, or for the sake of their salutary influence on others ; for fundamentally, the glory of God is their object, they being all his work. The apostle himself therefore pours forth God's praise (ver. 15). (In ver. 12, either of the two expressions, διακονία or λειτουργία, had been sufficient ; yet their union is by no means pleonastic, since διακονία marks more prominently the application of the relief, and λειτουργία the gathering of the benefaction.—In ver. 13 διακονία is regarded as the test of the state of mind. The δοξάζοντες refers to those from whom the thanksgiving to God proceeds. He alludes to the ὑποταγή and the ἀπλότης, *i. e.*, to the obedience and the benevolence aroused through the instrumentality of the apostle.—In ver. 14, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν is no longer to be considered dependent on ἐπί in ver. 13, but is to be connected with διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, rendering ver. 13 of the nature of a parenthesis, and more closely explaining the thanksgiving to God, as is the intercession by ἐπιποθούτων κ. τ. λ.—The ἀνεκδιγητός of ver. 15 occurs in the New Testament only here ; similar forms are found in Rom. xi. 33.)

### III.

## PART THIRD.

(X. 1—XIII. 13.)

### § 9. FALSE APOSTLES.

(x. 1-18.)

UNTIL now, Paul has addressed himself pre-eminently to the better-intentioned in the Corinthian Church, but from the 10th chapter he directs himself against his adversaries (see *Intro.* § 3), without, however, making a perfect separation into two distinct classes. Those opposed to the apostle had sought to lower his dignity and weaken his authority by describing him as weak in personal influence, although courageous and full of self-commendation in his letters. To this representation Paul opposes the declaration, that they would find him to be, personally, precisely such as his letters promised; but with respect to his glorying, he boasted not of himself, but of God, who had appointed him to his important sphere of action (1-18).

Vers. 1, 2.—The apostle begins to set aside the accusation, that when present he was weak and submissive, although he appeared courageous when absent, by beseeching his readers not to render it imperative that, upon appearing among them, he should as boldly assume his apostolic authority as he had done in writing to them. This, of course, involves the inference that evil would arise to them, and they might feel disposed to resent it, if he were compelled to rebuke them.\* That he entreats them to this by the meekness and gentleness of Christ, evidently implies that he desires to act in the name of his Master, and would willingly exercise gentleness instead of severity. The words *ὅς κατά κ. τ. λ.*, are of course to be understood with the restriction, “as my adversaries accuse me.” In ver. 2 the *δέομαι* takes up again the *παρακαλώ*, and connects with it the object of the request in the words *τὸ μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει*. The form of the entreaty, however, naturally confers upon the *μὴ παρῶν θαρρῆσαι* the signification of “that I may not find it necessary to appear bold when present, or, that ye may not compel me to appear so.” But, in order to produce the greater impression,

\* At the conclusion of the epistle (xiii. 2, 3, 10) this idea is again laid down.

Paul represents this severity which was to accompany his appearance, as not merely possible, but as already determined upon, with regard to certain persons. It is only ironically, as from the point of view of his opponents, that Paul signifies his appearing thus as a *τολμῆσαι*. But precisely that which these men presumed to reprove in him, the walking after the flesh, *i. e.*, the being actuated by human views, the fear of man, and the desire to please the world, was worthy of blame in themselves. (In ver. 2 *πεποίθησις* is forbearingly used ; it indicates severity, serious reproof, as *θαρρῆν* does, “to reprove fearlessly.”)

Vers. 4-6.—In order to enforce this thought, Paul further asserts that, although he might walk after the flesh and in weakness, he assuredly warred not with the weapons belonging to the flesh, but with those which were Divine and sufficiently mighty to overcome everything contrary to God, and to bring all into obedience.—The apostle here passes from the idea of what is sinful in *σάρξ*, which is most prominent in ver. 2, to that of weakness, and describes himself as the champion of God, as not only defending himself, but attacking the strongholds (*ὀχυρώματα*) of the wicked. (*Κατὰ Θεόν* should be contrasted with *κατὰ σάρκα*, but instead of this the idea of power is immediately held to view, and this by *τῷ Θεῷ* is referred to God. I cannot take the dative with Billroth as “for God,” but “before God,” *i. e.*, according to his will and judgment, in which Winer concurs. See Gr. § 31. 4.) What he desires to express by the term strongholds is further shewn by ver. 5. He mentions the *λογισμοὺς καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ*, *reasonings, and every high thing*, etc., as to be subdued and brought into subjection to the obedience of Christ, at which he employs *πᾶν νόημα* in the same sense as before *λογισμούς*. The condition in which such high, proud *λογισμοί* or *νοήματα* prevail, is called *παρακοή*, and is opposed to the *ὑπακοή*, which Paul desires to call forth. If we now inquire what the apostle intends to indicate by these expressions, it is undoubtedly apparent, according to ver. 7, that he designs especially to reprove that seeming wisdom of the sect of Christ which leads them haughtily to exalt themselves in opposition to the true knowledge of Christ represented by the apostle, and to claim for themselves the prerogatives of true Christians. The theoretical and practical elements may not be separated in this view, for both necessarily penetrate each other ; theoretical conceit can never remain free from practical consequences. As to the employment of this passage in proof of the incompetency of human wisdom to pass sentence in matters of faith, it must be conceded unquestionably to the opposers of this application of it, that the lofty things exalting themselves against the knowledge of Christ *may* be conceited thoughts in general ; yet it may not be denied that the apostle’s first and chief idea

regarded a false gnosis (as described in 1 Cor. i. iii.) which resists the true knowledge, and lays claim to reception as the real and genuine Christianity. It is evidently the design of the apostle (see Comm. on 1 Cor. i. iii.) to demonstrate that the cause of the confounding of false with true Christian knowledge lies in the fact, that, instead of seeking the enlightenment of the Holy Spirit which explores the depths of the Divine Being, man trusts to his own wisdom. The present passage; therefore, can be understood with entire correctness only when we allow that it proves that Paul considered reason incapable of producing the truths of the gospel out of its own resources, but that we were rather to receive these truths in obedience of faith, and permit ourselves by no arts to be drawn aside from the simplicity of Christ (xi. 3). But, on the other hand, to extend the contents of this passage to the point that wisdom is also incapable of receiving and inwardly understanding the truths offered, is in decided contradiction with the frequent assertion of the apostle, that man is not wanting in the organ necessary to receive and perceive the Divine things revealed to him by the Spirit (see Rom. i. 19); he is simply not to desire to become his own oracle, his own God. (The *ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή* of ver. 6, is striking; it would seem, namely, that when the obedience of all is perfected, there would remain no more disobedient to punish. But Paul only desires thereby to express the necessity for a separation of the elements still existing in Corinth, so that the sense is: "I am prepared to punish (viz., by excommunication) all who shall continue disobedient at the period that obedience shall have perfected itself in you, who form the true church.")

Ver. 7.—From this point the apostle addresses his opponents in a more direct manner, and in the *εἰ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι*, *if any one trusteth to himself that he is Christ's*, alludes primarily to the sect of Christ, who laid especial claims for themselves to being Christ's, which, on the other hand, Paul no less vindicates to himself. Baur, however (Tübing. Zeitsch. 1831, pt. iv., p. 99), correctly denies that the present passage bears reference to the faction of Christ alone. The apostle seems rather to be maintaining his authority against his antagonists generally, who boasted of a more intimate connexion with Jesus and his immediate disciples. We must therefore conclude that Paul intended to include in the reproof directed against the sect of Christ, all his adversaries whose pride leads them to the assumption that they alone were the true Christians. This characteristic appeared most strongly in those properly styled *οἱ τοῦ Χριστοῦ*: it is against this class, therefore, that the apostle especially directs his attack, and he employs an expression which refers primarily to them.—The understanding of this passage has been rendered uncommonly difficult by translating *τὰ κατὰ πρόσωπον βλέπετε*, as, "Do

ye look on things after the outward appearance?" Billroth has already, following Ambrose, taken the words correctly as implying, "Behold, I pray you, what is so clearly evident," making βλέπετε imperative. With this agrees perfectly what follows, which contains an appeal to the simple sense of the Corinthians, that he (the apostle) should assuredly be considered a servant of Christ, and that his labours abundantly demonstrate him as such. (At the conclusion of the verse the word Χριστοῦ is wanting in so many authorized Codd. that it has been expunged by all the best critics.)

Ver. 8.—Paul now conceives his relation to Christ more definitely as his apostolical office which bestows upon him a spiritual power. If he have boasted somewhat of this authority, he is by no means ashamed of it, for it is in order to their edification, and not to their injury. Here we are to supply the idea, "But the boasting of your adversaries is productive of your destruction." (The construction involves an anticipation of the idea, since εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν is immediately connected with καυχῆσθαι, while, according to the sense it should have been οὐκ αἰσχυνθήσομαι, ἐγένετο γὰρ, κ. τ. λ.—The εἰάν τε γὰρ καὶ περισσώτερόν τι καυχῆσθαι only implies, "If I have somewhat abundantly boasted myself," and not, "If I would yet more abundantly boast myself.")

Vers. 9-11.—To attach ver. 9 to ver. 8, as proposed by Billroth and Lachmann, appears to me entirely inconsistent with the thought. Ver. 11 evidently contains a refutation of the assertion relative to the object of his epistles, which ver. 10 attributes to his adversaries. Billroth's mode of connecting ver. 9 with ver. 8 is in the highest degree constrained; it is thus, "I say this to you (that I have received my authority for your edification) that it may not appear that I desire to terrify you by my letters." But such a statement could by no means remove this appearance; the sentiment of ver. 11 only can perfectly remove it. What I am in my letters, Paul would say, I am in my personal presence; the severity in my letters is the severity of my entire nature. (In ver. 9 the connecting the ὡς ἂν with the infinitive instead of the optative, creates a difficulty. Billroth supposes an ellipsis by way of facilitating the connexion of verses 8 and 9; Bretschneider even reads ὡσάν, *quasi*. We must, with Winer [Gr. § 42, 6], regard it as irregularly employed for ὡς ἂν ἐκφοβοῦμι.—In ver. 10 Lachmann reads φασί for φησί, which is certainly a correction to render the text easier. The singular is not to be understood of a definite individual, but must be taken impersonally. See Winer's Gr. § 58, 9.—Whether the words ἡ παρουσία τοῦ σώματος ἀσθενής, *the bodily presence weak*, may include a reference to any weakness of bodily constitution is a question; still it is by no means improbable that the weakness which in the present and following chapters of the epistle, is mentioned by

the apostle in contrast to the mighty power of God in him, may also bear a corporeal reference.)

Ver. 12.—The first words of this verse establish the idea which immediately precedes. “Such people may believe of me, that, being present, I shall appear like my letters; for I cannot persuade myself to place myself on a level with those who commend themselves, *i. e.*, I will not, as my adversaries, praise myself; yet they may be assured that, when present, I shall not spare.” (Ἐγκρίναι and συγκρίναι are certainly not synonymous, although, according to the connexion, very closely allied; the former signifies “to reckon in a number,” the latter “to place together, or compare with some one.”—Τολμᾶν has, as in Rom. v. 7; 1 Cor. vi. 1, the signification of *sustinere*, “to be able to prevail upon one’s-self.”) But the remaining part of the verse is uncommonly difficult, and has claimed much particular consideration from annotators. Fritzsche particularly has treated the passage with acuteness (Diss. ii. page 33, seq.), and Billroth has followed him. Nevertheless, I have not been able to convince myself of the correctness of the explanation furnished by these learned men; Emmerling’s view seems to me rather to deserve the preference,\* of which Fritzsche himself says: “Emmerlingius eo me deduxit, ut iudicio meo in hoc difficili loco pæne diffiderem.” The view taken by Fritzsche and Billroth is this: they erase the words οὐ συνιοῦσιν · ἡμεῖς δέ, and connect ver. 12 with ver. 13 in the following manner: “But inasmuch as we measure ourselves by ourselves (*i. e.*, our value by the measure of our real performances, and not by the standard of imaginary ones, as others do), and compare ourselves with ourselves, we by no means boast ourselves without a measure, but according to the measure which God himself has given unto us.” Here, however, the first ground of doubt is that the erasure of οὐ συνιοῦσιν · ἡμεῖς δέ is merely an act of necessity, it being impossible to explain the usual reading in a satisfactory manner. True, Fritzsche has adduced evidence to prove that the interpolation of the words in question was in some degree probable, on the supposition that they were wanting in the original text. But the critical authorities render them so certain, that even Lachmann has not ventured to omit them. Only D.F.G. leave out the four words; some of less weight barely the words οὐ συνιοῦσιν. This omission is manifestly to be explained only by their internal difficulty, for who could have inserted them in the text if they were originally wanting? So also correctly judges Reiche in the Programm already quoted at 2 Cor. v. 3. But again, the meaning of ver. 12, in its connexion with ver. 13, is indeed thus apparent, but a new difficulty arises by the fusion of the two verses. For it is not very clear, if so intimate a connexion takes place be-

\* See the third Exkursus of Emmerling’s Commentary.

tween the verses, how the apostle arrives at the μέτρον τοῦ κανόνος, *measure of the rule*, which God had distributed to him, and to which no allusion had been made in the foregoing passage. The contrast in which ver. 13 is placed with ver. 12, by ἡμεῖς δέ, greatly facilitates the assumption of the transition to a new subject. The only question, therefore, is, whether the usual text is capable of a satisfactory elucidation. As already observed, Emmerling's explanation of the sense of the passage seems to present a correct meaning; he considers the οὐ συνιοῦσιν as a participle, belonging to ἐαυτοῖς, and which the apostle applies to himself as from his adversaries, so that Paul contrasts himself in the words ἀλλὰ αὐτοὶ κ. τ. λ., with his opponents in the following manner: "We cannot prevail upon ourselves to compare ourselves with those who commend themselves, but we rather measure ourselves entirely by ourselves (*i. e.*, as may be gathered from ver. 18, by that which the Lord hath given in charge to us, by Christ's will in us), and compare ourselves with ourselves, who, in the opinion of our antagonists, are unwise. But we are *not* unwise; we do not boast without measure, but," etc., etc. The ἡμεῖς δέ thus agrees perfectly; it forms, indeed, no antithesis with ἀλλὰ καὶ κ. τ. λ., but with the judgment of the antagonists of Paul, which is contained in the οὐ συνιοῦσιν. Billroth's remark, that we cannot perceive for what reason Paul should here consider himself unwise in the opinion of his adversaries, is incomprehensible. Emmerling has already appealed to chap. xi. 12, in which the same occurs; and when Billroth remarks upon this, that Paul then does it, inasmuch as he praises himself, but in the present passage he directly states that he does *not* boast without measure, he appears to have overlooked the fact that the apostle is here representing the accusations of his adversaries as ridiculous and self-contradictory. There remains, therefore, but the one objection, that the article is required before οὐ συνιοῦσιν: but as ἐαυτοῖς precedes, τοῖς might easily have been omitted by the transcribers, the more so, as, misunderstanding the difficult passage, they may not have taken συνιοῦσιν for the participle. This, at all events, is a far more lenient proceeding than expunging the words οὐ συνιοῦσιν· ἡμεῖς δέ, and moreover, has the advantage of facilitating the understanding of what follows.

Vers. 13-16.—By a very peculiar turn the apostle passes over in an unexpected manner to a subject altogether new, for which reason it is advisable to maintain the separation of ver. 13 from ver. 12 by means of the ἡμεῖς δέ, and not to obliterate it. Paul had hitherto only repelled the general charges of his adversaries that he assumed a high tone throughout his epistles, but now he comes to the special point, of which the slightest notice had not yet occurred in either of the epistles, that he had not intruded himself into a field of labour

not his own ; but that Corinth, and not Corinth alone, but all the surrounding territory, had been appointed him by God, as the province which he was to fill with the tidings of the gospel. By the expression *μετρεῖν*, *measure* (ver. 12), with which in ver. 13 the *εἰς τὰ ἄμετρα* is connected, Paul so passes over to this point, as to contract the general idea of measuring into the more special one of the limits assigned to his appointed sphere of activity. We may here inquire, what can have given occasion to the apostle to enter upon this point precisely at this place ? If Baur rather strongly expresses himself to the effect that the adversaries of Paul appear to have regarded themselves as the proper founders of the apostolic church (see work already quoted, p. 101), it yet cannot be denied that assertions of his adversaries, vindicating Corinth as their province, must have been known to the apostle. This claim would only have been made with some show of justice if they themselves had been engaged in the work in Corinth *before* the apostle ; for according to the agreement mentioned in Gal. ii. 9, Paul had, in accordance with the Divine will (Acts xxii. 21) received the Gentile world as his appointed sphere of labour. We therefore cannot perceive how his adversaries could upbraid him for preaching the gospel in Corinth. But if, at the time Paul first appeared there, they were already engaged in the work, they might undoubtedly do this with a show of right. But as Christians were already to be found in Rome when Paul appeared there in person, and notwithstanding the rule laid down for him (Rom. xv. 20) he nevertheless preached there, the same thing might also have occurred in Corinth, no apostle having hitherto appeared there, and moreover, the persons labouring there being by no means orthodox teachers, but seeking rather their own honour than that of God. To which party these persons belonged, who were labouring in Corinth before the apostle, cannot be discovered from the text before us. (In ver. 13 *μέτρον τοῦ κανόνος* is not pleonastic ; the *κανών* is rather the measure, the scale, whilst *μέτρον* is the deduction from it. The following *μέτρον* might indeed be omitted, but it is repeated in order to represent with more sharpness the *ἐφικέσθαι ἄχρι καὶ ὑμῶν*, *to come even as far as you*, as something ordained and commanded by God.—In ver. 14 *ὑπερεκτείνω* is significant—it is found throughout the New Testament only in this passage, “to stretch one’s-self beyond the appointed limits.”—The *ὡς μὴ ἐφικνούμενοι* is to be understood “who should not have come,” to wit, according to the view and assertion of the antagonists.—In ver. 15 *ἐν ὑμῖν* is to be connected with what precedes, as Calvin has already correctly stated, although it is easy to understand how the *ὑμῶν* might furnish occasion for joining it to *μεγαλυνθῆναι*. The principal aim of the apostle was to prove that this mission extended far beyond Corinth, and that he consequently only awaited

the perfecting of their faith, in order to proceed further, and bear the gospel to others.—In ver. 16 τὰ ὑπερέκεινα sc. μέρη, regions beyond, lands beyond the sea, viz., Italy and the more remote Spain. See Rom. xv.)

Vers. 17, 18.—The apostle now concludes his subject with the utterance of the fundamental idea of the entire discourse, that all glory is the Lord's (because all power and all blessing are his), for which reason he alone can commend man, *i. e.*, can approve him to the hearts of his brethren in the truth. (Concerning ver. 17 see on the parallel passage, 1 Cor. i. 31.)

### § 10. THE TRUE APOSTLES.

(xi. 1–33.)

In order to lead the Corinthians who were in danger of permitting themselves to be drawn aside from the pure gospel by deceivers, to a clearer perception of the distinction between true and false apostles, Paul is compelled to remind them of his disinterestedness, his sufferings and conflicts; whilst those who falsely represented themselves as preachers of righteousness sought only their own profit, and exacted gifts from the church; he at the same time taking occasion to observe, that he regarded himself in no degree inferior in those prerogatives which they claimed for themselves.

Ver. 1.—Taking into consideration that which immediately precedes (ver. 17), the ἀφροσύνη, *folly*, whereby the apostle designates his statements concerning himself, can be referred only to the sentiment of his opponents. The whole passage hereby acquires an ironical tinge, and a tendency towards reproach. Paul considers his readers as entering into the views of his antagonists, and entreats them from this view to permit him to continue a little foolish. A comparison with his adversaries in the sense put forth by Baur (see work already quoted, p. 101), viz., “ye endure them, bear therefore with me,” cannot be acknowledged, as Billroth justly remarks, because in that case καὶ ἐμοῦ would have been employed by the apostle in order more strongly to indicate its contrasted application to himself. (On ὄφελον see 1 Cor. iv. 8. The reading of the *text. rec.* ἡνείχεσθε yields decidedly to ἀνείχεσθε: on the contrary, the dative τῇ ἀφροσύνῃ presents in its construction considerable difficulty, and we should, with Rückert, sanctioned by B.D.E., prefer the usual reading τι τῆς ἀφροσύνης.)

Vers. 2, 3.—Paul alleges his sincerity of purpose with regard to their welfare as the ground upon which he claims their forbearance; he desires to keep them free from every temptation, although he ap-

prehends that they may have already permitted themselves to be led astray from the simplicity which is in Christ. In describing this state of purity, the apostle employs an image drawn from marriage, but in a peculiar manner. He seems to consider himself in the position of one who selects the bride, and presents her in purity to the bridegroom. It is only thus that ἀρμόζεσθαι gains exact significance; it is used in the sense of "to suit," as by the LXX. in Prov. xix. 14; παραστῆσαι may however be referred to the Parousia as the marriage festival of the Lamb. So Billroth, with entire correctness. The ἐνὶ ἀνδρί finally signifies that she can be no other man's without adultery. In this, the foreign influences are reprov'd (ver. 4) to which the Corinthians had yielded themselves. Paul describes this as φθαρῆναι τὰ νοήματα ἀπὸ τῆς ἀπλότητος εἰς Χριστόν, *their minds being corrupted from the simplicity which is in Christ*. This simplicity (ἀπλότης) corresponds with the before-mentioned purity (ἀγνότης); it denotes the centering of the elements of moral life to one point, the person Christ, just as every thought of the bride is devoted to the beloved. The contrast is διψυχία, which according to 1 Cor. i. 3 is here at the same time to be regarded as the false Gnosis (ver. 6); for this had even seduced the Corinthians from that simple faith which Paul had inculcated. This sin is likened by the apostle to the fall of Eve, who was betrayed through the subtilty of the serpent. We are justified in concluding from this mention of the Fall, that Paul regards it as the history of an actual occurrence; but of the way in which he explains it, nothing can be learnt from this brief allusion to the circumstance. The previous image of the pure virgin led him to the mention of Eve; under other circumstances he would have mentioned Adam, as in Rom. v. 12, seq.

Ver. 4.—The apostle justifies his extreme anxiety for the Corinthians by declaring that he considered them so little grounded in the faith, that it would be easy to draw them over to another form of belief were they tempted. The only correct explanation of this verse is decidedly the one in which ὁ ἐρχόμενος, *he that cometh*, is explained of false teachers generally (the article being used only because the false teacher is conceived concretely. See Winer's Gr., § 18, 3). Any definite personage is not to be assumed. The expressions Ἰησοῦν ἄλλον, πνεῦμα ἕτερον, εὐαγγέλιον ἕτερον, imply only heretical interpretations of scriptural truth. Paul does not mean to say, Ye might be gained over to another entirely different form of religion, but only, Ye might permit the correct faith which I have delivered unto you to become deformed by the admixture of false doctrine through unsound teachers. Paul addresses the Galatians in a similar manner. (See Gal. i. 9.) True, indeed, Christianity disfigured in its fundamental doctrines, is no longer Christianity; hence Paul exclaims to the Galatians, "Ye have lost

Christ !” It does not however appear that it had yet proceeded to such lengths in Corinth. (At the conclusion of the verse I prefer the reading *ἀνέχεσθε*, with Billroth and Lachmann. Paul then declares with decided certainty, “If the deceiver comes, ye allow yourselves to be well pleased with him ;” *ἂν* could certainly not well be omitted with *ἀνείχεσθε* or *ἠνείχεσθε*.)

Vers. 5, 6.—The connexion is to be restored in the following manner : If the deceiver comes, ye receive him well, and ye afford already a hearing to the false apostles. Now to these stand I in no degree inferior ; and granting that I might be deficient in the words of worldly wisdom (1 Cor. ii. 13), yet assuredly not in true knowledge. Yet, pursues the apostle, correcting himself, I have been ever manifest before you in all things ; ye are acquainted with my entire proceeding, wherefore should I again display it before you ? Lachmann and Billroth have preferred the reading *φανερῶσαντες*, which would require to be referred to the *γνώσεις* which Paul had pronounced against them. But the passive form appears to me unquestionably deserving of preference ; for it alone furnishes an easy and unconstrained transition to what follows ; Paul describes himself not in his position as teacher, but in his outward relation to the church (ver. 6). *Ἐν πᾶσι* cannot on account of the following *εἰς ὑμᾶς* be referred to persons, but only to things ; *ἐν παντί* therefore is best explained of time. Finally, we recognize clearly in the *εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ*, and if also I am rude in speech, an accusation on the part of the *ὑπερλίαν ἀπόστολοι* and their adherents implied, which undeniably points to a more learned culture in them. But this expression does not refer to Peter, James, and John (as might be inferred from Gal. ii. 9, where they are styled *οἱ δοκοῦντες στῦλοι εἶναι*, those accounted as pillars) ; it is rather clear from ver. 13 that it is intended to designate the false teachers themselves. (The form *ὑπερλίαν* is found again only in Eustathius. The apostle in his animated description frequently employs compounded words, and specially so those compounded with *ὑπέρ*.)

Vers. 7-9.—Pursuing his strain of irony, the apostle reminds the Corinthians of the strictness with which he had persisted in accepting nothing from any one, for his worldly maintenance, and enquires “whether in this respect he had committed any offence.” The apostle finally states of himself that he had received contributions from other churches, especially from Macedonia (probably identical with that mentioned in Phil. iv. 15, 16), which explains the assertions in 1 Cor. ix. 15, seq. But from the Corinthians he was justified in receiving absolutely nothing, because their feeling was not sufficiently simple and sincere in the matter. His antagonists among them would have put a far worse construction upon his acceptance, than upon his refusal. In ver. 7 *ἵνα ὑμεῖς ὑψωθῆτε* is to be taken

merely as antithesis to ἐσύλησα: they were exalted, and treated nobly, as being in no degree burthened; the expression is also ironical.—The καί of ver. 8 is to be understood emphatically, “although suffering want.”—Καταναρκάομαι generally means “to be stiffened, torpid.” The active form only occurs in the New Testament, and in this epistle. [See xii. 13, 14.] The LXX. frequently employ the simple. It has in this passage the signification of “to burden, to oppress,” to make one, as it were, stiff or faint.)

Vers. 10-12.—The present passage undeniably proves how very important this matter was regarded by the apostle. (See at 1 Cor. ix. 6, seq.) He protests that none shall rob him of this boast, *i. e.*, he will absolutely accept nothing from them, not from any feeling of hatred or wrath, but from love, for the sake of those adversaries whom he desires to render conscious of their false and insincere conduct. (In ver. 10 the sentence ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί is to be understood as the form of oath, “as truly as the truth of Christ is in me,” *i. e.*, as truly as I am a Christian!—Φράττω signifies primarily “stop up” [Rom. iii. 19], then, “withdraw, rob.” Εἰς ἐμέ for ἐμοί is striking. It is to be explained from the idea of hostility, which is implied in φραγήσεται.—Οὐ κλίμα, see Rom. xv. 23.—In ver. 11, διατί scil. τοῦτο λέγω.—Καὶ ποιήσω intimates the steadfastness of the determination, as καὶ τηρήσω in ver. 9.—In ver. 12 ἵνα ἐν ᾧ καυχῶνται κ. τ. λ. is not free from difficulty. It may be inquired if this ἵνα is to be regarded as co-ordinate with the previous one, or dependent on ἀφορμήν? The first does not appear probable, because had Paul intended an antithesis between ἐκκόψω and καυχῶνται, he would have marked it more distinctly by adding ἐγώ and αὐτοί. Also the τῶν θελούντων ἀφορμήν naturally leads to the conclusion that what follows is to describe more closely the kind of the ἀφορμή. But again the supposition that the second ἵνα is co-ordinate with the first yields no satisfactory meaning [we must then conclude that a negative has fallen out], as ver. 20 decidedly shews that they were *not* able to boast of the same forbearance which Paul had exhibited.\* The words are pertinent only as expressing the simple wish of the antagonists. To these it was in a high degree offensive that Paul should persist in a steadfastness of purpose which made them ashamed; they wished therefore to divert him from it, that he might have no advantage over them, but be found the same as they. The ἐν ᾧ καυχῶνται, *wherein they glory*, is however to be understood of their asserting the right of receiving money to be a subject of boasting, and an apostolic prerogative, as is plain from 1 Cor. ix. 7, seq. The

\* Billroth translates: “In order that wherein they especially boast themselves (accepting no money), they may be found (*only*) like myself.” But here it is entirely forgotten that, according to ver. 20, they not only accepted money, but proved themselves highly exacting towards the churches; we also see no authority for interpolating the *only*.

entire passage has therefore an ironical tinge, in this manner, "However strongly they oppose me, they would gladly embrace an opportunity of permitting me to participate in their boasting, and compel me to accept of a subsistence at the hands of the church; but this is only for the purpose of concealing their own shame, and depriving me of my just fame; therefore they shall not succeed in their desire!"

Vers. 13-15.—Paul now unsparingly removes the mask, and presents these persons in their true light as false apostles, proving themselves servants of Satan, and, like their master, ever conducting themselves with hypocrisy. A just punishment therefore awaits them! These are evidently none other than the *ὑπερλίαν ἀπόστολοι* of ver. 5, and it is thus impossible that the genuine apostles can be signified in that passage. But it is perfectly possible that these hypocrites (whose sect is not further defined) may have appealed to the authority of the true apostles, precisely as the false teachers mentioned in Gal. ii. 12. The expressions moreover are very strong, and bring to mind the *γεννήματα ἐχιδνῶν* which our Saviour applied to the Pharisees (Matth. xxiii. 33). Had they been members of the Corinthian church, Paul would undoubtedly have commanded their excommunication; but we can only regard them as intruding usurpers, who had created a party to themselves in Corinth, and from whose evil influence Paul sought to free those who had joined them.—Whether the apostle, by the expression *ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός*, *Satan is transformed*, etc., alludes to a definite fact, the history of the temptation, for example, is not to be discovered with certainty. However it is highly probable that the *αὐτὸς γάρ* points to a matter known to the readers.

Vers. 16-18.—After Paul had thus openly and clearly expressed his conviction concerning the false teachers, he returns to himself and his position, resuming the idea of ver. 1. These men had brought him into the disagreeable position of being compelled to treat of himself, his rights and privileges. But while doing this, he judged it necessary to guard his readers against considering it as right in itself, and worthy of approval; he therefore describes it as an *οὐ κατὰ κύριον, ἀλλὰ κατὰ τὴν σάρκα*, *not after the Lord, but after the flesh*, to which he was impelled by the conduct of his adversaries, in order to free them (the Corinthians) from their injurious influence.—In ver. 10 the apostle plays with the idea *ἄφρων*. In the first place, he prays them not to consider him such because he boasts himself (folly belongs to those who really do it from vanity); nevertheless if they were not willing to be obedient unto him, still they might receive him, although merely as *ἄφρων*, as they did those high-minded persons, that he might thus boast himself a little. These last words then convey with delicate irony the reproach that they had suffered the false

apostles so to exalt themselves. (In ver. 16 we are with *κᾶν* to assume an inversion : it should properly be *δέξασθέ με, κᾶν ὡς ἄφρονα*.—In ver. 17, the *ὡς ἐν ἀφροσύνη* proves that the apostle does not intend to assert that he really speaks foolishly, but that his discourse may present such an appearance. In ver. 18, he speaks more fully of the occasion of his assuming so apparently an offensive line of conduct.—Concerning the expression *ἐν ταύτῃ ὑποστάσει τῆς καυχήσεως*, see the remarks on ix. 4. It is also here best understood as “matter, subject.”—In ver. 18 the *κατὰ τὴν σάρκα* is referable not merely to national descent, as exhibited in ver. 22, but to all external privileges, and also such as are enumerated in ver. 23, seq. The article here is unusual, but by no means inapposite ; the antithesis is *κατὰ τὸ πνεῦμα*, to which in this passage *κατὰ κύριον* stands parallel, and for which *κατὰ τὸν κύριον* might be employed.)

Vers. 19, 20.—Paul heightens still further the ironical tone of the discourse, and styles the Corinthians *φρόνιμοι*, who willingly tolerated the *ἄφρονες* : to this is appended a description of the corruption of the false apostles drawn in the strongest colours. Desire of dominion and covetousness are the prominent vices which the apostle exposes in them. To the particular party to which these false teachers belonged, the passage furnishes no clue ; the faults reprovèd are of a purely moral nature, and such as might exist among persons of any party. (In ver. 20, according to xii. 16, *ὑμᾶς* is to be supplied to *λαμβάνει* : “if one take entire possession of you.”)

Ver. 21.—This endurance of unworthy treatment from the heterodox teachers is blamed by Paul, who shews that it sanctions the insinuation that he had proved himself weak (*i. e.*, not possessed of such prerogatives as those in which they prided themselves), whilst he nevertheless could exhibit as well-founded a claim as any other could pretend to. The *κατὰ ἀτιμίαν λέγω κ. τ. λ.* has doubtless been well explained by Billroth. It is usually understood of Paul himself in the sense of “I confess to *my* shame that I have proved myself too weak towards such usurpations.” But then *πρὸς ἀτιμίαν* would have been employed, and besides under this view the *ὡς* appears entirely pleonastic. The reference is rather to the Corinthians, “I say this to *your* shame.” The *ὡς* then represents that which succeeds as the opinion of the Corinthians concerning Paul. The enumeration of all his privileges which follows is employed as a refutation of this opinion, and this he styles a *τολμᾶν*, *being bold*, in opposition to the above-mentioned *ἀσθενεῖν*, *being weak*.

Ver. 22.—The principal prerogative claimed by Paul, and of which he was enabled to boast as well as his adversaries, was that he belonged to God’s people ; not only that he was a worshipper of the true God (for the proselytes in this respect were equal), but that being born an Israelite, of the seed of Abraham, he was included in

the blessings promised to that people. Billroth erroneously makes no distinction between the three synonyms; but the expression *ἑβραῖοι* is evidently further defined by *Ἰσραηλῖται*, and the latter again by the *σπέρμα Ἀβραάμ*, in which the idea of being an inheritor of the promise is especially manifested.—Impartiality here compels us to admit that Baur's hypothesis appears supported by this passage. We have no intimation that Paul here solely attacks the followers of Peter, as seemed to us the case in iii. 4, seq.; he seems rather to include at least *also* the sect of Christ, and yet he permits his opponents to appeal generally to their Jewish extraction, which according to our own hypothesis concerning that party would not be applicable to them. (See *Introd.* § 1.) Nevertheless the far more important difficulty is presented by Baur's view, that the contents of the entire first epistle do not harmonize with the Jewish character of this sect. For should we even suppose that the reference to false Gnosis may apply to such Judaizing false teachers as (like those opposed in the Epistle to the Colossians) concerned themselves with theosophist speculations (this characteristic is not expressly attributed to them by Baur), there nevertheless does not occur in history a single trace of the fact, that Judaists had been seduced into that false liberty which the apostle reproves throughout the greater portion of the first Epistle to the Corinthians, and which we may take for granted could be found only among the Gentile Christians. And as x. 7 does not indicate the sect of Christ alone, but rebukes all his antagonists generally, as, further, the individual parties in Corinth are not distinguished throughout the entire discussion in chs. x.—xii., I am persuaded that Paul for this reason here gave prominence to that Jewish descent to which the followers of Peter particularly appealed, because among the party of Christ nothing was to be found which could be regarded as an external hereditary prerogative. The sect of Christ and of Peter had pursued the controversy against Paul in concert; consequently the apostle might defend himself against them both at once, and yet give prominence to a single point which had relation only to one party.

Vers. 23-27.—In a long series of descriptions such as occur in vi. 4, seq., the apostle then enumerates the sufferings and necessities endured in his apostolic calling, which by their number and variety bear witness to the magnitude of his labours. It is not without an object that Paul exposes in v. 24 and 26, the treatment he had experienced from the Jews, for he doubtless thereby intended to impress upon them, that in the kingdom of Christ to be of Jewish descent was not so especial a subject of glorying. This passage proves, finally, how little we really know of the life of the apostle, for the Acts of the Apostles conveys almost no information concerning all these perils. See concerning this subject Clemens Romanus

(Epist. ad Cor. i. 5) where a similar recapitulation may be found. (In ver. 23 *παραφρονῶν λαλῶ* is doubtless stronger than *ἐν ἀφροσύνη λέγω* of ver. 21. I cannot however attribute to the expression the meaning Billroth does, who thinks it signifies: "I speak foolishly, for I glory in the sufferings which it is my duty to take upon myself;" it rather appears to me that the *παραφρονῶν λαλῶ* refers entirely to the views of his antagonists, "Ye will regard my boasting as foolish."—The conjecture of *ὑπερέχω* is not intrinsically objectionable, yet, as the more difficult form, *ὑπὲρ ἐγώ* is to be preferred. *Ἵπέρ* is here employed adverbially, and is the only example of the sort occurring in the New Testament. [See Winer's Gr. § 50, 7, Anm. 2].—The forty stripes mentioned in ver. 24 are according to Deut. xxv. 3. Josephus relates that they were accustomed to remit one [Arch iv. 8.]—Of the beating with rods and stoning, examples are to be found in Acts xvi. 22, xiv. 19. Hitherto absolutely no instance of shipwreck occurs.—In ver. 25 the *νυχθήμερον ἐν τῷ βυθῷ πεποιηκα* doubtless implies the buffeting on the waves after the wreck of the vessel.—*Ποιεῖν* applied to time, frequently occurs in the Acts of the Apostles. [See Acts xv. 33, xviii. 23, xx. 3.]

Vers. 28-33.—To these extraordinary perils, Paul still adds the continued cares and labours of his charge, so that if he desired to boast himself, he would undoubtedly glory in his weakness, which necessarily leads him, in explanation of his efficient agency, to the power of God, which must be mighty in him. (See xii. 9.) The apostle, in conclusion, appeals to God for the truth of his account, and mentions, finally, by way of supplement, the first danger he encountered in his apostolic course. (In ver. 28 *τὰ παρεκτός, scil. γεγόμενα*, "the things occurring yet besides." Lachmann has erased the comma after *παρεκτός*, making the *ἡ ἐπισύστασίς μου*, "the daily assaults of men upon me," the subject. But this connexion must yield to that which, with Griesbach, retains the comma after *παρεκτός*. The things still besides occurring, must evidently be regarded as different from those hitherto described, and he only mentions two, the *ἐπισύστασις, assault*, and the *μέριμνα, care*, out of many other sources of discomfort.—Billroth gives an entirely mistaken explanation of ver. 29: "Who is weak, that I do not condescend to his weakness [viz., in order to avoid giving him offence]? who suffers an offence, that I do not thereby feel myself offended, and burn to free him from the offence, and to reprove him who occasions the displeasure?" The whole context decidedly contains nothing which can be construed to refer to condescending to the weakness of others. Emmerling takes a more correct view of this passage, when he makes *ἀσθενεῖν, σκανδαλίζεσθαι, πυροῦσθαι* refer to the before-mentioned sufferings. A slight difficulty is alone created by *σκανδαλίζεσθαι*, but every endurance is,

in a *mora* sense, a temptation, and may as such give offence. The sense is then this: "Who suffers, if I do not suffer? who is tempted, if I do not burn in the fire of temptation? *i. e.*, I suffer more than all others; but of this I am so little ashamed, that I glory in it, as I must needs glory." In ver. 31 the adjuration is best referred to all that precedes; the circumstance which occurred at Damascus is only mentioned by way of supplement, as the first persecution which Paul had to endure [see Acts ix. 24].—Billroth has admirably explained the tautology in ver. 32, *ἐν Δαμασκῷ ἐφφούρει τὴν Δαμασκηῶν πόλιν* by regarding the *ἐν Δαμασκῷ* as elliptical, so that the meaning is, likewise in Damascus I suffered the like;—the Ethnarch guarded the city of the Damascenes, etc. Still it is a question if *ἐν Δαμασκῷ* may not signify the territory of Damascus.—Concerning the occurrence itself, see particulars at Acts ix. 24. What is here attributed to the Ethnarch himself [*πιάσαι με θέλων*] is there said of the Jews whom he desired to please. Josephus relates the wars of King Aretas [Ant. xviii. 7], during which it is probable the occupation of the city of Damascus by his troops occurred. The title *ἐθνάρχης* probably implied here a military commander, the commandant of Damascus. Elsewhere it likewise indicates civil authorities. See 1 Macc. xiv. 47, xv. 1.—In ver. 33 *καί* is to be considered adversative, "But I was let down in a basket through a window, by the wall.")

### § 11. THE TRANCE.

(xii. 1–21.)

The outward sufferings hitherto related could only be indirectly a subject of boasting to the apostle, that is to say, so far as they are a powerful witness for the magnitude of his labours. But Paul now adduces as direct proof of the grace of God which was with him, the mighty visions and revelations which he had received. In order, however, that he may not exalt himself from this cause, he declares that God had appointed him particular sufferings; therefore he loves rather to glory in his weakness, for in the weak God is mighty. The apostle then concludes by declaring himself to be no less an apostle than those arrogant usurpers; God had accredited him as a true apostle in Corinth, and the sincerest love towards the church there filled his heart, which led him to wish that upon his approaching arrival among them he should find them in a suitable frame of mind.

Ver. 1.—Commencing with an admonition against boasting, the apostle passes to that witness which a man can never bear to him-

self, but by which the Lord rather extols and commends those who are his own (x. 18), viz., to visions and revelations. The two expressions are to be thus distinguished : in the *ὄπτασία*, *vision*, the communication from on high may be considered principally, if not entirely, addressed to the sight, so that something is imparted by images, as in Acts x. The *ἀποκάλυψις*, *revelation*, on the contrary, is an unfigurative communication of the Divine Spirit to the human. The two forms may be united, nay, are usually found together, yet always in such a manner that one or other of these conditions predominates. The circumstance which the apostle proceeds immediately to detail, appears from ver. 4 to bear rather the form of an *ἀποκάλυψις*. (Although Fritzsche and Billroth decide in favour of *καυχᾶσθαι δέ*, it yet cannot be commended, because it has only the Codex D. in its favour, and even this hesitates between *δέ* and *δεῖ*, whilst *καυχᾶσθαι δεῖ* is authorized by B.E.F.G. Meanwhile the following *οὐ συμφέρον μὲν, ἐλεύσομαι δὲ καὶ εἰς, κ. τ. λ.*, is so evidently a correction to relieve a difficulty, that I feel compelled to prefer the usual reading *καυχᾶσθαι δὴ*. The glorying in himself is brought into antithesis with the glorying that proceeds from God.)

Vers. 2-4.—That Paul's not explicitly naming *himself* as the person to whom the following gracious disclosures were imparted, belongs merely to the form of representation, is universally admitted, and is incontestibly proved by ver. 7, seq. It likewise requires no argument to prove that this event is not identical with the appearance vouchsafed to the apostle when journeying towards Damascus. In the latter, Christ's appearing was for the purpose of humbling the apostle, and convincing him of his sin, whilst the former was intended to reward his fidelity and strengthen his faith. The fourteen years likewise which the apostle states to have elapsed since the occurrence, would not chronologically adjust themselves to it.\* (See the Chronological Table at the conclusion of the Introd. to the Acts.) We can, therefore, only examine more closely the incident itself, without being in a position to elicit anything further concerning the place, or circumstances in which it took place. We must *first* observe the remarkable fact, that Paul twice circumstantially asserts, that whether he was in the body or out of the body he knew not. With this stands connected the *ἀρπάζεσθαι*, *snatched, seized*, which he affirms of himself, and by which is customarily understood his being transported by a sudden, violent power, to another sphere of existence. (See Acts viii. 39 ; 1 Thess. iv. 17 ; Rev. xii. 5.) These points of information clearly characterize the event as an *ἐκστασις*,

\* The event, however, occurred soon after the conversion of Paul. Had he had recently any similar experiences, he would doubtless have referred to them. But for other reasons, also, it does not appear probable to me (see the following observations) that in later life Paul was visited by similar revelations.

*trance*, on which compare the observations at Acts x. 9. The apostle's human consciousness was depressed, and his Divine consciousness powerfully enhanced through the operation of the Spirit.\* It may also have really happened in this occurrence that a temporary abandonment of the body by the soul took place, which, as with witches,† so also it would seem, we must assume with somnambulists. But in these the condition is evil and dangerous; with the apostle, on the other hand, the experience, wrought through the Divine Spirit, was accompanied by a large endowment of grace, such as may be imparted to the blessed in death. *Next*, Paul states the place to which he was snatched away. That we are to assume a distinction between the third heaven and Paradise (as Irenæus, Clemens Alex., Origen, Jerome, and also Bengel, maintain), is incapable of proof; both expressions indicate presumably the same thing, that is to say, the most exalted region of light, the immediate presence of God. For although the Omnipresent is equally near to all beings, yet, on the other hand, all beings cannot be said to be equally near to him. We have, hence, likewise, no ground for supposing that the representation of several heavens is to be attributed to popular Jewish superstition, for the same allusion occurs also elsewhere in the New Testament (see Eph. iv. 10). The rabbinical view of *seven* heavens certainly derives no confirmation from the New Testament (see Eisenmenger's *Entd. Judenth.*, vol. i., p. 460), but the distinction of an upper and a lower Paradise (same work, vol. ii., p. 296, seq., 318; see also the remarks on Luke xvi. 24) is not unsupported, but rather entirely corresponds with biblical doctrine. The latter represents that blissful portion of Sheol which, in Luke xvi., is called Abraham's bosom; the former is synonymous with the heavenly temple (Heb. vi. 19, ix. 11; Rev. iii. 12, vi. 9), or the throne, the right hand of God. *Lastly*, Paul indicates his experiences in Paradise. In that paradisiacal sea of light he received wondrous impressions,

\* Such a proceeding with reference to the Apostle Paul was all the more striking, as, according to 1 Cor. xiv, self-consciousness was very strongly developed in him, so that he could exercise specially the gift of *προφητεύειν*. Probably in the later period of his life the apostle was less subject to such trances. According to the principle that the prophet should have dominion over the spirit, it is certain that a condition which bordered on the loss of consciousness, could but rarely occur among those far advanced.

† The proceedings against witches, psychologically so remarkable, have yet to be fundamentally examined. The Count von Lamberg has recently (Nürnberg, 1835) published a very interesting communication concerning the proceedings in Bamberg. From the perfect agreement of all the witnesses in these proceedings we have no choice left us but to regard such exhibitions as epidemic creations of the imagination (the great number of which presents a difficulty, there being in Bamberg alone, between 1624 and 1630, 785 processes against witches), or to consider that the defendants believed themselves to have committed the offences in spirit under the influence of the spirit (*i. e.*, in an ecstasy). The unfoly ever seeks to assume the form of that which is sacred; the phenomena of the former, therefore, notwithstanding their differences, may be employed as analogy for the latter.

which he describes as perceptions through the medium of hearing. He communicates nothing further concerning them, because, as a human being, he feels himself incapable of it. The harmonious interaction of purely spiritual intuitions can never receive expression through the language of man, which conceives but superficially and in fragments. We are not to suppose any prohibition to communicate what he received, for the *οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι* forbids the supposition. These words are not to be translated "it may not be uttered to a man," for Paul was a man, and it was nevertheless said to him; but "a man has not the power to express it."—It has been already signified in the Introduction (§ 1) in what manner Baur employs these communications in favour of his hypothesis concerning the sect of Christ. (See work quoted, p. 105.) His opinion is, that Paul intended thereby to confute the disparaging view of his antagonists, who attributed an unseemly value to the fact of having personally known Christ; in opposition to this he desires to make it evident that the gospel may be propagated even in the way of a purely inward experience. Now the learned man referred to, by no means holds that the occurrence here narrated is identical with that which is the subject of Acts ix., whereby the apostle gained access to Christ and his church, and nevertheless he asserts his conviction, that by this account of a transporting into the invisible world Paul intended to oppose a more spiritual view to the Jewish materialist opinions. In addition to the arguments to the contrary, which we have already brought under the notice of the reader (Introd. § 1), this opinion appears to me especially untenable, because, with such an end in view it would have proved greatly to the interest of the apostle to relate an occasion on which he had seen the Lord himself, or, in respect to this, to call attention to the fact that he had beheld Christ in his glory. But this is not done, neither is there the slightest allusion to the reference of the event to his adversaries, but the question rather merely regards boasting; so that, according to the context, it is solely to be supposed that the apostle narrates the present circumstance in order to afford a proof that the grace of God is with him, and also to legitimate his claim to be a true apostle by the extraordinary gifts of grace conferred upon him.

Vers. 5, 6.—Proceeding as if speaking of a stranger, and yet perfectly identifying himself with the individual who experienced what is stated, the apostle continues with reference to ver. 1, "he would only glory in his infirmities (as enumerated in chap. xi.), and not of himself, *i. e.*, his privileges; he would only boast of them in others. Were he, however, desirous of doing it, he had well-founded pretensions, for he stated what was true; but he forbore, because he did not desire that any should esteem him more highly than he should be proved to merit."—The turn which Bill-

roth gives to ver. 5 is entirely incorrect : “ I will only glory in myself in so far as I am not myself, not this Paul, but live in Christ.” As to any distinction between his old and new man, it is absolutely not brought here under discussion ; the *ὑπὲρ τοῦ τοιούτου καυχῆσομαι*, *on behalf of such an one will I glory*, applies solely to the fact that Paul had described the vision as occurring to another.—The *οὐκ ἔσομαι ἄφρων*, *I shall not be a fool*, of ver. 6, appears to form a contradiction to xi. 1, 21, 23, xii. 11. But Emmerling has already correctly shewn that the glorying is, in these passages, ironically described as *ἀφροσύνη*, viz., in the judgment of his adversaries ; here, on the contrary, the boasting of his opponents is reproved : “ They glory in externals in a foolish manner ; I could boast myself in a right manner of essential things if I were so minded.” (In the *ἢ ἀκούει τι ἐξ ἐμοῦ* of ver. 6, a twofold construction seems blended together ; that is to say, the apostle apparently intended, besides the *ἢ ἀκούει*, to write *εἴ τι ἀκούει*, but united the two in a single clause.—Lachmann’s punctuation of these verses is entirely peculiar. From *ἐὰν γὰρ θελήσω—ἐξ ἐμοῦ* he includes all within brackets, and the *καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων* is connected with *ἀσθενείαις* [μou being omitted]. Whether he may have been impelled to the choice of this construction by critical reasons I am ignorant ; but it decidedly does not facilitate the understanding of the passage.)

Ver. 7.—The apostle now drops the form of description hitherto employed, by which he had represented the revelation as being made to another, and continues to say that the God who had so highly exalted him by this extraordinary grace had also deeply humbled him, for the purpose of preventing his exalting himself too highly. We must decline any statement as to wherein the *σκόλοψ τῆ σαρκί* consisted. We can only say that it is impossible that the sufferings connected with his apostolic labours\* in general can be solely alluded to, for these were detailed fully in chap. xi., while the thorn in the flesh has special reference to the revelations related. We are also as little justified in supposing it implies some spiritual temptation ; for *τῇ σαρκί* is employed in describing it. It is most likely that it indicates some kind of heavy, depressing, *bodily* suffering, which may have specially exhibited itself in violent paroxysms, as expressed in the *κολαφίζεσθαι*, *buffeted*. As in the Old Testament Job’s corporeal sufferings were occasioned by Satan, so Paul likewise attributes his thorn in the flesh to the author of all evil, although the Lord God is able in the case of his own people to turn the enemy’s assaults to the advantage of their soul. It must however be admitted, that we nowhere else discover a trace of the

\* This view, which Fritzsche again defends, derives considerable plausibility from ver. 10, with the assertion *δύναμις μου ἐν ἰσθενείᾳ τελεῖται* in ver. 9 ; but the distinct reference of the *σκόλοψ* to the revelations, appears still to render it untenable.

apostle's having suffered from sickness of any kind ; and even when Paul recounts all his sufferings and trials, sickness is not enumerated with them. We might hence be inclined to suppose that the expression signifies a temptation to sin, but which the τῆ σαρκί marks expressly as assuming a carnal form. (Σκόλοψ, a stake, a thorn, σκολοπίζω, to impale. See the LXX. in Num. xxxiii. 55 ; Ezek. xxviii. 24 ; Hos. ii. 6.—In ἄγγελος σατᾶν Fritzsche is undoubtedly perfectly right in the understanding σατᾶν as genitive ; it is in apposition to σκόλοψ, the suffering itself is styled figuratively an angel of Satan, because it is sent to him from Satan, through one of his demons. If Satan himself had been intended, the article would not have been wanting. Κολαφίζω = ὑποπιάζω, 1 Cor. ix. 27, a figurative expression for "to treat rudely, outrageously." It is possible that the suffering which Paul alludes to, had the effect of entirely incapacitating him for a time from his work, and this condition (with which was probably united a sense of inward abandonment), the apostle styles a κολαφίζεσθαι.—The second ἵνα μὴ ὑπεραίρωμαι is certainly wanting in the best critical authorities ; but the omission of the words is as easy to be accounted for as the addition of them is inexplicable, if they were not genuine. It therefore appears advisable to retain them in the text.)

Vers. 8-10.—His human feeling led the apostle to entreat to be freed from this affliction ; but the answer to this was, that precisely this was necessary to his perfecting ; that the strength of self-dependence must be destroyed, in order that God may be able to work in man ; he may therefore without undue feeling rest satisfied in the conscious possession of grace. For this cause, continues Paul, he glories most willingly in his weakness, for experience has corroborated the fact, that when he is weak in himself he is strong in the Lord. In close analogy it is said even in the Old Testament, that God dwells with those who are broken and humble of heart ; but is far from the haughty.—The passage is by no means to be understood to apply to the apostle alone, nor are we to refer to him exclusively the clause ἡ δύναμις μου ἐν ἀσθενείᾳ τελεῖται, *my strength is made perfect in weakness* ;\* it is rather a general truth, specially applied to the apostle, that it may enter into his living experience. The natural power of man cannot exist beside the Divine power ; if the inward life is to flourish, self-dependence, the natural life, must be broken ; the passive element must prevail, that God's power may be actively exercised therein. See at Matth. x. 39. (In ver. 8 there is no ground for understanding τρίς of an indefinite number.—Calvin's explanation of the ἀρκεῖ σοι ἡ χάρις μου in ver. 9, which Billroth has adopted, is wholly erroneous. Both regard χάρις

\* I prefer with Lachmann the reading τελεῖται to the more usual τελειοῦται: the former is sanctioned by A.B.D.F.G.

as signifying not the grace of God, but metonymically the help of God. But this is precisely what Paul entreated for, and which was refused him. The sense is rather as follows: "Be steadfast in the knowledge of my gracious intention, even if thou perceivest no conscious action of grace; for my strength in its efficacy perfects the weakening of the natural life." The *ἐπισκηνώω* is very expressive; an allusion to the Shechinah is evident in it [see on John i. 14], because every believer should be a copy of his Lord, Christ, so that Father, Son, and Spirit, make their abode in him, inhabit him as a temple [see the Comm. on John xiv. 23.]

Vers. 11, 12.—Returning to his former strain of irony, Paul remarks (see on xii. 6), that he had permitted himself to be misled like the false teachers, to boast himself foolishly; that it should not have been necessary, for they themselves (the Corinthians) ought to have undertaken his commendation, being well aware that he was in no degree less than the haughty apostles; God had sufficiently accredited him as an apostle among them. (In ver. 12 *μέν* is to be explained by a suppressed following clause with *δέ*, as Billroth correctly remarks, "but even otherwise ye can relate nothing else of me."—*σημεῖα* is first employed in an extended sense, comprehending in it all and every means of authentication; then more specially, of a single species of the same. [See the observations on Matth. viii. 1.]—The *ἐν πάσῃ ὑπομονῇ* is not altogether easy. It cannot indeed be doubted that it is to be connected with *κατειργάσθη*, and not with that which follows; but for what cause does Paul state precisely here that his signs have been wrought in all patience? It appears to me probable that this involves a reproach to the Corinthians, who, notwithstanding such signs, have, nevertheless, shewn themselves undecided as to his apostolic authority. In this aspect of affairs Paul intends to say, that he had with patient waiting let his light shine among them, secure of the final victory. Finally, this passage clearly enables us to perceive that the apostle considered the gift of working miracles as indispensable a requisite of an apostle, as it had been to the prophets of the Old Testament.)

Vers. 13-15.—Paul demands of the Corinthians, with reproving irony, in what respect they were inferior to any other church? Only in this, that he had not proved burdensome to them, but had entirely maintained himself without their aid; *this* wrong they must indeed forgive him. Indeed he intended to conduct himself in the same manner on his next approaching visit to them, for he sought not their goods and possessions, but themselves; he would rather lay up for them as his beloved children, nay offer all for them, even his life, although he be in turn less beloved. It is very evident throughout this masterly passage, whose spirited turn displays at the same time the deepest feeling, for what cause the apostle deemed it

so important to reject decidedly all offers of support. His adversaries sought their own advantage, and at least improved their position by means of the gifts which they received; Paul's own practice was entirely the reverse of this, whereby he naturally aroused the hatred of those worldly-minded persons, because his life tacitly reproved their proceedings. (In ver. 13 Billroth correctly assigns to ὑπέρ the meaning of "beyond in a downward direction" = *infra*.—In ver. 14 τρίτον was formerly connected with ἐτόίμως ἔχω, and not with ἐλθεῖν. But it has been already observed in the Introduction [§ 2], that in this passage, and likewise in xiii. 1, it is an actual third coming which is signified, and not alone a third decision on the subject. For it would evidently be very inapposite to state how frequently the determination had been arrived at, whilst the τρίτον can with great propriety bear a reference to the presence itself. It consists perfectly with the whole train of argumentation that Paul should declare, that what he had already twice done, he was prepared to repeat upon his third appearance among them.—In ver. 15 the transition to another idea in the δαπανᾶν is only apparent. The θησαυρίζειν implies indeed to collect treasure, δαπανᾶν to give up the possession, to spend. But yielding up his powers for the advantage of believers, is at the same time a spiritual acquiring for them. Paul proceeds yet further in the ἐκδαπανηθήσομαι, in which is signified the sacrifice of life itself. It is by no means to be regarded as parallel with Rom. ix. 3.)

Vers. 16-18.—Paul draws attention again to the abominable accusations disseminated by the shameless antagonists, among which he alludes especially to the charge of catching the Corinthians with guile, *i. e.*, according to the connexion, of having appropriated to himself money received from them, in putting the question, by whom had he perchance made a gain of them? How Titus and the brother who accompanied him had conducted themselves, was well known to themselves! (The 16th verse is to be understood as an observation of the Corinthians: "Ye confess that I have not burthened you, nevertheless ye say [*i. e.*, the opponents, and all who allowed themselves to be persuaded by them] I have caught you with guile."—In ver. 17 is to be supplied, "I have myself certainly never received money from you; have I, perchance defrauded you by means of a messenger? The μή τινα ᾤν—δι' αὐτοῦ stands for μή διὰ τινὸς ἐκείνων, οὗς. At ver. 18, Billroth correctly observes that the allusion here cannot be to the journey of Titus, which is mentioned in viii. 16, as this had not yet taken place [probably Titus himself delivered this epistle] but is rather to the earlier residence of this apostolic assistant in Corinth, which is adverted to in viii. 6. Upon this occasion Titus had only prepared the way for a collection, receiving no money himself; the μήτι ἐπλεονέκτησεν ὑμᾶς is accordingly

to be understood as, "can he perchance have overreached you? Was he not animated by the same spirit of disinterestedness as myself? Have we not walked together in the same steps [as followers of Christ]?"

Vers. 19-21.—In conclusion, Paul again remarks that he speaks not all this to his own commendation, but entirely to their edification. For he feared that upon his approaching coming among them, he might not find them in a frame of mind such as he could desire, and might hence appear severe and not tender towards them. (See on 1 Cor. iv. 21.) This possibility he desired effectually to remove; he was unwilling to be *again* humbled by the aspect of affairs among them, or by his coming again to occasion sorrow to the Corinthians; all therefore who were conscious of guilt were to repent!—In this passage also the *πάλιν* (ver. 21), as already remarked in the Introduction, § 2, refers to a visit of Paul in Corinth aside from that first residence there, when he laid the foundation of the church; for on this first occasion he had experienced no cause for humiliation; his preaching had been attended with even unusual success. (In ver. 19, it seems to me more forcible to consider the *πάλιν* *δοκεῖτε κ. τ. λ.* as a question than as explanatory.—The usual text punctuates after *λαλοῦμεν*, but it is better united with *τάδε πάντα κ. τ. λ.* in one clause.—It cannot perhaps be alleged against the reading *τάδε*, that *ὅδε* never occurs elsewhere in Paul's writings; for that can only be considered accidental.—A recapitulation similar to that in ver. 20 is also found in Gal. v. 20, in which *ἔρεις, ζῆλοι, θυμοί, ἐριθεΐαι* succeed each other. See also Rom. i. 29, seq. Such a series of terms is not to be too closely scrutinized; the accumulation of synonyms springs from rhetorical fulness. In Rom. i. 30 *καταλαλία* and *ψιθυρισμός* are found together, but in reversed order.—*Φυσίωσις* is found only here in the New Testament.—Ver. 21 is not to be understood as if the apostle considered that all the sins named had been actually perpetrated by the Corinthian Christians, for all who could have been thus guilty, would have been immediately excluded by Paul from fellowship with the church; the emphasis is rather to be laid upon the *προημαρτηκότες*. He had observed that many of the Corinthian Christians did not deeply enough abhor their earlier heathen abominations, retaining an indifference and laxity of principle in matters relative to the sexes, which even led them to take a part in the festivals held in the idol temples; on these points he wished to find in them sincere repentance.

## § 12. THE CONCLUSION.

(xiii. 1-13.)

Paul concludes his epistle with a very impressive admonition to the Corinthians not to compel him to exercise his apostolic power, but to examine themselves strictly relative to their spiritual condition, and to give due heed to his warnings, whilst, in the belief and hope that none will neglect these, he bestows the Christian blessing upon all without exception.

Vers. 1, 2.—Without adding *ἐτοίμως ἔχω*, as in xii. 14, Paul asserts here, directly, that he came to them for the third time, from which we cannot deny, without violence to the text, that he had already been twice among the Corinthians. Referring to Deut. xvii. 6, xix. 15, he adduces his being present several times among them as a witness to them for his truth, and an argument for obedience as a duty on their part. For that purpose he repeats, being absent (and in writing), that which, when present (and orally), he had declared to those who had sinned, and to all others, viz., that upon his next appearance among them he would not spare. It is thus evident that upon his second residence in Corinth he had acted with indulgence towards them, and this by his adversaries had been attributed to weakness. See at x. 1. (In ver. 1 the *σταθήσεται ῥῆμα* is copied from the Hebrew *יָקִים דְּבָרִי*.—If we assume that Paul had already been twice in Corinth when he wrote this epistle, the words of ver. 2, which Griesbach has placed in parenthesis, *ὡς παρῶν τὸ δεύτερον καὶ ἀπὼν νῦν* are easy of comprehension; the *παρῶν τὸ δεύτερον* refers to *προεῖρηκα*, the *ἀπὼν νῦν* to *προλέγω*.—Concerning the *προσημαρτηκότες*, see xii. 21. The others were, it is true, not so guilty, nevertheless they also needed repentance for having yielded a species of consent to evil influences.)

Vers. 3-5.—As they required a proof that Christ was in him, they were also to examine themselves, and thereby discover whether they stood in the faith. If they were not entirely reprobate, they would find Christ to be in them, and as such they would be enabled to acknowledge the power of God in the weakness of the apostle; for they had undoubtedly received their faith from him.—This idea decidedly lies in the words of the apostle, although not perceptible at the first view. The leading clause commencing with *ἐπεὶ*, to which the *ἐαυτοὺς πειράζετε* of ver. 5 forms the answering clause, is by no means to be understood, as, “since ye desire to prove, prove yourselves rather than me;” for this does not agree with the declaration of Paul in ver. 5, that Christ is also in them except they be entirely reprobate; he consequently hopes they may find Christ in

themselves. Accordingly the meaning of these words can alone be, that they should argue from that which they found in themselves, to that which was in the apostle, and of course in such a manner as acknowledged the apostle to be the source of their own life. The latter is implied by the added clause *ὅς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν*, *who is not weak towards you, but is mighty in you*, in ver. 3, which brings forward the powerful spiritual influence of the apostle in Corinth, and attributed by Paul to Christ in him. These words, therefore, are better omitted from the parenthesis, and only ver. 4 included therein. The same may likewise be observed of the words in ver. 5, *ἣ οὐκ—ἐστίν*, which are not to compose a parenthesis, but to be connected with the *εἰ μήτι ἀδόκιμοί ἐστε* in such a manner as to form an appeal on the part of Paul to the Christian consciousness of the Corinthians as follows: "Ye will, it is to be hoped, acknowledge that Christ is in you, except ye be entirely reprobates?"—With regard to the intermediate sentence, Paul there compares himself, as in Rom. vi. 4, 5, with Christ, both in his weakness and in his strength, to whom also in conformity to his human nature weakness (*ἀσθένεια*) is ascribed. It is unnecessary to explain that this includes nothing sinful, but only the *susceptibility of his nature to suffering*. This is also the only passage in which an *ἀσθένεια* is expressly attributed to Christ.

Vers. 6, 7.—The greatest advantage was hoped for by the apostle from the examination recommended, viz., the perfect recognition of himself; he therefore entreats the Lord to direct aright the hearts of the Corinthians; he (Paul) desired only their welfare and not his own honour; he would willingly rather appear incapable, if they would only do that which was honest.—In this somewhat difficult passage it must be borne in mind that *καλὸν* and *κακὸν ποιῆσαι* do not relate to moral or immoral conduct in general, for this is not involved in the context; they refer to the proper relation to him, the apostle, and the word of truth which he had preached to the Corinthians. In so far, indeed, as the moral life is conditional thereon, it is also included in the reference, but merely as the consequence of faith or unbelief. Again, a difficulty lies in the apostle's statement in ver. 6, that he hopes the Corinthians may not find him *ἀδόκιμος*, *i. e.*, they would find apostolic power in his severity; and again, in ver. 7, he proceeds to state that he desires that God may permit them to do that which is right, in order that he may appear as *ἀδόκιμος*. It might be supposed that we should read *ἵνα οὐχ* for *οὐχ ἵνα*, but then the *ἡμεῖς δὲ ὡς ἀδόκιμοι ὄμεν*, *and we be as reprobate*, which succeeds, would be tautological. Billroth explains the passage by again supplying *εὐχομαι* to the *οὐχ*, making the sense, "I desire not that we approve ourselves capable, *i. e.*, severe." But in this construction some scruple is occasioned by the fact that

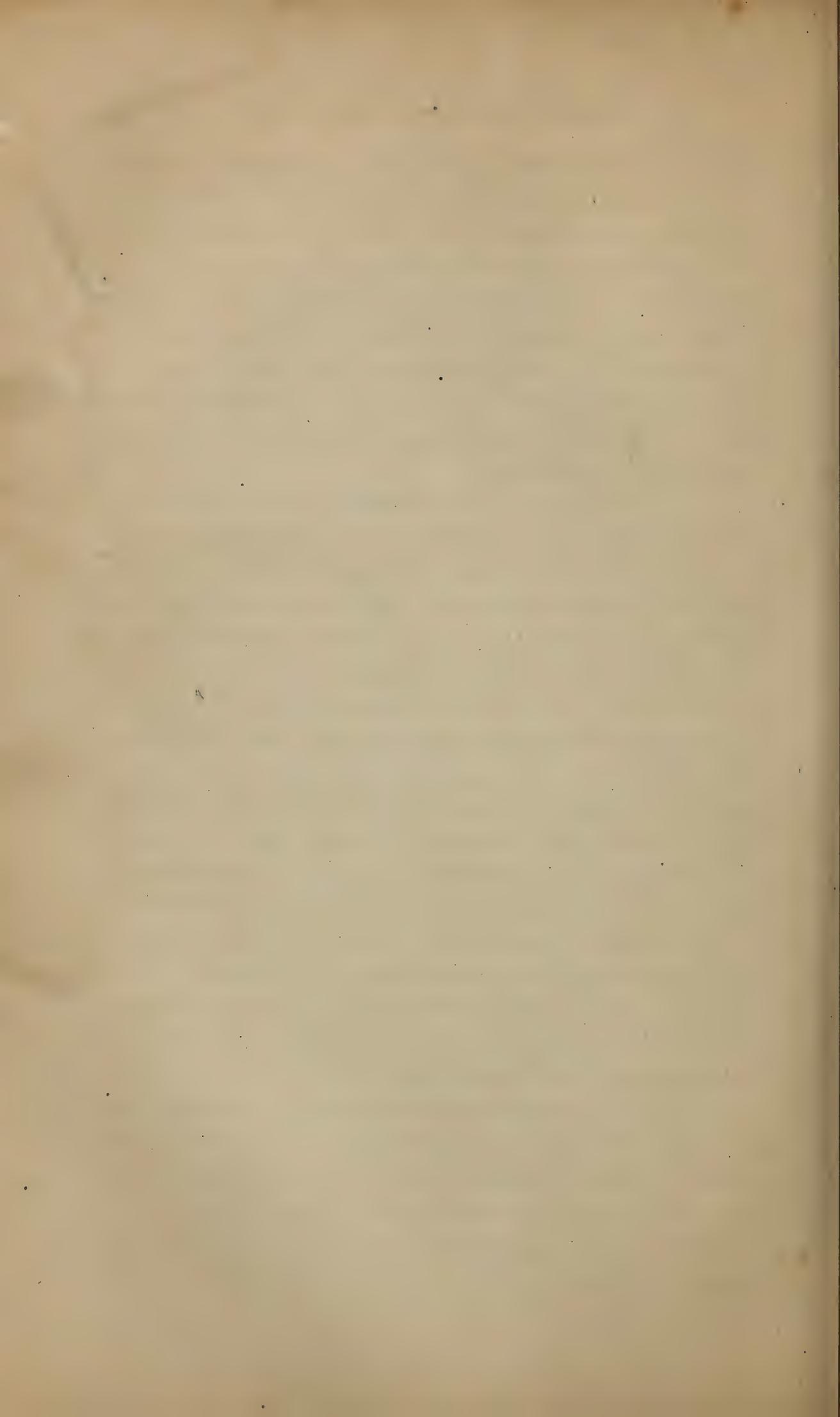
*εὐχομαι* thus closely repeated would stand in a twofold construction, first, with the infinitive, and then with *ἵνα*, which latter construction does not elsewhere occur. The *οὐχ ἵνα* can only be understood, "I desire this, not with the view that—but." The difficulty is more easily solved by supposing that Paul would have his prayer itself regarded as a proof of his *δοκιμή*. This might easily be, inasmuch as the *μὴ κακὸν ποιῆσαι*, which is the same as the following *τὸ καλὸν ποιῆσαι*, is precisely what Paul requires of the Corinthians; and therefore if the prayer that God would work this in them were fulfilled, it might be regarded as the effect of his powerful intercession. Such inference, says Paul, he did not in the least design; he desired their advantage only; himself, he was willing, should be thrown wholly into the shade.

Vers. 8, 9.—That which follows agrees exceedingly well with the view just mentioned, for the apostle represents his power as beneficial, and not of a malevolent or injurious nature; if they prove strong in the truth, he is content to be weak, for that was even the object of his prayer, their perfecting, not his own exaltation. In the *ὅταν ἡμεῖς ἀσθενῶμεν κ. τ. λ.*, Paul evidently bore in mind a parallel with ver. 4; as Christ's weakness, the breathing out of the abundance of his life, conferred a higher power upon the world, so likewise Paul would be content to be weak, and breathe out his life, if his children in the Spirit are only strong. (See Comm. on iv. 12.)

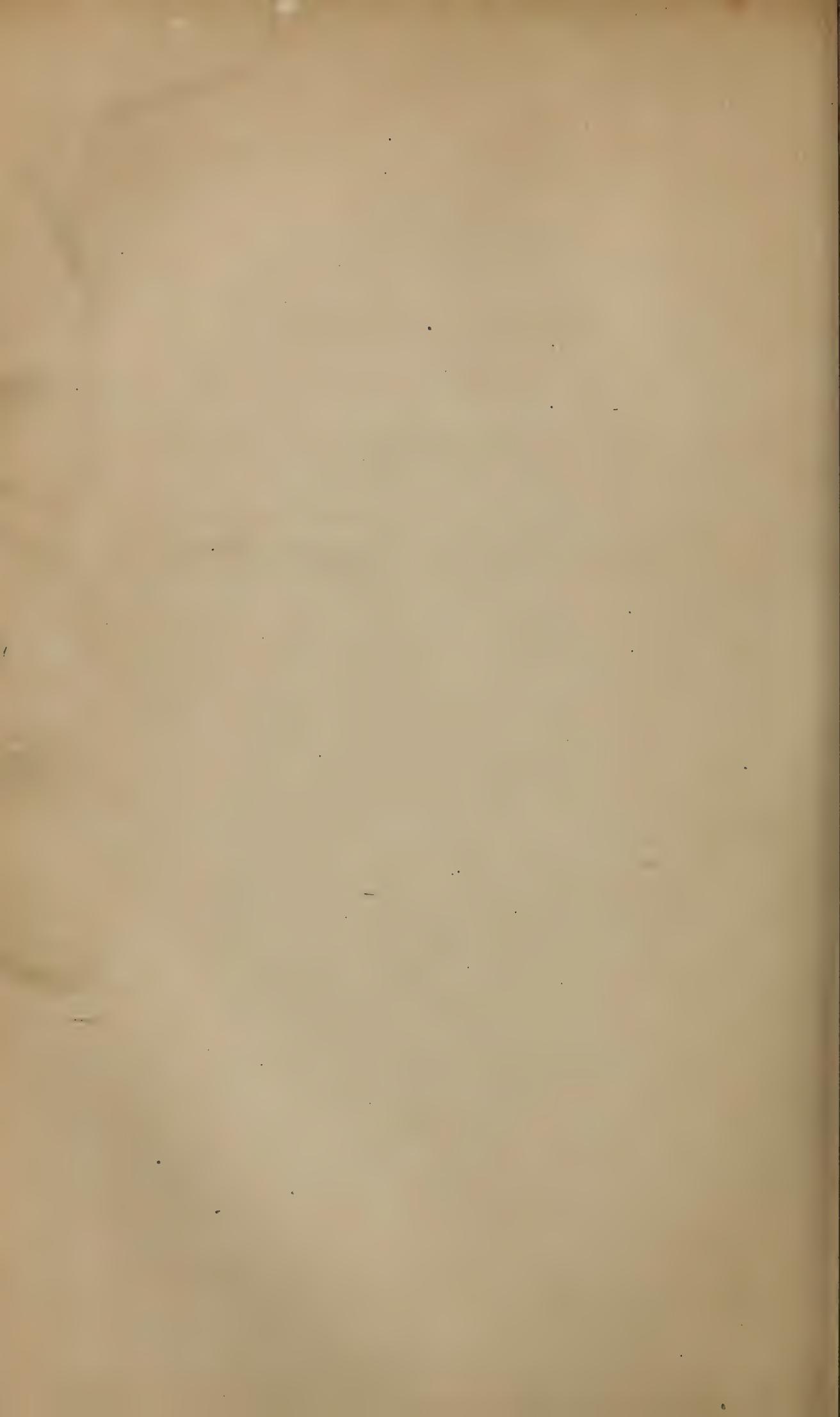
Ver. 10.—As the aim of this communication, Paul, in conclusion states his hope, that upon his approaching appearance in Corinth, he may be called upon to employ his apostolic authority solely to edification, and not to destruction (x. 4, 8). (*Ἀποτόμως* is found in Tit. i. 13; Wisd. v. 23, in the signification of "violently, severely." In Wisd. vi. 5, *κρίσις ἀπότομος* means a severe sentence.)

Vers. 11, 12.—In the concluding words the apostle repeats the exhortations rendered especially necessary by the splitting of the Corinthian church into parties, employing for this reason the appellations of God. The fact of recommending them *all* to greet one another with a holy kiss proves that he continued to hope for the re-establishment of unity among them.

Ver. 13.—The apostle concludes his epistle with a peculiar invocation of blessing. *Love* is ascribed to the Father as the source from whence the *grace* of Christ pours itself forth as a stream, producing brotherly *communion* among believers in the Holy Spirit. That the Son obtains first mention is explained by the fact that divinity reveals itself to man immediately in Christ; the Son first guides him to the Father, and his life is finally perfected in the communion of the Holy Ghost.



EXPOSITION  
OF THE  
EPISTLE TO THE GALATIANS.



## INTRODUCTION.

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### § 1. OF THE PROVINCE OF GALATIA, AND OF THE TIME AND PLACE IN WHICH THE EPISTLE TO THE GALATIANS WAS COMPOSED.

GALATIA, or Gallogræcia,\* was a province of Asia Minor, bordering in the north on Paphlagonia, in the west on Phrygia, in the south on Lycaonia, and in the east on Pontus; its most considerable cities were Pessinus, Tabium, Ancyra, and Gordium.

It had received its name from the Gallic tribes of the Trocmi, Tolistoboi, and Tectosages (Cæsar Bell. Gall. vi. 22), who had first of all migrated to Greece, then were called in by Nicomedes of Bithynia to help him against his brother, and had the district named after them assigned them by Attalus for their residence. The leaders under whom they migrated are said to have been Leonorius and Lutarius (Lothar, Luther). (See Memnon, in Photii bibl. cod. 224; Polybius ii. 13; Livy xxxviii. 16; Pliny's Nat. Hist. v. 32, 42.)

Living among tribes speaking Greek only, these Gauls soon adopted the Greek language, yet Jerome found still that they had retained their German tongue along with the former, to *his* time. "They spoke a dialect," says that Father, in his Commentary on the Epistle to the Galatians, "like that spoken in the vicinity of Treves."† In the year 188 B.C. Manlius conquered Galatia (Livy xxxviii. 12), and Augustus made it a Roman province, B.C. 26. (Dio Cassius liii. 26.) As early as in the time of Augustus many Jews resided in Galatia, to whom that emperor granted a letter of protection, which has been preserved, under the name of "monumentum Ancyrarum," in a brazen inscription which was let into the wall of the temple of Augustus at Ancyra. Now, in this province of Asia

\* See, as to the Geography and History of Galatia, the treatises of Hoffmann de Galatiâ antiquâ, Lips. 1726. Wernsdorf de Republicâ Galatarum. Norimb. 1734, Schulze de Galatis. Francof. 1756. As to the Geography alone, see further, Sickler's Ancient Geography, vol. ii. p. 375, seq., and Böttger's Beiträge, pt. 1st.

† It may therefore be said that the Epistle to the Galatians is addressed to Germans, and it was the German Luther, who in this Apostolical Epistle again recognized and brought to light the substance of the gospel.

Minor, in which no doubt the Jews had early made many proselytes, the gospel was disseminated by the Apostle Paul in his second mission-journey. (Acts xvi. 6.) But, very lately, the hypothesis has been proposed, that we are not to understand by the Galatians to whom Paul's epistle was addressed the inhabitants of Galatia proper, but the citizens of Derbe and Lystra. That opinion was first maintained by Bishop Mynster of Copenhagen (in his smaller theological writings. Copenhagen, 1825, p. 58, E. seq.), by C. W. Niemeyer, *de tempore quo epistola ad Galatas conscripta sit*, Halæ, 1827, and by Dr. Paulus of Heidelberg, in his exposition of the Epistle to the Galatians, and afterwards, within these few years, learnedly and acutely defended, particularly by Ulrich, in *Stud. und Krit.* for the year 1836, part 2, and Böttger (*Beiträge zur Einleitung in die Paulinischen Briefe*, 1st and 3d parts). The hypothesis is not unimportant, so far as it affects the question of the date of the composition of the Epistle to the Galatians, as Paul visited Lycaonia with the cities of Derbe and Lystra, before he arrived in Galatia proper. Accordingly, if the assumption be correct that this epistle was designed especially for Lycaonia, for the inhabitants of Derbe and Lystra, the composition of it may be referred to a date prior to the council of the apostles (Acts xv.), which is not without weight for the explanation of the transactions between Paul and Peter, Gal. ii. But Rückert, partly in his commentary on the Epistle to the Galatians, partly in an essay in his *Magazine for the Exegesis and Theology of the New Testament*, has so strikingly shewn the unsatisfactoriness of that hypothesis, that we may regard it as completely refuted. The reasons for the hypothesis that by the term "the churches of Galatia" (Gal. i. 2; 1 Cor. xvi. 1), the churches of Lycaonia, and especially those in Derbe and Lystra, are to be understood, are, first, the following. According to the Roman division of provinces, all Asia Minor was divided into seven provinces; Asia, in the more restricted sense, Phrygia, Bithynia, Galatia, Cappadocia, Pamphylia, and Pontus. By this division the Roman province of Galatia accordingly comprised Lycaonia with Derbe and Lystra; but, according to Pliny at least (*Hist. Nat.* v. 27), only a *part* of Lycaonia, since another part of it seems to have belonged to Cilicia. (See Rückert, *ubi suprâ*, *Magazine for Exegesis*, p. 103, seq.) Consequently it is in itself indeed no doubt possible that Paul used the word Galatia in a sense corresponding to the Roman division into provinces, in which case a part of Lycaonia must be included; but this assumption is not *probable*, for the reason, that such originally arbitrary divisions into provinces, which, besides, very often changed among the Romans, do not usually pass over so quickly into the language of common life. Rückert justly remarks that even at the present day districts otherwise divided by their rulers, retain their

old names for centuries, *e. g.*, Alsace and the Breisgau. But in the Acts Lycaonia is always particularly specified (see Acts xiv. 6), which would not have been the case if the Roman distribution of provinces had been followed, under which no province of Lycaonia existed.\* If we consider, besides, how the names of the provinces are placed in the passage Acts xvi. 6, in the report of Paul's journey from Cilicia to Macedon through Asia Minor, since the language is, having "passed through Phrygia and the regions of Galatia," it is clear that Galatia proper, and not Lycaonia must be meant there. For, in going from Cilicia to Phrygia, one was forced to pass through Lycaonia; the words ought, therefore, to have been placed in an inverted order, thus: "through Galatia and Phrygia." It may be added that Derbe and Lystra had already been particularly mentioned, xvi. 1. In Acts xviii. 23 we read, it is true, "going through the country of Galatia and Phrygia," but those words admit of being so explained as to mean that Paul, starting *from Antioch*, journeyed through Cilicia and Lycaonia (which are not named), first northwards, to Galatia, then westwards to Phrygia.

The *other* circumstance which might seem to favour the extension of the meaning of the word Galatia is *this*. In the Acts copious details are given of the establishment of churches in Lycaonia.—On the other hand, nothing is said of the labours of Paul in Galatia; it is merely said, xvi. 6, xviii. 23, that Paul had *passed through* Galatia. It may therefore seem more natural to grant that the Epistle to the Galatians was addressed to the well-known churches in Derbe and Lystra, rather than to churches of whose origin and situation we have no definite knowledge. But this argument is of no weight, for the Acts did not undertake to state with accuracy in what part of the Roman empire the apostle founded churches. Of his journey to Crete also we have nowhere any account, much less of the establishment of churches in that island. Hence no conclusion can be drawn merely from the silence of the Acts as to the founding of the Galatian churches. But, beyond that, there *is*, in Acts xvi. 6, an *indirect* allusion to Paul's labours as teaching in Galatia. For, as it is only said of Asia that it was forbidden the apostle by the Holy Ghost to preach the word there, Luke seems to have meant that Paul did labour in Phrygia and Galatia. We agree, therefore, with Rückert in finding no satisfactory reason for giving up Galatia proper, and consequently conjecture the churches

\* The passage 2 Tim. iv. 10, is also against the assumption that in the New Testament Galatia is used in the sense of the Roman division of their provinces, for in it Galatia and Dalmatia are placed side by side. But this latter was likewise not a Roman province, but merely a district in the province of the Roman or barbarian Illyria. (See Sickler's *Anc. Geography*, part i. p. 461.)

to which Paul wrote to have been most probably in the above-named chief towns of Galatia, as the apostles were always in the habit of choosing those as the scenes of their labours.

Passing from this subject to the enquiry as to the time and place of the composition of this epistle, we find the greatest variety in the views of the learned on this point. True, several of them are of a character so extreme that we may discard them at once without investigation. To *that* class belongs the opinion of Köhler and Schrader (of which we have already spoken in our general Introduction to Paul's Epistles, § 3), which transfers the date of the Epistle to the Galatians to the very latest period of Paul's life, his second imprisonment at Rome. The grounds for this supposition (as, *e. g.*, that in Gal. vi. 17 sufferings are mentioned which caused Paul to expect death when he wrote to the Galatians) are so weak that they require no further refutation than they have received above (*ubi suprâ*).

The postscript "written from Rome" also refers the Epistle to the Galatians to the later part of Paul's life, but still not exactly to his second imprisonment at Rome. Besides, it is generally admitted that the subscriptions are the work of later, often of grossly ignorant, transcribers. Equally to be rejected with this view, which refers our epistle to too late, is another attributing it to too early a date. Marcion assumed that it was the earliest of all Paul's epistles. In later times Koppe and Keil, and, last of all, Böttger (*ubi suprâ*), and Ulrich (Stud. 1836, part 2), favour the theory that Paul wrote the Epistle to the Galatians the earliest of all. To make that probable, the above refuted hypothesis was used, *viz.*, that the name Galatia as used by Paul includes a part of Lycaonia; according to *that* the date of the establishment of the Galatian churches might be fixed as early as the time alluded to in Acts xiv. 6, where stress is laid on the expression *περίχωρος*, *region round about*, which, however, cannot refer to Lycaonia, but only to the cities of Derbe and Lystra. Or it was quite arbitrarily assumed that at the time mentioned in Acts xi. 23, Paul made a journey from Tarsus in Cilicia into the regions of Lycaonia and Galatia. This arbitrary proceeding could only be excused if there were in the epistle itself evident proofs of a composition so early as 51, A.D., to which year the latest defenders of that view refer it. But none such are found, and what are brought forward as such are quite untenable, as Rückert (in Mag., p. 110, seq.) has well proved. For if it be said the passage Gal. ii. 13 presupposes that the Galatians knew Barnabas, and, as he, Barnabas, did not accompany the apostle on his second mission, there must have been an *earlier* journey, in which Barnabas *did* accompany him into Galatia—it is clear that the acquaintance with Barnabas need not have been a *personal* one, and, even if we

chose to assume that it *was* so, it is still supposable that Barnabas may have gone into Galatia by himself at a time to us unknown. Further, it is inferred from Acts xv. 36, where the confirming the brethren is given as the object of the second journey, that Paul must have been in Galatia *before*, otherwise it could not be said he would *confirm* the brethren there. But the confirming the brethren in the faith did not exclude the further spread of the gospel in regions where it had not yet been preached. Indeed, on this very journey Paul came for the first time to Macedonia, where, however, it is certain there were as yet no churches which he could confirm. It is therefore most probable, as most modern critics admit, that Paul wrote our epistle about A.D. 57 or 58, and, it may be presumed, from Ephesus, while on his third missionary journey, shortly after his second visit to Galatia (Gal. i. 6, iv. 13), during which he had already found existing the germs of those errors which he reproves. *Earlier* the composition of the epistle *cannot* be fixed; for Gal. iv. 13 presupposes that Paul had been twice with the Galatians (see the exposition of that passage, whence it is evident that it can be understood in no other way); we cannot place it *later*, for the epistle gives the impression of having been written under the influence of a very near and immediate inspection of the condition of the Galatian churches. That impression prevents me from agreeing with Stein's view, that (Röhr's Magazin für Prediger, B. x., St. 1) the epistle was not written from Ephesus, but later from Corinth, or even not until after his departure from Corinth through Macedonia to Jerusalem, so that the date of its composition would fall in the year 58 or the beginning of 59, A.D. Rückert (on Gal. i. 9, iv. 12, seq. v. 3-21) has clearly shewn that the apostle, when he was in Galatia for the second time, found the germs of the corruptions there even *then* in existence. It is therefore improbable that he let much time elapse before writing the epistle, and we may confidently assume that the composition took place during the apostle's residence of more than two years at Ephesus (Acts xix. 10). The only ground of doubt as to this view, otherwise perfectly satisfactory, is that which has been urged by Ulrich (*ubi suprâ*), viz., that no mention at all is made of the council of apostles and of its resolutions (Acts xv.), where one would expect it (Gal. ii.) This gives rise to the wish to place the composition of the epistle, if possible, *before* the council, whereby we should at the same time be enabled more easily to interpret Peter's conduct. But difficulties and the removal of them can be no arguments, *per se*, for giving currency, in purely historical enquiries, to any other opinions than those which the arguments before us safely warrant; least of all, when those opinions can be established only by such violent means as the change of the number in Gal. ii. 1, which becomes requisite in the present question. For

the fourteen years mentioned there bring us necessarily to a time after the meeting of the apostles, count them as you will ; and the number itself is too firmly established on grounds of sound criticism to admit of any well-founded suspicion. However, what may be said, if not to the complete *solution*, at least to the *relief* of these difficulties, will be given in the exposition of chap. ii.

## § 2. OF THE OCCASION OF THE EPISTLE.

We have already, in the exposition of the Acts of the Apostles (see the remarks on x. 1, seq., xv. 1, seq., xxi. 17, seq.), considered the relation of the Mosaic law to the power of the gospel, which was continually making itself more and more felt, and we especially drew attention to the fact, that with respect to it various opinions developed themselves in the apostolical church.\* The most rigid view was that represented by the previously strict Pharisees : they demanded that the observance of the Law by the Jewish Christians should not merely be *optional* as a pious custom, but *obligatory*, saying that the Law was intended by God as an eternal ordinance, and salvation was annexed to its outward fulfilment. The apostles collectively rejected this view at their meeting (Acts xv.), and required of the Gentiles entering the church only the observance of the commandments given to Noah ; and even *that* not as means of salvation, but merely out of forbearance towards the Jewish converts, who could with difficulty free themselves from certain observances, *e. g.*, the prohibition of the use of blood, or of any animal killed by strangling. All the Jewish Christians, who stood upon the stricter requirements in regard to the observance of the Law even after those resolutions of the apostles, now entered more and more into opposition to the truth, and saw themselves at length forced to assume an entirely sectarian attitude. A milder view of the Law was propounded by those who maintained that, with respect to those born Gentiles, the resolutions of the apostles ought to meet with attention, but that those born Jews would do well to continue to observe the Law, as the pious custom of their fathers, though not regarding that observance as a necessary means of salvation. This view was defended by James, Bishop of Jerusalem in particular, and probably most of the apostles professed it. Perhaps the advocates of this view possessed a vague idea that the Jewish Christians were called to form a peculiar, and rather more elevated, circle in the church it-

\* The view of Baur, that there was a faction which would have entirely forbidden the reception of Gentiles into the Christian church, even if, with circumcision, they undertook the complete fulfilment of the law, entirely contradicts the testimony of history. (See the details on that point in my Essay in the Stud. for 1838, pt. 4, p. 933 )

self, a circle surrounded by the wider one of the Gentile Christians, standing at a greater distance from the centre, who might be compared to the proselytes of the Gate. The most liberal view, lastly, was that vindicated by Paul. He very rightly recognized in the Gospel the tendency to abrogate the Law entirely in its outward forms, so that not only was the burden of the Law *not* to be imposed on the *Gentile* Christians, but even *Jewish* Christians must be freed from it. With this conviction, however, Paul in his wisdom kept aloof from the extreme of the Marcionites : he by no means tried to wrest violently and instantaneously the Law from the Jewish Christians, as if it were a sin to observe it as a pious custom of their fathers, but left the work of liberation from it to the natural course of Christian development. But with regard to *his own conduct* he proceeded in the following way. When he lived among *Gentiles* he *abstained from* the observance of the Law, and lived freely, as *they* were wont to do ; among the *Jews*, on the contrary, he *kept* the Law, that he might not give them offence. (See 1 Cor. ix. 20, 21.) Now, certain as it is that this free posture of mind in the apostle himself was absolutely the right one, yet it is easily understood how this conduct of his might be misinterpreted by the one-sided factions among whom he moved. As the Jewish Christians who followed him, also pursued a similar course, the Judaizing Christians maintained that he taught apostacy from the Law, and made the Jews themselves apostates ; which was however in nowise the fact, as Paul carefully avoided everything that would directly operate to the abrogation of the Law among the Jews. On the other hand, Paul proceeded too moderately for those Gentile Christians who were disposed to revolutionary measures, and who afterwards were represented by the Marcionites. They would gladly have seen the observance of the Law forbidden as a sin, as indeed the church of Rome in later times touched upon a similar extreme, when it forbade the observance of the Sabbath. Paul therefore held with admirable wisdom the middle course between Gentile license and Jewish enmity, and Jewish obstinacy and Gentile enmity, and thus preserved the church in the first great danger which grew up against her out of her own principles.

Now it is the Epistle to the Galatians which affords us the opportunity of seeing how Paul defends his principles against one party, the rigid Judaizers.\* That party had sent out its emissaries

\* According to Gal. vi. 12, 13, it certainly seems as if the Judaists, who were so active in Galatia, were proselytes, who did not even keep the Law themselves, but only wished by their legal zeal to incline the chiefs of the Judaists in their favour. However, that passage is more correctly understood, if we assume that Paul here rebukes the hypocrisy with which the Jewish Christians laid on others what they themselves did not touch with one of their fingers. (Matth. xxiii. 4.) But at all events the passage shews that the Judaists in Galatia were *dependents*.

to the churches of Galatia, and had not only led the believers in that country into uncertainty as to the way of salvation preached to them by Paul, by requiring of them circumcision and the complete observance of the Law, as necessary to salvation ; but had also excited suspicion as to the real apostolical character of Paul. (See i. 1, 6, 7, iv. 17, v. 10, vi. 12, 13.) The more plausible these men could make their assertions, the more dangerous was their influence. As the Old Testament was received as an inspired volume by the Christian church also, it could not but be easy for them to shew by a *literal* interpretation, that the Law must be kept to the end of the world. The practice of James and of other apostles, as also that of the church in Jerusalem, apparently coincided with that view, and the scarce-converted Galatians were naturally unable to perceive at once the more subtle difference between the apostolical doctrine and that of the bigoted Jewish Christians. Against Paul himself they could bring the plausible charge that he did not rightly know what Christ had really taught ; for he had never lived in his company, and had only at a later period received the gospel from others. Paul, therefore, could not avoid declaring himself openly against these Judaists, and putting the Christians of Galatia in possession of the right point of view for judging of their intrigues. And the apostle executes this design in a masterly manner, in this our epistle. It is therefore self-evident this this epistle must have been written primarily to born Gentiles who only could at most be considered as merely proselytes of the Gate. Proselytes of righteousness (see Jahn's Antiquities), or even native Jews, may only be reckoned among the first readers, in so far as they had entirely abandoned the observance of the Law (which, however, was certainly the case with but very few), or at least laid no stress upon it for the attainment of salvation. The subject of the Epistle to the Galatians is, therefore, closely connected with that of the Epistle to the Romans, but the two works differ in the essence of their contents, viz., the setting forth the relation between the Law and the Gospel, in this way. The Epistle to the Romans exhibits it altogether *objectively*,\* without any regard to the Judaizing false teachers ; the Epistle to the Galatians, on the contrary, altogether *polemically* with reference to that dangerous party. The two epistles are, therefore, complements to one another, and in combination give the only complete picture of Paul's system of doctrine. But, as has already been remarked of the Epistle to the Romans (Introd. § 5), the Epistle to the Galatians also has naturally its permanent significance ; since, even at this day, the very same things, which Paul in this epistle says against the obstinate adherence to the Jewish law, apply to the Catholic ceremonial, and the Rationalistic system of morality in their relation to the

\* Details on this point are found in the above-cited Dissertation, Stud. 1838, part 4.

Gospel. The Law in all conceivable forms, the grosser and the more subtle, continually addresses its *demands* to man, and his own unassisted power, whose weakness is unable to satisfy them ; it must ever, therefore, make *sinners* of *honest* men, but never *saints* ; of *dishonest* or *blind* ones, it will make either hypocrites or presumptuous fools. The operation of the gospel is specifically different, for *this* demands nothing, but only *gives*, and *beseeches* us to accept in faith the gift of forgiveness of sins and of the new birth. Those two spheres of existence, viz., of the Law and of Faith, the church must never allow to be mingled, and all attempts to confound them will ever shatter themselves on the Epistles to the Romans and the Galatians, as on indestructible bulwarks.

### § 3. THE COURSE OF THOUGHT IN THE EPISTLE.

The authenticity of the Epistle to the Galatians has *never* been doubted, so thoroughly is it impressed with the spirit of Paul ; and its original composition in Greek has only been impugned by the well-known, but quite untenable, hypothesis of Bolten and Bertholdt, that all the writings of the New Testament were originally written in the *Aramaic* tongue. It naturally divides itself into three parts. The first part (chaps. i. and ii.) contains the relation of the history of Paul. The second part (chap. iii. 1 to chap. v. 12) comprises an exposition of his doctrine ; and the third and final one embraces practical observations (chap. v. 13 to chap. vi. 18). The first part again may be subdivided into four paragraphs, of which the first contains the greeting (chap. i. 1-5) ; the second reproves the inconstancy of the Galatians, and informs them how the apostle, without any teaching or vocation of men, had been installed by the Lord himself in the apostolical office ; and from a persecutor of the church had become her servant : it also touches upon his first travels, which shew that he, in the first years after his conversion, was very little in company with the apostles (chap. i. 6-24). In the third paragraph, the apostle next relates his important journey to Jerusalem, to the Council of the Apostles, and shews how he there had occasion to maintain his principles in controversy with the Jewish Christians, and how he and the chief apostles came to a friendly arrangement, to the purport that *he* should labour among the Gentiles, and *they* among the Jews ; only that he should not forget the poor in Jerusalem (chap. ii. 1-10).

Here follows, in the fourth paragraph, the remarkable account of what took place between him, Peter, and Barnabas, in Antioch ; by which Paul calls attention to the fact, that he had dared, freely and openly, to avow his principles ; nay, even to reprehend Peter

himself, for his wavering with regard to the connexion of the Law with the Gospel; and that he therefore stood on a perfect equality with the Twelve in apostolical dignity. At the same time Paul announces the theme of his epistle, viz., that in the gospel man is not justified by the works of the law, but by faith in Christ; that therefore the Law could not under the dominion of grace be re-established without destroying the spirit of the Gospel; and that the Christian was through the Law, dead to the Law, and should therefore live by faith in the Son of God (chap. ii. 11-21). In the second part Paul appeals, first, in the fifth paragraph, to the experience of the Galatians, and calls upon them to confess how they had received the Holy Spirit, *not* through the Law, but purely through the preaching of the Gospel. They should not, therefore, on any account, forget, that the Scripture already imputed righteousness to all who through faith are Abraham's children. The Law, as such, could only work a curse, because it required absolute fulfilment, but Christ has redeemed us from the curse of the Law, to the end that we might receive, through faith, the promise of the Holy Spirit (chap. iii. 1-14). In the sixth paragraph Paul further illustrates the relation between the Law and the Gospel by the figure of a testament. As a human testament cannot be annulled, much less can the promise of God, which was given to Abraham and his seed. The law coming in between the promise and the fulfilment, cannot therefore destroy the latter, but was only intended to prepare for it. It is a schoolmaster unto Christ, in whom that antagonism between the Divine and the human, which is still revealed by the Law, appears adjusted by the union of both in him. Therefore all that were separate, the Jew and the heathen, are in Christ wrought into a higher unity, in which state also true sonship, and, with it, the freedom of the mature man, is alone given. (Chap. iii. 15 to chap. iv. 7.)

Next follows, in the seventh paragraph, the warning not to sink down again from the higher grade of life, to the lower one and its inadequate ordinances. Paul begs the Galatians to remember the time of their first love, in which they had so entirely yielded themselves to him. Now, he must, as it were, bring them forth for the second time, in order that Christ might be formed in them. If they would but rightly understand that Law, to which they had devoted themselves, they would find his doctrine in it. Sarah, Abraham's lawful wife, represents, with her son Isaac, the church of the New Testament, which is the *free one*; Hagar, on the other hand, with her son Ishmael, the Law; now the latter must be thrust out in order that the former may reign alone. Accordingly, they should not let themselves be deprived of the freedom with which Christ had made them free. (Chap. iv. 8 to chap. v. 1.) Finally, in the eighth paragraph, Paul warns his readers not to submit to circumcision, as

they would by that means return to the Old Testament footing. In Christ neither circumcision nor uncircumcision availeth anything, nor anything else external; but faith, which worketh by love (chap. v. 2-12).

In the third part, Paul adds to the exhortation, to maintain their freedom, the further admonition, not to abuse this freedom. He begs his Galatians, in the 9th paragraph, to walk in the Spirit, and not to fulfil the lusts of the flesh. The walking, however, in the Spirit, must bring forth the fruits of the Spirit, and crucify the flesh with its appetites. This principle the apostle applies to the special circumstances which then existed among the Galatians (chap. v. 13, to chap. vi. 10).

Finally, in the 10th paragraph, Paul repeats, in short sentences, the lessons given in his epistle, and then concludes with the entreaty not to prepare fresh troubles for him, the much-trying servant of God, and with his Christian benediction. (Chap. vi. 11-18.)

#### § 4. LITERATURE.

Among the Fathers, Chrysostom, Theodoret, Œcumenius, and Theophylact, have written on the Epistle to the Galatians, though the genius of the Orientals was far less adapted rightly to explain this epistle than that of the Occidentals. Among the latter, Pelagius is still controlled by the genius of Orientalism. Jerome less so; but above all, Augustine has left us in his *Expositio Epistolæ ad Galatas* a work which, by the side of Calvin's and Luther's explanations of that epistle, is still, with regard to the principal contents, namely, its communications as to the connexion between the law and the gospel, uncommonly instructive and suggestive.

We have of Luther two works on our epistle, a shorter one (Wittenberg, 1519) and a longer one (Wittenberg, 1535). In him the polemical spirit against the church of Rome is, as we might expect, decidedly paramount, as likewise in the works of Bullinger (Zurich, 1549), Beza (Cambridge, 1642), Brenz (Tübingen, 1588), upon our epistle.

In later times, this epistle was commentated on by Sebastian Schmid (Kiel, 1690), J. D. Michaelis (Göttingen, 1769), Zachariæ (Göttingen, 1770), Koppe in his *Commentary on the New Testament* (1st ed. Göttingen, 1778, 3d ed., edited by Tychsen, Göttingen, 1823). Semler *Periphrasis epist. ad Gal.* (Halle, 1779), Morus (acroases in *epist. ad Galatas edid.* Eichstädt, Lips., 1795), Krause (Frankfort, 1788), Schilling (Lips., 1792), J. B. Carpzovius (Helmstädt, 1794), Hensler (Leipzig, 1805), Borger (*interpretatio epist. ad Galatas*, Lugd. Bat., 1807), Winer (1st ed., 1821, 3d ed., 1829), Flatt

(Tübingen, 1828), Paulus (Heidelberg, 1831), Rückert (Leipzig, 1833), Usteri (Zurich, 1833), Matthies (Greifswald, 1833), Schott (Leipzig, 1834), Zschocke, illustrative paraphrase (Halle, 1834). Further, compare Hermann's Essay on the first three chapters of our epistle, in connexion with Lücke's Review (in Ullmann's and Umbreit's Stud., for 1833, part 2), and the observations on it by Rückert and Usteri, in their commentaries on our epistle. Also Fritzsche's *Comment. de nonnullis Pauli ad Galatas epistolæ locis*. Rostochii, 1834, 4., which are included in the *opuscula Fritschiorum*, page 143, seq.

EXPOSITION  
OF THE  
EPISTLE TO THE GALATIANS.

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I.

PART FIRST.

(I. 1—II. 21.)

§ 1. THE GREETING.

(i. 1-5.)

THE very beginning of the Epistle to the Galatians introduces us to the peculiar state of things which prevailed in their churches, and which, as we saw in our introduction, caused the apostle to compose it. The Judaizing false teachers had impugned Paul's apostolical authority, and represented him as subordinate to the Twelve. This might really be done with a show of justice, as Paul had not lived in the society of the Lord during his sojourn on earth, and stood alone aside from the strictly defined body of the Twelve. Therefore it was the more necessary to attempt completely to refute this assertion of his opponents which crippled his ministry. He calls himself, therefore, here, at the very beginning of the epistle, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, κ. τ. λ.,\* *an apostle, not from men, nor by man, but by Jesus Christ, etc.*, and shews, in detail, in the first chapter, how *he* was just as independently called by the Lord as *the Twelve* were, only for another purpose, namely, for the preaching among the Gentiles, while to the *former* the Jews were commended. (Chap. i. 15, 16, ii. 9, 10.) The name apostle was, in the apostolical age, used not only of the Twelve, but also of such teachers as were sent out by the churches, or by single persons, as messengers; it only forms an antithesis with those teachers who did not itinerate, who were permanently

\* 1 Cor. xv. 9, where Paul, under the influence of the painful feeling of his former estrangement from God, writes: "I am not worthy to be called an apostle, because I persecuted the church of God," but also adds: "by the grace of God I am what I am," forms a remarkable parallel to this. In the Epistle to the Corinthians, Paul is only attributing to himself personal unworthiness, which, however, did not prevent God from choosing him for the office of apostle.

attached to a church, and so far, approximates the name evangelist. (Cf. Acts xiv. 4-14; Rom. xvi. 7; 1 Cor. iv. 6-9, xii. 28, 29.) Such a *human* authorization of his apostolical call, Paul emphatically denies; he says he received his office neither from men, nor *through* any specially distinguished man. *By* men the false apostles, the blind teachers, are called; every genuine call to the office of teacher in the church proceeds even yet from the Lord, but in most cases by far this Divine will takes place *through the medium* of a man, as, e. g., Timothy, Titus, and other excellent teachers, were called by the Lord through Paul. But this too Paul denies of himself; as the Twelve were, so he too was called both by and through the Lord, without any human intervention. (Ἄπό denotes the source, the origin of the call, διά the intermediate agent, through which it is bestowed on the person chosen. Παρά might also have stood instead of ἀπό [cf. i. 12], or ὑπό; παρά and ὑπό are even used of *persons*, in preference to ἀπό, and that, too, where they are conceived as immediately acting of themselves. [Cf. Bernhardt's Syntax, p. 255; Winer's Gr., § 47, b, pp. 326, 331.] This difference, however, between ἀπό and παρά is not always observed in the New Testament, as is immediately shewn in verse 3 by the formula of greeting, χάρις καὶ εἰρήνη ἀπό, in which, however, God and Christ are undoubtedly to be considered as immediately and directly active. In the following words Paul apparently pictured to himself the relation in such a way that he meant to write διὰ Χριστοῦ, *through Christ*, and ἀπό Θεοῦ, *from God*, and put διά alone, for the sake of brevity; for we find that the prepositions are usually so distinguished in reference to the Father and the Son. [Cf. the remarks on Rom. xi. 36.] Now Christ, as the Son of God, in conjunction with the Father, is put in opposition to everything human, which involves an indirect proof of the Divine nature of Christ. But, as the name of the Lord was in full Ἰησοῦς ὁ Χριστός, *Jesus the Christ*, and that of the Father, Θεὸς ὁ Πατήρ, *God the Father*, the omission of the article (cf. ver. 3) is to be explained by the blending of two ideas into one. Θεὸς Πατήρ, without article or genitive, is found also Phil. i. 3, ii. 10; 1 Peter i. 2; Ephes. vi. 23; 1 Thess. i. 1; 2 Tim. i. 2; Titus i. 14. Winer (Gr. § 119, p. 110) has not discriminated from the above passages those in which the genitive is added. The New Testament does not contain the formulas God the Son, God the Spirit (Θεὸς υἱός, Θεὸς πνεῦμα), which came later into use. The reference to the resurrection of Christ is meant to exalt God's almighty power, of which Paul's conversion is a shining proof. Matthiæ would refer this addition to the exalted position of Christ, but less appropriately, because there was no particular occasion to make that prominent. (On ἐγείρειν ἐκ νεκρῶν, see at Matth. xxii. 29, 30.)

Ver. 2.—That Paul does not, as often happens elsewhere, men-

tion particular names with his own, but adds the phrase *οἱ σὺν ἐμοὶ πάντες ἀδελφοί*, *all the brethren who are with me*, is certainly for the reason already pointed out by Jerome, Luther, and others, viz., that Paul wishes to give the Galatians the impression that he had a large community on his side. We need not, therefore, take *ἀδελφοί*, *brethren*, to mean *merely* apostolical fellow-labourers, though they are of course *primarily* intended. The plural, churches, shews that Paul's epistle is to be viewed as an encyclical missive, addressed to the different churches in Galatia, which had probably sprung up in those larger cities of the province named in the Introduction. The omission of all laudatory epithets is to be ascribed to the dissatisfaction that Paul felt with the Galatian church.

Vers. 3-5.—In the well-known salutation (see Rom. i. 7) Paul then wishes his readers grace and peace, whereof they who were in danger of falling back under the law, and into the disquiet which the law brings with it, were, above all things, in need. Those gifts proceed *from* God as the source of all good, and are *through* Christ bestowed on man. As in verse 1 *ἀπό* was wanting before God, so here *διά* is left out before Son, merely for the sake of brevity. Paul designates the work of the Redeemer as just that which was the urgent need of the Galatians. Their new sin of wavering and unbelief must be forgiven them through Christ, and *they* completely separated from the wicked world through whose influence they had just been led astray. (Cf. on the vicarious satisfaction of Christ the remarks on Rom. iii. 25.—*Περί* is to be preferred to the *ὑπέρ* of the text, rec. A.D.E.F.G., and other inferior critical authorities have it; Lachmann has also received it into the text. *ὑπέρ* was probably substituted as the more usual word. It besides points out the vicarious office more clearly than the more general word *περί*, which, finally, is found also Rom. viii. 3, and often elsewhere. [Cf. Comm. on Matth. xx. 28.] The Son of God's giving himself up to death [Eph. v. 2; Titus ii. 14] was, finally, not extorted or commanded by the will of the Father, but was a voluntary act of his own [John x. 18], yet one answering to the will of God, and therefore "according to the will of God" (*κατὰ τὸ θέλημα τοῦ Θεοῦ*).—God is here called expressly "our Father," inasmuch as he revealed himself as the Father of mankind in the mission of Christ, creating them anew in regeneration. Therefore also to him belongs ultimately all the glory of the creation as of the redemption. (Cf. on the doxology Rom. i. 25; 2 Cor. xi. 31.) The phrase "to deliver from this present evil world" (*ἐξαιρεῖσθαι ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ*), for denoting the object of Christ's work, is not found elsewhere in the New Testament. *Ἐξαιρεῖσθαι*\* [Acts vii. 10, xii. 11, xxiii. 27] = *σώζειν*, to

\* The active form *ἐξαιρεῖν* is found Matth. v. 29, xviii. 9. The middle form means also in the New Testament the same as *ἐκλέγειν*, Acts xxvi. 17.

withdraw from the influence of a destructive element. The meaning of the formula is therefore precisely = σώζειν ἐκ τοῦ κόσμου τούτου. Ἐνεστῶς answers to οὗτος [Rom. viii. 38 ; 1 Cor. iii. 22, vii. 26], whilst πονηρός is to be taken expegetically. [Cf. on αἰὼν οὗτος Matth. xii. 32.] Whilst, therefore, δοῦναι ἑαυτόν, *gave himself*, refers to reconciliation, ἐξαιρεῖσθαι, *deliver*, refers to the redemption of those reconciled.)

## § 2. THE CALLING OF PAUL.

### (i. 6-24.)

Without the least expression of love or sympathy, Paul lets his excited feelings burst forth at once, and expresses his indignant wonder at the falling away of the Galatians. No doubt Rückert is completely right when he concludes from this that Paul during his last visit must have spoken to them of backsliding, for, had nothing of the sort taken place, he would certainly, as in the first epistle to the Corinthians, before rebuking them, have told them how he had received information concerning them. The οὕτω ταχέως, *so soon*, however, need by no means be referred to Paul's last visit ; it may rather very appropriately refer to their conversion, which ought to win over the man to the Christian element *permanently*. He therefore may be said to change "very soon" who falls away even after the lapse of several *years*. (Μετατίθεσθαι "to change in opinion and tendency of mind," the direction of the change being pointed out by εἰς. The present tense represents the action as still continuing, as it were just arriving at completion. The hope is thus awakened, that the as yet incompleted action may be arrested. The comparison of the word with  $\text{כִּי}$ , and an assumption of an allusion to the name Γάλαται, which Jerome thinks is to be found here, is to be rejected as trifling.—The one who calls (καλέσας) is, of course, God only, not Paul ; the apostle certainly wished to convert no one to himself. The medium of the call is the grace of Christ,\* therefore ἐν = διὰ, or stands for the dative only, without, however, ἐν being strictly taken as the sign of the dative. [Cf. Winer's Gr., § 31, 8.]

Ver. 7.—The "which is no other thing than," etc. (ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ κ. τ. λ.), is not without difficulty. The reference of ὃ to ἕτερον εὐαγγέλιον is clearly quite unsuitable, as the idea "which,

\* The omission of Χριστοῦ, in accordance with F.G., and several, especially Latin, Fathers, would not be advisable. The coupling of this genitive with καλέσαντος, is, however, clearly forbidden by the intervening ἐν χάριτι, as also by the fact that Paul never refers the κλησίς to *Christ*, but always to *the Father*.

however, is no other," would represent the guilt of the opponents as less, whereas Paul intends to depict it as very gross. The reference of  $\delta$  to "gospel" alone, in the sense "which can and must be no other than it is," *i. e.*, which must not be changed arbitrarily, would require  $\epsilon\tau\epsilon\rho\omicron\nu$  instead of  $\acute{\alpha}\lambda\lambda\omicron$ , not to mention that it seems harsh to separate  $\epsilon\upsilon\alpha\gamma\gamma\acute{\epsilon}\lambda\iota\omicron\nu$  from  $\epsilon\tau\epsilon\rho\omicron\nu$ , and that then the following  $\epsilon\iota\ \mu\acute{\eta}$  is inappropriate, for it is inadmissible to take it as = *sed* or *attamen*; it only means *nisi*. (Cf. Winer's Gr., § 55, 2, Hartung's Partikellehre, vol. ii., p. 118, seq.) The connecting  $\epsilon\iota\ \mu\acute{\eta}$ , however, with  $\theta\alpha\nu\acute{\mu}\acute{\alpha}\zeta\omega$ , which Schott has proposed, would be totally unallowable, because of the indicative, which cannot possibly mean, "I should wonder at your early apostacy, if I had not known that you were led astray." Besides, with this interpretation, the difficulty of the  $\delta\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\alpha}\lambda\lambda\omicron$ , which, according to it, must be enclosed in brackets, remains. Therefore the interpretation defended by Grotius, Winer, Rückert, alone recommends itself to us, which refers  $\delta$  to all that precedes, and the words  $\delta\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\alpha}\lambda\lambda\omicron$ ,  $\epsilon\iota\ \mu\acute{\eta}\ \kappa.\ \tau.\ \lambda.$ , are closely connected in the sense: "which (your apostacy) is nothing else, or consists in nothing else than that you have allowed yourselves to be led astray." By this addition, then, it is Paul's intention to soften the guilt of the Galatians, and to point to their false teachers as the real culprits. (The article stands before the participle entirely regularly [as in the phrase  $\epsilon\iota\sigma\iota\nu\ \omicron\iota\ \lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma$ ], since the action is considered as one which belongs only to definite persons, or by which the persons themselves are specified. [Cf. Matthiæ's Gr., vol. ii., p. 552.] Winer's interpretation, as if the meaning were  $\epsilon\iota\sigma\iota\ \tau\alpha\rho\acute{\alpha}\sigma\sigma\omicron\nu\tau\epsilon\varsigma\ \acute{\upsilon}\mu\acute{\alpha}\varsigma\ \kappa\alpha\iota\ \omicron\upsilon\tau\omicron\iota\ \epsilon\iota\sigma\iota\nu\ \acute{\omicron}\lambda\iota\gamma\omicron\iota$ , introduces a thought not contained in the words.— $\tau\alpha\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu$ , *trouble*, =  $\sigma\alpha\lambda\acute{\epsilon}\upsilon\epsilon\iota\nu$ , *shake*, 2 Thess. ii. 2. "To effect a change in one's settled principles of faith, and that by open, violent attacks, not by secret and artful insinuations." As to the antagonists here pointed out, see further details at v. 10–12, and vi. 12, 13.—On  $\mu\epsilon\tau\alpha\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\nu$ , cf. Acts ii. 20; James iv. 9.  $\theta\acute{\epsilon}\lambda\omicron\nu\tau\epsilon\varsigma$  is emphatic, as it stands in contrast with the *unpremeditated*  $\mu\epsilon\tau\alpha\sigma\tau\rho\acute{\epsilon}\psi\alpha\iota$ , the act of the Galatians, who knew not what they did when they followed those deceivers.)

Ver. 8.—Paul describes the gospel as so absolutely above all subjectivity, that no created being can change its Divine nature; not even Paul ( $\kappa\alpha\iota\ \acute{\epsilon}\alpha\nu\ \acute{\eta}\mu\epsilon\iota\varsigma$ ), not even an angel. In the case of Paul, apostacy was certainly imaginable, but not in the case of a *good* angel; hence we might suppose evil angels meant, if "from heaven" were not against it. It is most simple therefore to say, that Paul, as in Rom. ix. 3, adduces an impossibility in order to express in the highest degree the inadmissibility of changing arbitrarily the gift of God. (In  $\pi\alpha\rho\ \delta$  the idea of "against" is clearly the most natural; those Judaists quite destroyed the nature of the

gospel, they made a new law out of it.—'Ανάθεμα, originally = ἀνάθημα, something devoted to the gods, hung up in the temple. The latter form only retained this idea [Luke xxi. 5], and ἀνάθεμα acquired the meaning “something laden with a curse,” which all ancient nations considered and treated as devoted to the infernal gods, also as שׂוֹרֵק, sacer. The formula ἀνάθεμα ἔστω, *let him be accursed*, refers, therefore, not to ecclesiastical excommunication simply; that is included only so far as it presupposes Divine reprobation. Accordingly ἀνάθεμα = אָרָם. Cf. on Rom. ix. 3; 1 Cor. xii. 3, xvi. 22.)

Ver. 9.—As a mere repetition of what has just been said, προειρήκταμεν, *we have said before*, and ἄρτι, *now*, is clearly too strong; the words can only be explained on the assumption of a previous expression of Paul's opinion on this subject during his first visit to the Galatians. While, therefore, in ver. 8 the καί ἐάν, *even though*, represented the matter quite hypothetically, εἰ, *if*, applies the remark to the actual case.

Ver. 10.—The connexion of ver. 10 with the preceding is not quite clear. We should have expected, after verses 8 and 9, and the strong asseverations that whoever preached otherwise than he did was accursed, something like the following: “for what I teach is undoubtedly God's word,” or, “I am assured that this alone is the truth.”\* Instead of that, Paul states that he seeks to please God and not man: but, if we grasp the fundamental thought we recognize that it contains exactly those ideas which the context leads us to expect. For the very fact, that he wishes to please God entirely, and not man, that he is entirely the servant of Christ, who is more than all men are, is the assurance of his living union with God, and of that illumination from above which exalts his doctrines far above a mere subjective opinion. He gains, at the same time, by this turn of thought, the advantage of warding off a reproach cast upon him by the Judaists, and of retorting it on them. They upbraided him on account of his accommodating spirit, that he became to the Gentiles a Gentile, and to the Jews a Jew, as if grasping at human approbation was the cause of it. The *fact* was exactly the reverse; this no doubt *was* the case with those Judaistic false teachers who sought by the great number of their conversions to gain fame, without caring about the means by which they effected them. (Cf. Gal. vi. 13.) The ἄρτι, *now*, like the following ἔτι, *yet*, can be referred only to the time since Paul's conversion; with that event the old man, which in *him* too was impelled by the desire of pleasing men, was in him forthwith so thrust back, that the holy fire from the Divine altar alone glowed in him, and dissipated all other love. (Πείθω ἀνθρώπους, Θεόν cannot, with Luther and Michaelis

\* Rückert's supplement, “wonder not at this harsh speech. I cannot, in accordance with my Divine call, say otherwise,” is clearly too harsh.

be taken : res humanas, res divinas, suadeo, nor can *κατά* be supplied ; it is here rather equal to placare, tranquillum reddere, as it certainly means at 1 John iii. 9 ; Homer Il. a. 100 ; Eurip. Hipp. 1060. It is = *ἀρέσκειν*, which follows.)

Vers. 11, 12.—Paul now endeavours, from here to chap. ii. 10, to trace historically this his *immediate* relation to God through Christ. He needed not to make any mention here of the great fact of the manifestation of the Lord, through which his conversion was effected, because he knew that this was sufficiently known to the Galatians ; though he alludes in verses 15, 16, to that event.

His only concern was to make it clear that he had in nowise been instructed by the apostles, and thus become spiritually dependent upon them, so that their authority was above his own. It might be said that Paul *was assuredly baptized* by the Christians in Damascus, probably by Ananias (Acts ix. 18) ; indeed, according to the parallel passage (Acts xxii. 10), the Lord commanded him to go to Damascus, there to learn what he was commissioned to do. He seems therefore not to have received the Holy Ghost immediately on Christ's manifestation, but only at the imposition of hands by Ananias, "when there fell from his eyes as it were scales" (both bodily and spiritual), and at his baptism. But that very point, that Paul did not receive the Holy Ghost from an apostle through the laying on of hands, but independently of them, whereas in other cases (according to Acts viii.) the apostles alone could impart the Holy Ghost—sets him free from *them* and their authority, and on a par with the body of the apostles. Add to this, Paul, besides the first appearance at Damascus, saw the Lord repeatedly (cf. on Acts xxii. 17, xxiii. 11), and remained, as it were, in continued intercourse with him, and received direct instructions from him, 1 Cor. xi. 23. Paul therefore could with perfect justice boast of the gospel which he preached, as entrusted to him immediately by God, without any human intervention. (Ver. 11, *γνωρίζω* is used by profane writers as = *γνώσκω*, by the LXX. as = "to shew, make known" [cf. Prov. xxii. 19 ; Ezek. xlv. 23, with 1 Cor. xii. 3, xv. 1.] *Γάρ* is certainly to be preferred to *δέ*, according to D.F.G., and other authorities : *δέ* was probably substituted, merely because *γάρ* stands five times in succession ; but with Paul the same conjunction frequently occurs five times, and even oftener, in succession. [Cf. *e. g.*, Rom. iv. 13, seq., v. 6, seq.] *Κατ' ἀνθρώπων*, *after man*, can only be taken, as in 1 Cor. ix. 8, as = *ἀνθρώπινον*, *human*, as to origin, essence, and object, in contrast to the *Divine* character of the gospel. Rückert's remark, that no one said that the gospel was of *human* origin, and that therefore, so taken, the apostle's assertion has no antithesis against which it could be directed, is of no weight ; for, even if the Judaists, whom Paul contends with, did not say that *explicitly*, still

it was implied in their conduct; for they made of it what they wished.—Ver. 12, οὐδὲ γὰρ ἐγὼ is to be taken: neque enim ego, *i. e.*, “I, as little as the other apostles,” not: nam ne ego quidem, which would have been expressed by οὐδ’ ἐγὼ γάρ, or καὶ γὰρ οὐδ’ ἐγὼ.—Before ἐδιδάχθην many good MSS., especially A.D.F.G., read οὐδέ for οὔτε, which last Griesbach preferred, as also Winer (ad h. l. and Gr., § 55, 6.) Lachmann and Rückert, on the other hand, read οὐδέ. The decision depends on the distinction assumed between παρέλαβον and ἐδιδάχθην; Winer takes it as not specific, and cannot therefore favour the strongly disjunctive particle. But it is more correct to assume, with Lachmann and Rückert, a specific distinction; in which case οὐδέ must be read. It is also especially in favour of that reading, that one cannot join παρὰ ἀνθρώπου with ἐδιδάχθην also, with which πρὸς is usually put, and again διδάσκεσθαι forms an antithesis with ἀποκαλύπτεσθαι: the *former* denotes the gradual appropriation of a thing, through reflection and exercise of the intellect; the *latter* means intuitive perception, instantaneous illumination of the reason. (Cf. Matth. xi. 25, seq.)—In the δι’ ἀποκαλύψεως Ἰησοῦ Χριστοῦ scil. παρέλαβον, *by the revelation of Jesus Christ*, Christ is to be understood as the *author*, not as the *object*, of the revelation; the *latter* is the gospel. The revelation by Christ stands here in opposition to communication through man; the other view which exhibits Christ as also the revealed, is presented in ver. 15.)

Vers. 13, 14.—In order to place the striking circumstances of his conversion in a clear light, Paul reminds the Galatians first of his earlier position, when he persecuted the church as a zealous Pharisee. (He sets in opposition to the νῦν, *now*, of his conversion the “time past” (ποτέ), of his life under the law; the Galatians might have heard by report, or even through Paul himself, what was necessary for them to know on that point. The form Ἰουδαϊσμός is often found in the Apocrypha. Cf. 2 Macc. ii. 21, xiv. 38; 4 Macc. iv. 26.—Καθ’ ὑπερβολήν = σφόδρα or περισσοτέρως, ver. 14; 1 Cor. xii. 31; 2 Cor. iv. 17. Πορθέω = πολιορκέω, Acts ix. 21.—Ver. 14, προκόπτειν is generally used intransitively; with ὑπέρ it is “to surpass.” [Luke ii. 52; 2 Tim. ii. 16, iii. 9.]—Συνηλικιώτης æqualis, is not found elsewhere in the New Testament. Ζηλώτης, Acts xxi. 20.—The form πατρικός is found only here, πατρῶος often occurs, *e. g.*, Acts xxii. 3, xxiv. 14. The “traditions” (παραδόσεις), comprise the genuine books of Moses, along with the traditional Pharisaic dogmas; neither the *one* nor the *other alone*.)

Ver. 15.—As the entire economy has its period, in which the Divine promises are fulfilled (Gal. iv. 4), so also has each individual. When that sacred moment arrived for Paul (on his journey to Damascus), God caused his eternal decree of election to reach him *in time*, by means of a call, in order to use him as an instru-

ment for the propagation of the gospel. (The εὐδόκησεν ὁ Θεός answers to י'יַ פָּקַד, cf. Ps. xl. 14.—'Αφορίζειν = ἐκλέγειν. Cf. on Rom. ix. 1; Eph. i. 4.—'Εκ κοιλίας μητρός μου = מִן־רֶחֶם. This phrase, "from my mother's womb," is in meaning exactly parallel to πρὸ καταβολῆς κόσμου [Eph. i. 4], i. e., "from eternity." The election by grace is thereby described as one in nowise conditioned by works. [Cf. on Rom. ix. 11.] The grace therefore refers alike to ἀφορίζειν and to καλεῖν.—Here then the revelation of Christ appears as the result and effect of grace; therefore by "revealing his Son in me" (ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί) is to be understood not Christ's appearance as such, but this in connexion with the collective work of grace, in so far as Christ was thereby made manifest to Paul *inwardly in his heart*, as the eternal Son of God. In the revelation which Paul received near Damascus, we must regard the chief influence as internal and spiritual; mere *physical* seeing could not have produced such effects.)\*

Ver. 16.—The aim of this manifestation was certainly for Paul a *subjective* one also, viz., his salvation, though this vanishes in his eyes in comparison with the immense *objective* end necessarily combined with it. With him salvation was given to the whole believing Gentile world (cf. Acts ix. 15). But it is Christ *himself*, not something from him, nor merely the doctrine *concerning* him, which is the object of genuine preaching; hence "that I might preach him" (ἵνα εὐαγγελίζωμαι αὐτόν). To connect εὐθέως, *immediately*, with the foregoing, for which Rückert and Neander decide, against all the MSS., in order to obtain the meaning that Paul had already preached in Arabia, is entirely inadmissible; for Paul cannot, consistently with the course of thought, mean to say that he was called in order to preach *immediately*; but only that he was called in general for the object of preaching, and that when he was aware of this he had immediately devoted himself to that work, without permitting men to control his decisions. But it does not follow from *that*, that he fulfilled in the very first years the Divine intention in calling him; he must rather have experienced the need of first familiarizing himself with the new element into which he had entered. The assumption of an inversion, so that "immediately—not" (εὐθέως οὐ) should be taken for "not immediately" (οὐκ εὐθέως), is still more unsuitable, for then it would follow that Paul had *afterwards* asked counsel of men, whereas he means to deny *that* absolutely. But Schott thinks

\* It might appear striking that Paul does not mention Ananias, who certainly *baptized* him (Acts ix. 18), and who, therefore, we might suppose instructed him. But, as Christ and the apostles were baptized by John the Baptist, without having received any instruction from *him*, which did not *then* take place at baptism, Paul might naturally omit mentioning *his baptism* too, and the rather, that baptism never establishes a dependence of the baptized on the baptizer.

that *ἐνθέως* cannot be joined with what follows without an ellipsis, because the nature of the word requires a positive proposition. It is best to supply *προσέχων νοῦν*, or the positive idea, which is immediately expressed negatively in what follows; "I treated not with flesh and blood," which must be restricted neither to Paul himself, *i. e.*, to the consultation of his natural inclination, nor to the apostles, nor any other class of men, but is to be taken generally. "Obedient to God alone," Paul means to say, "I excluded all human deliberation, as being subject to error." (*Προσανατίθημι* properly "to lay on in addition," as in Gal. ii. 6. In the phrase *προσανατίθεσθαι τινί τι*, or, as in Gal. ii. 2, *ἀνατίθεσθαι*, it means: "to lay before one, propose to one, something for deliberation or decision." So, often, in Diodorus and Lucian. Some inferior MSS. only read here *προανεθέμην*.)

Ver. 17.—But Paul was especially concerned to shew that he had always been without connexion with the older apostles, because his Judaistic adversaries represented him as dependent upon them; he therefore lays stress upon the fact that he had, after his conversion, gone first to Arabia, and had thence returned to Damascus, and had thus no connexion with the apostles at Jerusalem. (Instead of *ἀνῆλθον* B.D.E.F.G. and other critical authorities read *ἀπῆλθον*, which is no doubt to be preferred, and indeed Lachmann has received it into the text; *ἀνῆλθον* was doubtless substituted because *ἀπῆλθον* immediately succeeds, and in ver. 18 *ἀνῆλθον* is used of the journey to Jerusalem, like the more usual *ἀναβαίνειν* = *הָבֵן*.—The phrase "those who were apostles before me (*οἱ πρὸ ἐμοῦ ἀποστολοὶ*), points first to the earlier call of the twelve, but, second, sets Paul also, in the proper sense of the word, by their side as an apostle. *Οὐδέ* is to be taken as strictly negative, as the statement is emphatically made that he saw no apostle at all.—In the parallel passages (Acts ix. 22, xxvi. 22, xi. 17) the subject is not a journey into Arabia; it is more likely that the first and second sojourns of Paul in Damascus are there conjointly referred to. The words of our passage do not, however, permit us, with Usteri, to assume that Damascus was reckoned in Arabia;\* on the contrary, the two are plainly distinguished. The event, which is related 2 Cor. xi. 32, is, no doubt, to be referred to the time of the second sojourn at Damascus, for it assumes that Paul had already preached the gospel.

Ver. 18.—How the three years are to be apportioned cannot be affirmed with any approach to certainty.† To me it appears most

\* As Damascus had not been named before, "returned *again* to Damascus" (*πάλιν ὑπέστρεψα εἰς Δαμασκόν*), points unmistakably to the fact that Paul assumed it as known that his call took place on a journey to Damascus.

† Köhler's and Schrader's assumption that Paul was but a few days in Arabia, is ar

probable that Paul passed the longest time in Arabia, for there his purpose was not teaching, but his own inward development. (See § 1 of the General Introduction to Paul's Epistles, and on Acts ix. 20, seq.) "Afterwards" (ἔπειτα) dates from the principal event, *i. e.*, from Paul's conversion. The most important point in this passage, however, is, that Paul declares that the object of his first journey to Jerusalem was to become acquainted with Peter. This declaration does not contradict the accounts in Acts ix. 26, seq., xxii. 17, seq. The only question is, what had Paul in view in making this acquaintance? He probably wished to come to some understanding with Peter as to their future labours, which, according to ii. 6, seq., was at a later period more completely effected. For, as he, at first (see Acts ix. 26, seq.), met with so great opposition in Jerusalem, he limited his stay to a few days, which fact he here adduces as a proof that he could not have been instructed by the apostles. Ἰστορεῖν properly, "to become acquainted with by one's own perception," though, indeed, usually applied to *things*, rarely to *persons*. But Josephus too, B. J. vi. l. 8, uses it of persons. It is not found again in the New Testament.—For Πέτρον A. B., and other MSS., read Κηφᾶν, as ii. 9. Lachmann receives it into the text; but the reading has doubtless no other foundation than the desire to turn aside the derogatory description which follows from Peter, and to substitute some one else.—Whether ἐπέμεινα πρὸς points to a dwelling with Peter, or not, must be left undecided. The phrase ἡμέραι δεκαπέντε, answers to the French *quinze jours*, a fortnight.

Vers. 19, 20.—Here it seems, in the first place, striking that only Peter and James are named as the apostles whom Paul saw in Jerusalem: while it is said (Acts ix. 27) of Barnabas "he brought him to the apostles" (ἤγαγε αὐτὸν πρὸς τοὺς ἀποστόλους), as though *all* the apostles were present at that time. But nothing precludes us from supposing that Luke takes the word "apostle" in a more extended sense, comprising also other distinguished teachers. Besides, the whole description of Luke is so strictly general, that he was manifestly not accurately informed of the circumstances under which Paul's first journey to Jerusalem took place; we must, therefore, in any case use the more exact accounts of Paul for the closer determining of the statements in the Acts. But again, James, our Lord's brother, appears to be reckoned among the Twelve, since it is certain that here, under the term apostles, *they alone* are to be understood; but we saw at Matth. xiii. 55 that

bitrary (Acts ix. 19), "certain days" (ἡμέρας τινᾶς), rather refers to the short time that Paul first passed in Damascus. It is true (Acts ix. 23), ἡμέραι ἱκανα, *many days*, points to a longer sojourn, but still not to years. The longer stay of Paul in Arabia, omitted by Luke, is, we may suppose, that passed between the times thus alluded to.

no one of our Lord's brothers (on account of John vii. 5) could be among the Twelve, for which reason, too, besides other grounds, the identifying of our Lord's brother with James, the son of Alphaeus, is inadmissible. (See the further development of this point in the Introduction to the Epistle of James.) The resource of taking *εἰ μὴ* as "except, indeed, that I saw the non-apostle James," is not only ungrammatical (see on i. 7), but useless, because our Lord's brother is, in the following chapter, especially ver. 9, constantly numbered with the chief apostles. It is best, doubtless, to assume that James, our Lord's brother, the Bishop of Jerusalem (Acts xv.), after the death of James, the son of Zebedee, was, if not formally, still tacitly, on account of his extraordinary consideration and high personal dignity, treated as an apostle, so that he, as it were, filled up the gap again.—The fact that Paul was not in Jerusalem for three years, and even then only for a fortnight, and saw but two apostles, was important to him for his readers' sake. He, therefore, confirms this communication of his with an oath, in order to remove any possible doubts. (The passage serves, along with others, as Rom. i. 9, ix. 1; 1 Tim. ii. 7, for the elucidation of Matth. v. 34. It remains to be said, that "before God" (*ἐνώπιον τοῦ Θεοῦ*) is not to be taken as a *formal* oath, just as יְהוָה also occurs not of oaths. The swearing lies in the *thought*, not in the *phrase*. Finally, λέγω must be supplied, and ἃ γράφω refers, it is true, to the *whole account*, but *especially* to the *last remark*.)

Vers. 21-24.—Paul further relates that he afterwards left Palestine altogether, and isolated himself so entirely from the believers there, that they did not even know him by sight; it had merely become known by report that he had been changed from a persecutor into a confessor of the faith. (Cæsarea Philippi, at which Paul touched, according to Acts ix. 30, was out of Palestine.) The reason why Paul adds this remark, can, as Œcumenius has already observed, be no other than to shew the Galatians, who had been prejudiced against him by his Judaistic adversaries, that he could have received no instruction from other Christians in Palestine, and that, therefore, his knowledge of the gospel was a purely *immediate* one. (See on Paul's journey to Cilicia, Acts ix. 30. Κλίμα we have already found at Rom. xv. 23; 2 Cor. xi. 10.—The ἐκκλησίαι ἐν Χριστῷ, *churches in Christ*, are opposed to the purely Jewish ἐκκλησίαις.—On the *enallage generis*, ἀκούοντες ἦσαν for ἀκούουσαι, see Winer's Gr. § 45, 5.—Διώκων need not be taken for διώξας, the past time is expressed in the ποτέ. The participle is here used as a substantive, see Winer's Gr. § 18, 3.—Ver. 24. Paul does not claim praise for himself, but for God in him; ἐν ἐμοί = עַי, Luke x. 20, "in me as the object of Divine glorification.")

## § 3. PAUL AT THE COUNCIL OF THE APOSTLES.

## (ii. 1-10.)

Paul now places *fourteen years* of free, self-dependent labour in contrast with the *fourteen days* of his intercourse with Peter (i. 18). It was only after the lapse of so long a time that Paul revisited Jerusalem, the centre of the *Jewish Christian* views, whilst in Antioch a centre of *Gentile Christian* life was provisionally forming itself. But he gives a detailed account of this important visit, because, during it, his peculiar relation to the kingdom of God was recognized by the Twelve themselves. But here, in the first place, the questions arise, how are the fourteen years to be reckoned, and which journey to Jerusalem does Paul mean? The opinions of Köhler and Schrader, the former of whom supposes that the journey here meant is the one to Jerusalem alluded to Acts xviii. 22, the latter even assumes a journey thither, to be supplied in Acts xix., supposed to be undertaken from Corinth, have been already sufficiently refuted by Schott, and may be here passed over as intrinsically untenable.\* They are meant merely to support the hypothesis already refuted in the Introduction to this epistle, but they only render this and other passages more difficult to explain, without affording any assistance. On the other hand, however, we may well hesitate as to whether we should here understand the journey alluded to at Acts xi. 30, or that described in Acts xv., to the council of apostles. The great majority of critics, however, decide for the latter view, though Calvin, Eichhorn, Süsskind, and Paulus defend the former, Grotius, Bertholdt, Kuinoel, Keil, Ulrich, Böttger, do the same, even with the modification of reading τεσσάρων, *four*, for, δεκατεσσάρων, *fourteen*. Ingeniously as they have striven to defend this conjecture (viz., from the original designation of the number by the letter Δ, which, it is said, was read at one time for ten, at another for four, and thus finally to have brought about the blending of the two numbers), still it must be rejected as in no way supported, either by MSS. or any other critical authorities.† But, if we consider the reasons for the supposition of the second, and *against* the supposition of the third journey, they are chiefly the following: 1. It is Paul's intention, according to the context of the whole passage, to enumerate all his journeys to Jerusalem; now, as he in i. 20 uses an oath in confirmation of his veracity, and in ii. 1 uses πάλιν, in speaking of a

\* See, besides Schott's work (Elucidation of some important points in Paul's life), also the Prolegomena to his Comm. on the Epistle to the Galatians, sec. 4.

† It is true that an appeal has been made to Eusebius's Chronicle, but here, too, the MSS. are altogether doubtful. See Schott in the Comm., p. 314, note 6.

new journey, it is to be inferred that he has not omitted the one referred to in Acts xi. 2. If the journey narrated ii. 1 is to be understood as the one undertaken to the council of apostles, described in Acts xv., mention would have been made of the decisions of that council; Peter himself, too, must, in that case, after the negotiations there as to the Gentile Christians, have again relapsed, which cannot be rendered probable. 3. Paul would seem, after the council of apostles, to have grown lax in his anti-Jewish views; for, according to Acts xvi. 3, he circumcised Timothy himself, which would contradict his earlier conduct, Gal. v. 2.

To begin with this last point. It is of no importance; for that Paul at one time declares that whoever submits to circumcision loses Christ, and afterwards causes Timothy himself to be circumcised, implies no inconsistency at all, since the former statement simply means that *he* loses Christ who causes himself to be circumcised, in order thereby to win salvation. But that was not the object of Timothy's circumcision; it was rather that he might thereby become better fitted to preach the gospel among Jews and proselytes. On the other hand the first two reasons are certainly of very great importance; for it really seems, from the great stress which Paul (according to i. 20) lays on the journeys to Jerusalem, inconceivable that he should have omitted one of those journeys. As, then, the journey mentioned Acts xi. 30 is the *next one*, in order of time, and Barnabas, too, accompanies him on it, as is mentioned here also—further, as, according to Gal. ii. 2, a revelation incited him to that journey, which might be referred to the narrative of Agabus (Acts xi. 28); the reference to the second journey seems highly probable. But, first, the collateral arguments have no force, for the revelation which Paul here mentions, relates to a revelation which he himself had, not others. And the remark here made that Barnabas accompanied him, suits still better the description of the third journey in Acts (xv. 3), according to which others besides Barnabas journeyed with Paul, among whom Titus is here named. (Gal. ii. 1.) If we further consider that the whole description of the proceedings at this visit entirely accords with Luke's account (Acts xv.) of the council of apostles—for the objection, that no mention is here made of the resolutions of the council, is easily avoided by assuming that Paul had already imparted them to the Christians in Galatia, on his last visit thither, and could therefore suppose them to be known—further, that fourteen years reckoned from the conversion of Paul (not from the already-mentioned journey to Jerusalem), which mode of reckoning is the only probable one, would be too long a time if we here understood the journey touched on at Acts xi. 30, since Paul, at the epoch of the latter, was below Barnabas in dignity, and was therefore in the very first years after his conversion, as

Hemsen\* has pertinently remarked ; finally, that the omission of the very important journey to the council of the apostles is far less supposable than that of the earlier ones ;—everything speaks so manifestly in favour of the third journey (Acts xv.) that we would gladly be enabled to remove this single objection how Paul could omit a journey to Jerusalem, since the stress lies on the very fact that he mentions all of them. For we must not here be influenced by the difficulty of explaining such conduct in Peter *after* the council, because a dogmatical argument would thus be improperly mixed up with a purely historical question. And how this conduct of Peter can be explained without derogation to his apostolical character, we shall specially discuss further on. In this inquiry then, whether the difficulty of Paul's omitting a journey can be set aside, and in what way, we must first of all mention Schott's view, according to which the words "after fourteen years" (*διὰ δεκατεσσάρων ἔτων*) can be so understood as to designate the second and third journeys together. For he proposes to translate "in the course of fourteen years," and to understand *πάλιν* of the repetition of the journey more than once. (See his Prolegomena, p. 308.) But we cannot consent to this mode of removing the difficulty ; for though undeniably *διὰ* with numerals *can* mean "during, within," yet the context here absolutely forbids that meaning, and still more the forced meaning given to *πάλιν*, as Paul cannot intend to relate what occurred within so long a space of time, but only in general terms, when the journeys took place.

Were the meaning of those words as Schott gives it, the Galatians might say to Paul, "Who knows how long you were with the apostles in the fourteen years, and how much you learnt of them?" The sinews of the whole course of argument would thus have been cut. The *διὰ* here is no doubt to be taken in the sense of after, to which conclusion *ἔπειτα*, too, decidedly leads. How it can have that sense Matthiæ shews in his Gram., vol. ii., pp. 13, 52. See Winer on this passage in the Comm. and in the Gr., § 47, i., p. 340, note. Here therefore, we have no other resource than to regard Paul as the first witness as to his own life ; any purposed deception or even error, is of course unsupposable ; we might rather suppose an oversight on the part of Luke. But we need not necessarily assume even *that* ; Luke relates the journey, Acts xi. 30, so briefly, that we are at liberty to suppose that Paul was sent indeed with Barnabas to Jerusalem, but was prevented by illness, or some other cause, from entering the city himself. True, Acts xii. 25 speaks again of the departure of Paul from Jerusalem, which does not favour this assumption ; we must imagine that Luke in that case might

\* Hemsen's Life of Paul, p. 68. The putting Barnabas first in Acts xi. 30 points, in all probability, to the fact that on that mission he was the chief person.

not have been properly informed of this minor circumstance, that Paul had not completely fulfilled this mission with Barnabas. At all events the state of the case requires that we, under all circumstances, here understand the journey to the apostolical council, though how the accounts in the Acts can be reconciled with it must remain an open question.

Ver. 2.—In order now to make the Galatian Christians observe that his movements were not arbitrary, but guided by a higher will, Paul adds, “I went up by revelation” (*ἀνέβην δὲ κατὰ ἀποκάλυψιν*). In Acts xv. 2, Luke, it is true, says nothing of a revelation, but, of course, of his own inward experience Paul himself could alone be accurately informed. Hermann (in the above-cited essay, Leipz., 1832, p. 6) has erroneously proposed to interpret this expression, *explicationis causâ*, *i. e.*, for the sake of discussion and explanation of the doctrine of the gospels; he thinks, if it had been meant to relate to a Divine revelation, *τινά* could not have been left out; but, as in the first chapter, mention had been made of the manifestations he had received, Paul might, without harshness, write *κατὰ ἀποκάλυψιν* only. Besides, *ἀποκάλυψις* has, in the dialect of the New Testament, the fixed signification, Divine communication, revelation. Paul names, as his peculiar motive in this journey, the wish to lay before the apostles his method of preaching among the Gentiles, in order to obtain their approval of it. But the question of how the gospel was to be spread among the Gentiles was the very one to be decided at the council (Acts xv.); our epistle, therefore agrees entirely with the report that Luke gives. (On *ἀνεθέμην*, see at i. 16. The submitting of his opinion to the council involves here, according to the context, the examination of those opinions. It is clear from the foregoing that *αὐτοῖς* can only designate the *apostles*, not all the Christians in Jerusalem.—The phrase “that gospel which I preach” [*εὐαγγέλιον ὃ κηρύσσω*], designates, however, here, the method of propounding his doctrines, and the whole system of proceeding which the apostle had used, and still continued to use in the Gentile world.) But the last words of the verse are difficult. True, to connect *δοκοῦσι μήπως* in the sense, “but especially, to those who might perchance think that I ran in vain,” will scarcely now be approved by any one, for, apart from everything else, ver. 6 makes it clear that *οἱ δοκοῦντες* has here another meaning; the phrase is meant, no doubt, to single out the most distinguished among the apostles, and to restrict to them peculiarly the examination of the question propounded. *Κατ’ ἰδίαν* need not be understood of anything local; it answers perfectly to our phrase “especially, preferably.” But the connexion of *μήπως κ. τ. λ.*, is not without difficulty. For we are perplexed by the forms *τρέχω* and *ἔδραμον*, and expect the optative after *μήπω*. Fritzsche proposed, therefore, to take this

clause by itself, and as a question: num frustra operam meam in evangelium insumo aut insumsi? But this interpretation is utterly void of plausibility, and was afterwards retracted even by its author. Τρέχω is rather to be taken as the conjunctive present, which is construed with μήπως in the New Testament, while ἔδραμον is accounted for on the assumption that he subjoins his earlier labours in direct discourse. (So Winer, correctly, in the Gr., § 56, 2, p. 447.) The opinions of Usteri and Schott, that, ἔδραμον requires τρέχω to be indicative too, is erroneous; Paul often combines different moods with the same particle, according to the shade of thought. Thus, particularly, 1 Thess. iii. 5. (The full phrase δοκοῦντες εἶναί τι is found ii. 6, vi. 3. Plato also (Apol. Socr. c. 33) uses it. It is not to be denied that it has a subordinate idea of blame, as Gal. vi. 3 clearly proves; but it is not here to be referred to the apostles themselves, but to the Judaistic false teachers only, who abused the apostolical dignity for their own ends, inasmuch as they unjustifiably and without the apostles' permission, sheltered themselves under their authority. The case is the same with the phrase οἱ ὑπὲρ λίαν ἀπόστολοι, the chiefest apostles, 2 Cor. xi. 5. See the Comm. on that passage.)

Ver. 3.—As a proof that the apostles approved of his more liberal conduct towards the Gentiles, Paul remarks that Titus, who accompanied him, was not forced to submit to circumcision, though of Greek descent. Paul of his own accord had Timothy circumcised (Acts xvi. 3), but he would in no case have yielded to force in the matter. (The ἀλλ' οὐδέ is to be explained by the intervening thought resting in Paul's mind: "And the apostles also acknowledged my Divine mission so fully, that not even Titus, who yet appeared before them uncircumcised, was forced to submit to circumcision.")

Vers. 4, 5.—What follows is difficult, in its connexion with the foregoing, and the construction of the whole sentence. The first words, it is true, would admit of being aptly joined with ἠναγκάσθη, but for the opposing δέ. This particle is in all the critical authorities; but Jerome, Theodoret, Theophylact, conjecture that it might well be struck out. In the same way, the construction would be simple, if the οἷς οὐδέ in ver. 5 were wanting; the sense would then be: "Titus was not indeed forced to be circumcised, but I yielded on account of the false brethren." Now it is true that D. has this omission, and the words are wanting in some of the Latin fathers; Tertullian even derives the reading with the negative from a corruption of the text by Marcion. These authorities induce Mill, Semler, Koppe, Griesbach, to strike out the οἷς οὐδέ. But it is clear that the change is made merely to avoid the difficulty in the construction.

Paul would, in fact, have been utterly faithless to his principles

if he had yielded to the false brethren ; it would have been totally improper *then* to say, “ we gave place for an hour” (πρὸς ὥραν εἴξαμεν), for he would, according to that interpretation, have *altogether* given way to the false teachers. We must, therefore, in any case, suppose here an irregularity of construction, and the more readily from its frequent occurrence in Paul. The question then arises, how are we to account for the origin of the inaccurate construction? In ver. 3 it is not said *expressly* that Titus was not circumcised at *all*, but only that he was not *forced* to it. We might therefore say, with Rückert, that Paul proceeds thus : “ that for the sake of the false brethren he had indeed circumcised him, but voluntarily, without yielding to them.” But here all depended on the matter of fact ; if Paul circumcised Titus in the presence of these men, he was obedient to their will. We must by all means suppose that Titus was not circumcised at all. But what, then, led Paul to the beginning : διὰ δὲ τοὺς, κ. τ. λ. ? I explain it thus. The statement in ver. 3 is entirely subordinate, and may be separated parenthetically from vers. 2 and 4. The δέ is, therefore to be brought into connexion with ver. 2, and the following seems to have been the course of ideas in Paul’s mind : “ I went, it is true, to Jerusalem, in order to lay before the apostles my doctrine for examination ; but it was really by no means *necessary* for me to do so for their sake ; Titus was not even so much as obliged to submit to circumcision ; but I saw myself moved to the step on account of the false brethren.” But in the heat of composition Paul allows himself to be led away from the construction he began with, and in its stead describes the character of the false teachers. With *this* view, vers. 6, seq., agree, in which Paul again avers his relation to the apostles to be one of equality. This hypothesis seems preferable to the mere supplying ἀνέβην or ἀνεθέμην, for which Zachariæ, Storr, Rosenmüller, Berger, decide. As to the description of the “ false brethren” (ψευδαδελφοί) (2 Cor. xi. 26), Paul calls them “ unawares brought in” (παρεισάκτους), because they had stolen (παρεισῆλθον) into the church with impure intention, *i. e.*, without the self-denial to give up, as was necessary, their old Pharisaic bias. They wanted to burthen and domineer over the Christians in the church, with the yoke of their ordinances, just as they had previously done with the Jews ; and thus to render suspected the Christian freedom from the law, which belonged to all believers as “ in Christ.” (Κατασκοπεῖν, to get information with a bad design, as a spy, in order to betray it.) Paul speaks in a similar way of these false teachers in other passages ; especially 2 Cor. xi. To these pretensions, says Paul, he had never for a moment given way (πρὸς ὥραν, John v. 35 ; 1 Thess. ii. 17 ; Phil. ver. 15), in order to preserve for his disciples, for whose right

guidance he was responsible, the truth of the gospel, *i. e.*, the gospel in its undisturbed purity. (Ver. 4. The form *παρείσακτος* is not found elsewhere, the *verb* occurs 2 Pet. ii. 1.—For *καταδουλώσονται* the active form is to be preferred, with Lachmann, according to A.B. and other important authorities; probably the copyists put the to them more familiar middle form in the text. The *είξαμεν τῇ ὑποταγῇ* Hermann has thus explained: “*fratribus falsis ne horæ quidem spatium Jesu obsequio segnior fui* ;” but Paul never uses *ὑποταγή* of the relation to Christ. *Είξαμεν*, as Winer has already justly observed, rather designates a single occurrence of the act; *τῇ ὑποταγῇ*, on the other hand, is an expression for the state of mind from which the action proceeds: “I did not give way to them, as one obedient, or in obedience to them.”)

Ver. 6.—Here, too, we find an endless number of interpretations, of which the large majority are such as would not repay our giving them in detail. Particularly all those which here suppose aposiopesis or ellipses with *ἀπὸ δὲ τῶν δοκούντων*, such as “I have heard, learned, obtained nothing,” are quite inadmissible, inasmuch as here, in the 2d chap., Paul’s design is no longer to prove that he had learned nothing from the apostles, but to shew that they acknowledged his labours as agreeing with the spirit of Christianity, which the words from *ἐμοὶ γάρ* to ver. 10 do emphatically shew. The *γάρ*, accordingly, by no means allows us to introduce a totally foreign thought into ver. 6. Besides, the *δέ* in the beginning of ver. 6 induces us to suppose some how an antithesis to ver. 5. Accordingly, it is no doubt simplest, with Rückert, to join the *οὐδὲν μοι διαφέρει*, *it maketh no matter to me*, without any parenthesis, with *ἀπὸ τῶν δοκούντων*, and to construe the whole passage thus: “I have not yielded for one moment to the false brethren, in order to preserve to you the gospel undisturbed: and I do not trouble myself about the distinguished apostles in the matter; for they have laid no new burdens on me, but have, on the contrary, approved of my labours.” On this point it can raise no scruples, that Paul uses the contemptuous phrase “it maketh no matter to me,” of the chief apostles, for the invective in it aims not at *them*, but *the false teachers*, who abused the authority of the apostles (see on ver. 2). But the construction of *οὐδὲν διαφέρει* with *ἀπό* might excite doubts; at least it is without precedent. As, however, the proposed interpretation of the passage is the only one that suits the whole context of the section, that obstacle cannot deter us from it. The apostle, probably, when he began with *ἀπό*, had another phrase in his mind, and then added somewhat loosely *οὐδὲν μοι διαφέρει*. Finally, *ὅποιοί ποτε ἦσαν* admits of no other interpretation than that which finds an allusion to the near connexion and intercourse of the apostles with the Lord himself. So, correctly,

Luther, Beza, Winer, Flatt, and others. Finally, the words "God does not accept the person of man" (*πρόσωπον Θεός ἀνθρώπου οὐ λαμβάνει*), are used to express the nothingness of all external distinctions in the sight of God, and therefore even of the outward intercourse with Christ (which we must recollect Judas had also enjoyed), in comparison with the inward witness of the Spirit, which Paul possessed. "The Spirit witnesseth that the Spirit is truth." (1 John v. 6.)

Vers. 7-10.—After this Paul subjoins the communication as to his relation to the apostles, as settled at the council, by which the report of the Acts of the Apostles, chap. xv., is completed. The three chief apostles, James, Peter, and John, here represented as pillars of the church (the foundation of which expression is the figure which compares the church to a temple, 1 Cor. iii. 16 ; Ephes. ii. 21 ; Rev. iii. 12), not only laid no burden on Paul (as the Judaists wished and hoped), that is, did not require him to circumcise his converts—(Paul looks in charity on *their* burden as *his*)—but they even concluded among themselves a sort of convention as to the limits of their respective labours. The apostles were moved to that by their conviction of the great and blessed efficiency of Paul in the Gentile world, a report of which he and Barnabas had given them (Acts xv. 12), a success impossible without the assistance of Divine grace. They saw clearly that Paul was entrusted by the Lord with a commission among the Gentiles, like that of Peter among the Jews. (Peter, as the first, stands for *all* the apostles, as Paul for Barnabas, and all those working with him.) For the avoidance of all dispute and jealousy they now share the departments, with the condition that they (Paul and the Gentile apostles in general) should remember the poor. How carefully Paul strove to maintain this condition, all his epistles shew ; see especially 1 Cor. xvi. 1 ; 2 Cor. viii. and ix. ; where, as well as at 1 Cor. xvi. 1, we have treated of the probable causes of this striking clause. It serves best to explain the circumstance, that the sending of alms was imposed as a duty on the Gentile Christians, that it seems to have been regarded as a substitute for the Jewish Temple tax, and as the expression of their dependence on the mother church at Jerusalem. We may add that from the very nature of this agreement it is not to be considered as absolute ; however scrupulously Paul conformed to it (see on Rom. xv. 20 ; 2 Cor. x. 13), still he had no hesitation in his journeys through Palestine to Jerusalem in preaching before Jews also. Nay, even in the Gentile world, Paul, according to the Acts, always offered the gospel to the Jews first ; a circumstance in which no one, before Baur with his false criticism, was able to find a violation of this agreement, and a proof of the spuriousness of the Acts. In later times, as they became more and more convinced that the Jews

in the mass rejected the gospel, while the Gentiles embraced it, the agreement seems to have fallen tacitly into oblivion; at least we find that the apostles allotted to the Jews, namely Peter and John, leave Palestine towards the end of their lives, and devote *their* labours also entirely to the Gentiles. (On *προσανατίθεσθαι*, which is here to be taken in its original meaning, "to lay upon in addition," see at i. 16.—Ver. 7. On the well-known construction, *πεπίστευμαι τὸ εὐαγγέλιον*, see Winer's Gr., § 40, 4.—Ver. 8. Paul often uses *ἐνεργεῖν* of the power of Divine grace, 1 Cor. xii. 6; Eph. i. 11; Phil. ii. 15.—Ver. 9. The comparison of the apostles to pillars, has parallels in the rabbinical language; thus Abraham is called *תורן עולם*, pillar of the world.—On Cephas, see at John i. 42.—On the phrase *δεξιὰς διδόναι*, see 1 Macc. xi. 50, 62, xiii. 50.—To *ἵνα ἡμεῖς*, supply *εὐαγγελισώμεθα*.—Ver. 10. On the repetition of *αὐτὸ τοῦτο* after *ὃ*, see Winer's Gr. § 22, 4.)

#### § 4. PAUL'S DISPUTE WITH PETER.

(ii. 11-21.)

Vers. 11-13.—Thus far extends the history of the proceedings at the apostolic council. There is subjoined to it, beginning at ver. 11, a remarkable report on a later occurrence, on which we have no information at all from other sources. Paul relates here that Peter (*when* remains uncertain) came to Antioch, and at first held communion with the Gentile Christians. *Συννήσθιεν*, *ate with*, stands by synecdoche for "lived together with, cultivated intercourse generally with." (See on Luke xv. 2; 1 Cor. v. 11; Acts x. 10, 11, iii. 15, 29.) But when certain persons came from James, Peter withdrew himself out of fear of the strict Jewish Christians. The other Jews (*i. e.*, Jewish Christians) of the church at Antioch, who probably had also at first mingled with the Gentile Christians, now also joined Peter, and even Barnabas was seduced from Paul, through their influence. Paul characterizes this conduct by the harsh expression "dissimulation" (*ὑπόκρισις*), by which he means, that their actions were not in harmony with their knowledge; they also allowed themselves, through fear of hostility and accusations of heresy from the Judaists, to be driven to act against their better convictions. Now this communication makes a painful impression, and one which excites all kinds of doubts.\* In the first infancy of Christ's church, we are inclined to imagine

\* Cf. Weismann, "usus et abusus censuræ Petri Paulinæ," Tübingen, 1745. Knapp, "de dispari formula, qua Paulus et Jacobus usi sunt;" in his "Script. varii arg." Böckel adumbratio quæstionis de controversia inter Paulum et Petrum Antiochiæ obortâ. Lips., 1817

all in blessed peace, without dispute or quarrel; but according to this report, James who assuredly (Acts xv. 13, seq.) was friendly to Paul, seems to have worked against him. We picture the apostles to ourselves as holy infallible men, on whose testimony the church rests; here the rock Peter, and Barnabas, Paul's faithful companion, appear quite wavering, and that too in a point so highly important, and after a solemn decision of the council. What then remains of the doctrine of the *inspiration* of the apostles, and of their being filled with the Holy Ghost? We can understand therefore why endeavours were made to put the time of the composition of this epistle *before* the council, in order to soften down the startling part of Peter's proceedings; but we saw in the Introduction that the historical facts do not admit of it, and, after all, the gain is but small; in any case Peter's conduct certainly occurred after the pouring out of the Holy Ghost, which was to lead him into all truth. By careful interpretation, however, the one astounding point, viz., that James seems to have worked against Paul, may be relieved. For, though those Judaistic emissaries are called, in ver. 12, "certain from James," it is not asserted in those words that James *himself* had sent them for the purpose of working against Paul,\* but only that they came from James's church in Jerusalem, and appealed, though falsely, to his authority. For, if the personal co-operation and design of James were meant, the preposition would not have been ἀπό, but ὑπό or παρά (see Winer's Gr., § 47, b). But the wavering of Peter and Barnabas is still unexplained; for, even if "Cephas" might be read instead of "Peter," still the assertion, to which some of the Fathers† had recourse, viz., that mention is here made not of the apostle of that name, but another Cephas, is totally inadmissible. We must therefore examine this relation from intrinsic grounds. The communication of the Holy Ghost to the apostles was not for the purpose of making them morally perfect, but only to make them in doctrine infallible organs of the truth.‡ Error in the apostles is no less supposable than in the prophets of the Old Testament; Paul himself confesses that the old man was still alive in him, that he must die daily, and needed a thorn in the flesh. Examples of conduct not entirely perfect are also found; see *e. g.*, Acts xv. 36, seq., xxiii. 3, seq., and the remarks on those passages in the Comm. But the difficulty in this case seems increased by

\* On this point, see the remarks in the Comm. on Acts xv. 1, where the kindred words "certain—from us" (τινὲς ἐξ ἡμῶν, xv. 24), are compared with this phrase, and it is shewn that the apostles in their epistle yet disavow those very τινέες.

† Particularly Clemens Alexandrinus, according to the evidence of Eusebius, Church History, i. 12.

‡ See Steudel's excellent development of the idea, that the infallibility of the apostles in doctrine is to be viewed as quite independent of the degree of their personal perfection. Tübingen Zeitschrift for 1832, part 2.

the fact that the error of Peter and Barnabas occurred in so important a point, which is intimately connected with Christian doctrine; and indeed Paul in his rebuke of Peter ii. 14, seq., opposes that system to him, and develops the doctrine of *faith* in opposition to *works*. But the circumstance that Paul designates the conduct of Peter and Barnabas as dissimulation, removes this difficulty, and this expression, with all its harshness, facilitates the interpretation of the passage as a whole. Peter *taught* with entire correctness, and had committed no error in the resolutions of the council; he only *acted* weakly in suffering himself to be intimidated. His error was therefore a purely personal one, by which his official character as an apostle is not in the least compromised. But with regard to his personal character, it is remarkable that he, the rock, could here, as formerly in the denial of his Lord, be overcome by fear. (See on this point the remarks in the Comm. on John xviii. 15–18.) Finally, Antioch, where this event took place, is not that in Pisidia (Acts xiii. 14, xiv. 19), but the famous one in Cœle-Syria, on the Orontes, which in the beginning (until Rome became more so) was the central point of the Gentile-Christian life. (Ver. 11. Winer pertinently translates *κατὰ πρόσωπον* *præsens præsenti*, face to face.—*Καταγινώσκω*, to judge one, and that too, generally unfavourably, hence to blame, rebuke. The passive form has here often been taken as: *reprehensione dignus, reprehendendus*, which sense however is not couched in it. It is simpler to translate it: “for blame or a complaint had fallen upon him,” no doubt on the part of the Gentile-Christians, whose society he had shunned.—Ver. 12. *ὑποστέλλω*, *clam se subducere* (to withdraw one’s-self secretly); the open consequence of which was *ἀφορίζειν*.—Ver. 13. *συναπάγεσθαι*, *alicujus exemplo abripi*, is found again 2 Pet. iii. 17.)

Ver. 14.—Now, after this, Paul relates what he had said to Peter, rebuking him in the face of the church (*ἐμπροσθεν πάντων*). It is needless to say that we have here not the precise words of this speech to Peter (for which reason the question where the direct address ends is an idle one, as we shall immediately see); on the contrary, Paul so modified them, as at the same time to give a lesson to the Galatians as to the nature of the gospel in relation to the law. But that Peter yielded to Paul’s representations, the mutual relations of the two great teachers in after times, and especially the expressions in 2 Pet. iii. 15, seq., amply prove. (*Ὁρθοποδεῖν*, *rectis pedibus incedere*, thence “to walk uprightly,” = *ἀκριβῶς περιπατεῖν*, Eph. v. 15.—The phrase *ἐθνικῶς ζῆς*, *live after the manner of Gentiles*, denotes living without strictly observing the law of Moses. The text. rec. reads *τί*, but *πῶς* is decidedly to be preferred, on the authority of A.B.C.D.E. *Ἀναγκάζειν*, *compel*, is only a moral forcing

by the power of example. Finally, the reasoning has the force of proof, only on the presumption that Peter still held fast his conviction of the freedom of Christians from the law. For otherwise he would have been able to answer, "I have changed my views on that point."

Vers. 15, 16.—Whilst Calvin, Beza, Semler, Koppe, regard ver. 14 alone as the question addressed to Peter, others extend it down to ver. 16, others again to ver. 17. It is surely most correct to consider the connexion as continued down to ver. 21, but without regarding the words as spoken strictly in that form. No doubt, however, in the beginning the special reference to Peter stands out more prominently, and loses itself only by degrees in generalities. Thus "we who are Jews by nature," could not possibly have been said of the Galatians in general, since the majority of them were of Gentile origin. In these first words, besides, Paul informs the Judaists that the Jews had some advantage over the Gentiles. But it has been thought singular that Paul concedes that the Jews are not "sinners," for he in Rom. iii. 1, proves that *they* too are under sin. It has been proposed to assume in these words an accommodation to the Jewish conception of the Gentiles, but not to mention the intrinsic untruth, Paul would by that course have acted against his own interest, for he would have conceded them their principle. We must rather say that "not sinners" (οὐκ ἁμαρτωλοί), is not meant to represent the Jews as without sin, but only as favoured above the Gentiles by the Divine revelation which had been made them, and therefore, certainly, fallen into sin less grossly. The sinfulness of the Jews also is, certainly, set in a clear enough light by what follows, according to which faith in Christ can alone justify *them* also. A wrong interpretation was therefore altogether impossible. In the "knowing" (εἰδότες δέ) Paul appeals to the Christian conviction of Peter, and all believers, that not "the works of the law," but only "the faith of Jesus Christ," = "in Jesus Christ" = εἰς Ἰησοῦν Χριστόν, Rom. iii. 22, can justify man; whence it follows that the scheme of the Judaists to win salvation by their observance of the law even after conversion appears in all its perverseness. For, continues Paul, we received faith in Christ for the very purpose of being justified through him, and not by the works of the law, because by them none can be justified. Now, this representation corresponds both in substance and in form to the passage Rom. iii. 21, seq., to the explanation of which we refer, as an aid in understanding both the general and special import of this and the following verses. It is self-evident here, as in Romans, that the law is to be understood not merely of the Jewish ceremonial law, to which it certainly, according to the historical connexion, immediately refers, but the same holds good of the law in every form; of the Roman Cath-

olic sanctification as of the categorical imperative. The sinfulness of man's nature renders him incapable of complete fulfilment of the law; but only a perfect fulfilment is of any value in the sight of the holy God. Christ the representative of the race has fulfilled it for all by his life and death. *His* work through faith becomes *our* work. (Ver. 15, *φύσει* denotes fleshly descent, as Rom. ii. 27.—Ver. 16. The *δέ* is wanting in the text. rec., and thus ver. 15 can be joined with ver. 16 in one sentence; but B.C.D.E.G.I. have it, and the omission is clearly more easily explained than the addition of it; so ver. 15 must be taken as a sentence by itself.—The *καὶ ἡμεῖς*, “we too,” is to be explained: “We Jews also, who, though we have the law, have believed in Christ, thus confess that the law, as such, cannot justify.” The concluding words, which are found in Rom. iii. 20, “for by the works of the law,” etc., seem to be formed on the model of Psalm cxliii. 2, to which supposition their strong Hebrew colouring also leads.)

Ver. 17.—To this idea, that the Jews also need faith in Christ, the reproof of the conduct of Peter and of the Jewish Christians, is now annexed. That this is involved in ver. 17 is clearly shewn by ver. 18, with its following *γάρ*. But it is not quite clear *how* it is contained in ver. 17; for it might at first seem necessary to interpret the words as a warning against sinning after the experience of grace in Christ, which is the usual meaning of the words, “to make Christ the minister of sin,” *i. e.*, a promoter of sin by abusing the doctrine of grace and forgiveness of sins. But how would this reference to sinning after experience of grace agree with the context here? This interpretation is decidedly to be rejected, the rather as the *καὶ αὐτοί*, which answers to the *καὶ ἡμεῖς* in ver. 17, and to the *ἡμεῖς φύσει Ἰουδαῖοι*, is meaningless in it. The *ζητεῖν δικαιωθῆναι ἐν Χριστῷ*, itself, is rather to be taken as an intimation of being sinful; Paul, that is to say, setting that down as the conclusion he draws from the conduct of Peter and the Judaists. According to this view the sentence might be paraphrased thus: “If you on the one hand believe in Christ and teach others to believe in him, but then, on the other hand, *act* as if we too, who desire nothing but to be justified in Christ, should be found sinners if we observe not the law—you certainly act contradictorily; you pull down what you have yourselves built up.” In order to bring the absurdity of this conduct still more plainly home to the conscience of the Galatian Christians, he puts the question: *ἄρα Χριστὸς ἀμαρτίας διάκονος*; “Is, peradventure, Christ a promoter of sin? That cannot be!” For Christ, if the assertion of the Judaists were true, would be so far a promoter of sin, as he permitted the preaching of faith as a means of justification, whereas, in fact, justification must properly be sought for in the law, and Christ would thus point out a false way to salvation.

(Ζητεῖν signifies, not actual labouring and working, but only striving to be and continue in the faith.—In the εὐρίσκεσθαι = מצא is included the being in a certain state, together with the being recognized in that state. 2 Chron. xxxvi. 8; Mal. ii. 6. The interrogative ἄρα is found again only at Luke xviii. 8; we might hence be tempted to read ἄρα without interrogation; but no critical authorities read so, and besides in Paul μὴ γένοιτο = מִן־יֵהֵי is always found after a question. [Rom. iii. 6, 31, vi. 1, 15, xvii. 7, 13, xi. 1, 11; 1 Cor. vi. 15; Gal. iii. 21.] But according to the context ἄρα is here not num, but nonne. See Hermann ad Viger, page 823.)

Ver. 18.—Paul proceeds in his argument, “if I act so contradictorily as myself to build up again what I have destroyed, viz., the outward observance of the law, it is not Christ who has the blame, but I make myself a transgressor.” But here it is surprising that Paul speaks of “destroying” the law, whereas in Matth. v. 17 Christ says he is not come to abolish the law but to fulfil it. But this contradiction lies in the *letter* only, not in the *thought*, for the “fulfilling” (πληρῶσαι), which Christ asserts of himself, is precisely “the destroying” (καταλύειν) of Paul, who does not wish to have the law dissolved, destroyed inwardly, typically, and spiritually—but it is only to be abrogated in the church in its mere external form. (The text. rec. reads συνίστημι, for which, however, the best critics have substituted, after A.B.C.D.F.G., the more unusual collateral form συνιστάνω, which occurs in the same meaning: I shew, declare myself, in 2 Cor. vi. 4, vii. 11.)

Vers. 19, 20.—The following idea Paul again connects by means of γάρ with what precedes, in this sense: “an attempt to restore the destroyed law, is very blameable; for the believer is, in fact, through the law dead to the law, and lives now with Christ; if, therefore, he restores the law again that he might win salvation by it, that is in fact dying again in the new man in order to live in the old man.” (See Gal. v. 4.) For doubtless indeed the ἐγώ denotes Paul himself, yet not in his individuality, but only as the representative of believers generally, as in Rom. vii. 9, seq. The ideas of living and dying (for which “being crucified with Christ” is but a stronger phrase,\* in order to point to the painful and shameful character of that death) are easily explained, and are very frequent in Paul. (See particularly on Rom. vi. 2, viii. 7, 9, seq.) In these words is described the process of being born again, the course of which is that the old sinful man dies, and the new one, which is created after God, becomes alive. Christ’s death and life are the types of this inner life and death. The man who begins to live anew

\* In Rom. vi. 4; Col. ii. 12, stands the still stronger phrase, “to be buried with Christ.”

in the new birth is not of the old I (cf. on Rom. vii. 9, seq.), but Christ in us. Though he that is born again still lives "in the flesh" in human weakness and unseemliness, yet it is no longer "to the flesh" as in the *old* man, but τῷ Θεῷ, for God, and Divine ends. But this is obscure, how Paul could say he was dead to the law through the law (διὰ νόμου), whereas it would seem that he should have said, that he died to sin through *Christ* or through *faith*. But Paul so understands the relation of the law to sin as that it has the power, by commanding and forbidding, of provoking a sinful disposition to actual *sins*. The law makes sin become more sinful, *i. e.*, makes it burst out in its whole nature and fearfulness, which were before hidden from the man himself. (See on Rom. v. 20, vii. 9, seq.) Therefore Paul could well say, "through the law I am dead" (νόμῳ ἀπέθανον), since he here understands the law as something *outward* only: as the inner will of God—as the law written in the heart—it naturally continues to all eternity the normal law of man, but so that his will is in perfect concord with it. Under this acceptation we may also explain how Paul can even say: "through the law I am dead to the law" (διὰ νόμου νόμῳ ἀπέθανον), for this only expresses the *negative* side of the *positive* statement, "through faith, through grace, I am dead to the law." For, as the law makes sin more and more sinful, it arouses in man the yearning after deliverance from it; sin becomes a burden to him, the feeling of sin excites the prayer: "wretched man that I am! who shall deliver me?" Rom. vii. 24, and with it enters the experience of deliverance itself. The further sin extends, the nearer approaches the moment of its destruction; through the law, by which it is heightened, it is also destroyed.

Διὰ νόμου νόμῳ ἀπέθανον admits, then, of being paraphrased thus: "In consequence of the experience of the inadequateness of the law to lead to true righteousness, as it rather gives complete development to sin, I (believing in Christ) have given up connexion with the law." The view of others, as Luther, Erasmus, Calovius, Bengel, who understand νόμος of *faith*, because it is called, Rom. iii. 27, νόμος πίστεως, must be designated as a complete misconception. The word "law" (νόμος), *alone* can never denote faith. Theodoret and others have understood by "law" the prophecies concerning Christ, which stood for Christ himself. But *that* too is forced. The discussion, Rom. vii. 9, seq., leaves no possible doubt as to the meaning of the words. But next as regards the life of Christ in us, on which this is a leading passage in Paul's epistles, the rationalist view, that it is merely an oriental figure, no longer requires refutation; Paul beyond all doubt—as the parallel expressions of Christ's *abiding* in believers, of his making his abode in their hearts (John xiv 23) clearly shews—means to

assert a real indwelling of Christ in the soul through the communication of his being. This too is now generally confessed; but, under the Pantheistic tendency of the age, another extreme threatens us, viz., the opinion that Paul teaches a loss of personality, an absorption into the universal ocean of deity, for which "it is no longer I" (*οὐκέτι ἐγώ*), might seem to vouch; an expression, however, which is only meant to designate the old man. That Paul is far enough removed from such Pantheism, is shewn by the exegetical addition: "I live by faith on the Son of God." But, besides this, he expressly designates Christ the Son of God, as the *historical Christ* (not as the mere *idea*, Christ), that is to say, as him, who loved mankind (the aorist denotes the actualized decree of redemption), and, under the influence of that love, gave himself up unto death as a sacrifice for the sin of the world. This personality\* does not cease through Christ in us, nor even the life of faith (sight belongs to the other world, 2 Cor. v. 7), but it is in that very abiding faith we receive Christ; if faith ceases, the indwelling of the Son of God ceases also. Faith, therefore, is here again taken as the spiritual receptivity for God and the Divine workings of grace, not as the mere accepting certain doctrines as true, which is merely a consequence of living faith.

Ver. 21.—Finally, Paul closes this communication with the assurance, "I do not do away the grace of God," a clause, which must be taken as a litotes in the following sense: "I am, whilst expressing these ideas, so far from derogating from grace, that I rather establish it; for, were the fact as my opponents claim—that righteousness can be attained through the law—Christ would have died in vain, and then there would have been no need of any other path of salvation than the law. (*Δωρεάν* = *בְּרֵחַ* *עִקְוָה*, without aim, fruitlessly. Cf. John xv. 25; Psa. xxxv. 7; Gal. iii. 4.)

\* It is said not only, "I in them," but also, "they in me." (John xiv. 23, xvii. 18; Rev. iii. 20.) Since, therefore, Christ and God, and the Spirit in and with him, dwells in the faithful, and unites them in the unity of his Temple, they not only preserve their personality, but receive it again in a higher form.

## II.

### PART SECOND.

(III. 1—V. 12.)

#### § 5. OF THE CURSE OF THE LAW.

(iii. 1—14.)

Though the discourse from ch. ii. 14—21 is to be considered not merely as addressed to the Apostle Peter, but as so modified by Paul, as to be at the same time intended for the instruction of the Galatians (see the note on ii. 15), yet the epistle is not till now again definitely directed to its readers. Paul represents the rapid change of the Galatian Christians, considering the deep impression which they had received through his preaching of Christ, as an effect of enchantment, *i. e.*, as an inexplicable and destructive influence of hostile powers. (Βασκαίνω is the usual word for “bewitch, enchant, especially by the evil eye.” [Ælian anim. i. 35; Pliny H. N. vii. 2; Gellii Noct. Att. ix. 4.] It is commonly construed with a dat., seldom with the accus., *e. g.*, Sirach xiv. 6.—For ἐβάσκανε there is also found the form ἐβάσκηγε, which is also pure Greek. [See Matthiæ Gr., i. 328.]—The words τῇ ἀληθείᾳ μὴ πείθεσθαι are wanting in A.B.D.F.G., and are doubtless to be struck out as inserted in the text from v. 7.—The κατ’ ὀφθαλμοῦς προεγράφη seems to denote the lively and graphic setting forth of Christ and his work in Paul’s preaching. It is without reason that Beza, Grotius, and others, lay a stress on the preposition, and translate, prius, antehac depictus est. Jesus is described as the crucified one, because his death on the cross was the consummation of his work of redemption. It always, however, presupposes the resurrection which followed, as does ἀνάστασις the preceding death.—Ἐν ὑμῶν is not without obscurity: Ambrose, Luther, Brenz, Storr, take it as = ἐν ταῖς καρδίαις ὑμῶν, in a bad sense, *q. d.* “Christ, whom you have crucified in you, who, therefore, is dead, lives no more in you.” Clearly very inaptly. The ἐν ὑμῶν is rather meant to represent the crucifixion of the Lord as having taken place *among them*. The omission of ὡς is to be accounted for by the glow of composition. We may add that ἐν ὑμῶν is wanting in such important critical authorities, viz., A.B.C., that Lachmann has ejected it from the text. However, the obscurity of the words renders their interpolation improbable.)

Vers. 2, 3.—Paul now seeks to lead the Galatian Christians back into the right way by recalling to their minds their first experiences, the time of their awakening and first love. But, instead of the *subjective state* of their minds, he mentions the *objective cause* of it, viz., the Holy Ghost, which came unto them through the preaching of faith, not through the anxious observance of the law. That being so, continues Paul, it was a proof of folly to abandon the Spirit in whom they had begun new life in Christ, and now to end in the flesh again, *i. e.*, in the external observance of the law. The Judaists thought they could in and by the observance of the law retain the Holy Spirit; if by that observance is understood merely a pious custom, it is certainly possible; but the Judaists required it as a necessary condition for salvation, and, taken thus, it excludes the spirit of grace. No man can serve two masters! Man cannot live at the same time under the law and under grace! (Ver. 2. Τὸ πνεῦμα is the specifically Christian spirit, the πνεῦμα ἅγιον, which Christ first made accessible to mankind. (See on John vii. 39.)—That the word πνεῦμα, has reference also to the Charismata which he wrought in the ancient church, is plainly shewn by ver. 5.—Ἀκοὴ πίστεως is not to be taken *passively*: “the hearing of faith,” but *actively*: “the making it heard, *i. e.*, preaching,” according to the analogy of the Heb.  $\text{קְרָאָה} = \text{κήρυγμα}$ . [Comp. on John xii. 38; Rom. x. 17, with Isa. liii. 1.] Ver. 3. Ἐνάρχεσθαι and ἐπιτελεῖσθαι are also thus contrasted with each other at Phil. i. 6. Beza, Semler, and Paulus find in ἐπιτελεῖσθαι the meaning, “to perfect one’s-self, to attain to moral perfection; but the antithesis with ἐνάρχεσθαι does not favour that view. Σάρξ and πνεῦμα are here united in the same way as γράμμα and πνεῦμα in Rom. ii. 29, as designations of the outward and the inward, the form and the essence.)

Ver. 4.—Like all newly-founded churches, the Galatians had been forced to endure much, both from Gentiles and Jews, in the way of insult and persecution; Paul reminds them of it, with the question whether they intend to endure all this without aim and result? For, if they fell away altogether from the faith and lost Christ, then it *was* all in vain. Homberg’s interpretation, to which Koppe, Flatt, and Winer adhere, and which takes πάσχειν, as vox media, to mean “to receive good,” is inadmissible, for *this* reason, if for no other, that this use of the word is totally wanting in the New Testament. But Paul adds further: εἰ γε καὶ εἰκῆ. This is taken by Chrysostom and others, “provided only it is in vain, and you do not yet amend;” but in that case εἴπερ would be expected (see Hermann ad Viger, p. 834), and καί is then without meaning. Winer takes εἰ γε as = quandoquidem, siquidem (see on 2 Cor. v. 2), so that the former question would be replied to: siquidem frustra, *i. e.*, puto equidem ista omnia vobis frustra contigisse.” But even

so the *καί* does not receive its full force, and it is clearly significant, and is critically established. It seems best, with Rückert, to take *εἰ γε* in the sense: "that is to say, if," as Eph. iii. 2, iv. 21; Col. i. 23, and *καί* for "yet," and to oppose the merely *negative* loss to a *positive* greater damage, viz., to the loss of salvation, in the sense: "if, namely, you *have* merely suffered in vain, and nothing worse befalls you!"

Vers. 5, 6.—Hereupon Paul renews the question in ver. 2, but marks specially, in regard to the communication of the Holy Spirit, its most striking phenomenon, the *δυνάμεις*, the charismata which in the ancient church were conjoined with it. (See on 1 Cor. xii.) The natural answer is "through faith;" and Paul then proves this by Abraham's example, with an allusion to Genesis xv. 6. For the *λογίζεσθαι εἰς δικαιοσύνην*, *counting for righteousness*, and the employing Abraham's *antechristian* life of faith for the illustration of *Christian* faith and its healing power, see the remarks at Rom. iv. 3-9. (Ver. 5. Paul uses *χορηγεῖν* *once* only (2 Cor. ix. 10), but *ἐπιχορηγεῖν*, *largiter suppeditare*, *repeatedly*, as 2 Cor. ix. 10 [where both forms occur, side by side], Col. ii. 19.—*Δυνάμεις* stands, by synecdoche, for all charismata: elsewhere it denotes, in a special sense, a class of charismata. See on 1 Cor. xii. 10.—The *ἐν ὑμῖν* is not to be taken "among you," but as = *ἐν καρδίαις ὑμῶν*, the spiritual working being contemplated as internal.)

Vers. 7-9.—The allusion to Abraham's faith then moves Paul to elucidate to the Galatians the true idea of descent from Abraham. The Judaists took it in a merely carnal and outward sense; Paul shews that it is to be taken spiritually. True believers were the only true children of Abraham, and partakers of the blessing with him, the father of the faithful. The same ideas have already been discussed at Rom. ii. 29, iv. 12; the idea in ver. 8 is peculiar to that passage. By it Paul wishes to shew how Abraham and his life, though it was before Christ and his work, can be used for the illustration of the nature of the life of faith, as commanded to the Gentiles also. This can be done, inasmuch as to the eye of the Omnipresent God the future is as the present. The prophecy (Gen. xii. 3, xviii. 18) God announced beforehand as his gracious decree, in the foresight (and fore-resolve) that through faith in Christ the Gentiles also should be justified. (Ver. 7, *γινώσκετε* can be imperative or indicative; the former is probable, for Paul clearly did not as yet presuppose that the Galatians already acknowledged it; he is now but endeavouring to convince them of it.—Ver. 8 *ἡ γραφή* stands for the author of the Scriptures, viz., God, who wrought by human writers. The compound *προεναγγελίζεσθαι* is not found again in the New Testament. The text. rec. reads *εὐλογηθήσονται*, but *ἐνευλογηθήσονται* is to be preferred, on the authority

of A.B.C.D.E.—The *ἐν σοι* = *אִתְּךָ*, is explained by the following *σύν. Πιστός*, here, according to the context, = *πιστεύων*. John xx. 27 ; Col. i. 2.)

Ver. 10.—From the blessing of faith Paul is carried by contrast to the curse of the law, to which all are subject who stand on the ground of the law, and accordingly seek to obtain righteousness by works. The requirement of the law is this : that *all* the commandments, without exception, be completely fulfilled, according to Deut. xxvii. 26 : “he that transgresses but one is guilty of the whole law.” Hence blindness or hypocrisy alone can persuade itself that it has really fulfilled the law ; the penitent man only perceives the more, the more earnestly he strives, how far he remains from the goal. This consciousness, without the grace of the forgiveness of sins, produces the feeling of the curse, of rejection by the holy and righteous God. The law therefore is holy, and the commandment holy, just, and good (Rom. vii. 12) ; but on account of the existence of sin, even *the good* works curse and death. The Epistle to the Romans also contains the same thoughts, but the expression *κατάρα*, used of the law, is peculiar to this passage. (*Κατάρα* = *אָרָרָה*, Gen. xlvii. 12 ; *אָרָרָה*, Mal. ii. 2.—“*Ὅτι* is to be read after *γέγραπται γάρ* according A.B.C.D.E.F.G. The quotation is, on the whole, according to the LXX., except that the latter read *πᾶς ὁ ἄνθρωπος ὅστις*, and for *γεγραμμένοις* have *λόγοις*. The phrase *οὐκ ἐμμένειν ἐν* is in like manner found Heb. viii. 9.) To this it might be objected, but there were assuredly pious and just men under the old covenant ! These, according to Paul’s doctrine, must have all been under the curse ! In regard to the law they were so, but they also knew of Christ and his advent. The sacrifices of the Old Testament prefigured faith in him ; *they* found *their* peace, therefore, by faith in the future work of Christ, as *we* find *ours* in the same already completed ; their fidelity and *relative* fulfilment of the law, could *alone* give them no peace.

Vers. 11, 12.—The regularly progressive train of argument drawn from the Old Testament, is, of course, pursued with a view to the Judaists. He shews these defenders of the *letter* how they totally misapprehended the *spirit* of the Old Testament. Even in Hab. ii. 4, eternal life is adjudged to the just man through faith. On that passage we have already said what was necessary at Rom. i. 17. But the construction *ὅτι δέ—δηλον ὅτι* is not to be taken, with Homberg and Flatt as meaning, “since now no one is justified through the law, it is plain that, etc.”—for a fresh argument is meant to follow, and therefore the words are to be connected in this way : “but that no one is justified by the law is plain from *this*, that, etc.” But with faith, Paul shews, in ver. 12, the law has nothing to do ; from the *legal* standing-point works are *everything*, for which Lev.

xviii. 5 is cited. Of course, Paul in this contemplates the law (not merely the *ceremonial*, but also the *moral* law) in its external character ; under its spiritual character it retains, as noticed above, its importance equally for the state of *faith*. (Ver. 12. The clause *ὁ νόμος οὐκ ἔστιν ἐκ πίστεως* is a striking expression for : *ὁ ἐκ τοῦ νομοῦ οὐκ ἔστιν ἐκ πίστεως* : instead of *the individual, the institution* is put, to which the individual belongs. The *αὐτά* refers, according to the context in Lev. xviii. 5, to the separate commandments of the law. After *αὐτά* some MSS. have *ἄνθρωπος*, but it is omitted by A.B.C.D.F.G.)

Ver. 13.—Christ freed us from the curse of the law by taking upon him what belonged to us ; in this is couched the admonition that if we wish to have a part in the blessing of Christ we must not return to the state under the law, and consequently under the curse which the law brings with it. But what is here called *ἐξαγοράζειν*, which occurs again only at Gal. iv. 5, is elsewhere expressed by *λυτρόω, λύτρον δίδοναι*. It is founded on the figure of the slavery of sin, from which Christ delivers. (See on the import of *ἀπολύτρωσις* the remarks on Rom. iii. 25.) The words *γενόμενος ὑπὲρ ἡμῶν κατάρα*, *becoming a curse for us*, denote the vicarious element in the work of Christ, which is treated of at Rom. v. 12, seq. ; 2 Cor. v. 21. The *ὑπὲρ*, therefore, is here to be taken, not as “on behalf of,” but “in our stead,” as *ἀντί* Matth. xx. 28. Nearest in form to this passage is 2 Cor. v. 21, where it is said : *τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησε, made him who knew no sin, sin for us*. As Christ in these words is called *ἁμαρτία*, so he is here called *κατάρα, i. e., “bearer of the sin, of the curse ;”* he was treated as if he were the guilty one, the accursed one. Considered in and for himself as the pure and holy One, Christ could be no object of the curse and of its consequent, punishment ; but, as a member of sinful humanity, into which he had entered by his incarnation, and as its representative, *its* suffering was *his* suffering, and conversely, his victory was the victory of humanity.—As evidence of the fact that the curse, *i. e.,* the punishment of sin, lay on Christ, Paul appeals to our Lord’s death on the cross, with an application of Deut. xxi. 23. This passage involves in its connexion primarily no allusion to Christ ; it only commands that those hanged (for the punishment of the cross was not practised among the Jews) should not remain hanging on the tree all night ; but, as a like shameful punishment fell upon our Lord, Paul might justly apply those words to him typically. The words, finally, are freely cited from memory ; in the LXX. they are as follows : *κεκατηραμένος ὑπὸ Θεοῦ πᾶς κρεμᾶμενος ἐπὶ ξύλου*. (As to grammatical connexion, ver. 13, which stands entirely without any conjunction, forms the antithesis to ver. 10. The *μὲν* there, and the *δέ* here,

are, however, left out, as in Col. iii. 4. The *κρεμᾶσθαι ἐπὶ ξύλου* answers to the Hebrew *רָחַף בְּעַ הַלֵּחַ*, Deut. v. 21, 22 ; Esther v. 14, vii. 10.)

Ver. 14.—Finally, Paul designates as the object of Christ's sacrifice that by it the blessing of Abraham, of which mention was made in ver. 8, might come upon all nations, and that they might receive through faith in him, the promise of the Holy Ghost, which could not be attained through the law. The *ἔθνη*, *nations*, are, of course, not merely the Gentiles without the Jews, but both. *Ἐπαγγελία πνεύματος*, denotes the Spirit as the promised one, so that in using the phrase passages like Joel iii. 1 were in the apostle's mind. The Holy Spirit, however, includes within himself everything desirable. He is the author of the new birth, the creator of the new obedience, through which the believer can serve God in spirit and in truth, and essentially fulfil the law, which is impossible without faith. (See on Rom. viii. 3.)

#### § 6. ON THE RELATION OF THE LAW TO THE GOSPEL.

(iii. 15—iv. 7.)

Hitherto this epistle has contained no ideas but such as we had already become acquainted with in the Epistle to the Romans ; but in this section the richly stored and profound apostle develops new and very remarkable views on the relation of the law to the gospel, which give this epistle its peculiar significance. Paul starts with the conception touched on above, of God's promise to Abraham, and represents it as a bequest, as a testament. He compares this *Divine* testament with a *human* one, and infers from the comparison that the attribute of the *latter*, viz., its irrevocable and unchangeable character, must surely necessarily belong to the *former*. What is bequeathed in the testament must be delivered to the person to whom it is bequeathed, and to no other. Thus, too, the promise of God to Abraham and his seed cannot be cancelled by the law, which was promulgated later ; it remains the inalienable right of the seed of Abraham, *i. e.*, Christ. This is the train of thought in vers. 15 to 18. Let us now consider it in its details.

Ver. 15.—Paul was perfectly aware that the comparison of the Divine promise with a human testament was not in *all* points applicable ; he speaks only *κατὰ ἄνθρωπον*. He gives prominence only to *this* point, that a formally executed and confirmed will can be by no power cancelled or altered. (As to the phrase *κατὰ ἄνθρωπον*, see on Rom. iii. 5 ; 1 Cor. ix. 8. *Ὅμως* is to be maintained in its proper meaning, *tamen*, *certè*, and is best referred with Rückert

to κατὰ ἄνθρωπον, which precedes, in this sense: "I speak only as a man; if they certainly cannot abrogate even a *man's* testament, how much less can the *Divine* will be altered!" Winer supposes an hyperbaton, making ὅμως, which should stand before οὐδείς, anticipate its proper position: "a will, though only that of a *man*, can still not be abrogated."—Διαθήκη is "every settlement, disposition, by will;" that of a dying person is considered the most decided, thence "a testament." That Paul meant a will in the proper sense we are led to suppose, first, by κεκυρωμένη, which would seem to denote the confirmation, the formal judicial sanction of the will [Hesychius and Phavorinus explain κυρώ by βεβαιώω]; and also by the idea of an inheritance, which pervades the whole of the following argument, and which, Gal. v. 21, is designated as the kingdom of God. (Matth. v. 5.) Διαθήκη is used in just the same way Heb. ix. 16, 17, with reference to the Gospel; but *there* the death of the testator is also made a prominent feature, as not touched on *here*.—On ἀθετέω see 1 Cor. i. 19.—Ἐπιδιατάσσεισθαι, insuper disponere, to make an ἐπιδιαθήκη, to annex codicils to the will. Frequent in Josephus. Here, "to transform, change," in general.

Ver. 16.—Now this is applied to Abraham. The promises were given to him and to his seed; therefore they can be fulfilled in him alone, and that, too, through the grace of him who had promised them, not through the merits of any one. But Paul uses, in his own way, the mention of Abraham's seed in the promises of the Old Testament.—He lays stress on the singular, saying that it is not τοῖς σπέρμασι, as if the prophecy related to *many*, but τῷ σπέρματι, as in relation to *one*, and that *one* is, *Christ*. It is easily understood how this passage has given much trouble to the interpreters, as σπέρμα (= זרע\*) is, as is well-known, used as a collective only. (On the various interpretations of the passage, see especially Flatt's excursus, p. 248, seq., and Tholuck's Anzeiger for 1834, No. 32, seq.) Rückert declares his opinion, in brief, to be, that Paul has falsely interpreted the passage of the Old Testament, and has drawn inferences from it which are not and cannot be contained in it. In like manner, with regard to the arbitrary interpretation of the Old Testament on the part of the Jewish Rabbis, Winer, Usteri, and Matthies. Jerome, too, considered the argument very weak, but thought it was good enough for the stupid Galatians (iii. 1).

The less we can accede to such an assertion, the more carefully must we weigh the difficulties. If we first of all consider the passages of the Old Testament which relate to the subject, we shall find them as follows: ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη

\* It is true the plural זרעים occurs 1 Sam. viii. 15, but in the meaning "grains of wheat."

τῆς γῆς, *in thy seed shall all the nations of the earth be blessed*, Gen. xxii. 18 ; καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ εὐλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, xxvi. 4 ; finally : καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ἐν τῷ σπέρματί σου, xxviii. 14. Immediately before (xxviii. 13), however, we read also : δώσω σοὶ τὴν γῆν καὶ τῷ σπέρματί σου. But, as the last passages refer to Isaac and Jacob, we have primarily to do only with xxii. 18, though the latter prophecies are at bottom but a resumption of those relating to Abraham, and therefore could be taken by Paul in conjunction with that one without any impropriety. The passage, Rom. iv. 13, shews, besides, that Paul does not take the reference to those promises in a manner scrupulously literal ; *there* it is said : ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ. Now, according to the words of our passage, τῷ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ, the promises would seem to be represented as subservient to the advantage of Abraham and his seed. But in the passages cited from Genesis the other side stands out prominently, viz., that in and through Abraham's seed all nations shall be blessed. Now *this* seems to suit the reference to Christ better than the *former* one, which points rather to the mass of the descendants of Abraham. However, if we reflect that the blessing, which came *through Christ*, must also be understood as his own blessing, we find no great difficulty in this interpretation. Paul refers to the Old Testament freely, without citing with literal accuracy. But the stress that Paul lays on the singular involves much obscurity. True, it is only by a few interpreters that Χριστός is referred merely to Jesus personally. Had this been intended Ἰησοῦς would be put. In general Χριστός is rather understood of the faithful (1 Cor. xii. 12), the body of Christ, as the true children of Abraham (Rom. iv. 11), and it is only left undecided, whether the term denotes the faithful *alone*, or in conjunction with the person of the Saviour. But of course, the *latter* only can be supposed ; for the community of believers is called Christ, so far only as he lives in it, as its fulness and its head. In fact, ver. 28 decidedly favours this acceptance of Χριστός, for there the faithful are described as one in Christ, and therefore as Abraham's seed. Vers. 17–19 are only *apparently* against it ; for there Christ can also be properly understood of Jesus as the founder of the church of the faithful, and therefore as including them in himself. But, harmonious as this explanation may seem with the context, and Paul's usual train of ideas, the emphasis which he lays on the singular is not explained by it ; on the contrary, the difficulty is heightened, for, according to it, Christ certainly signifies plurality, viz., Jesus with all believers in him. This difficulty is resolved only by assuming that Paul means to set Abraham's posterity, *in a certain sense*, in opposition to that posterity,

*in another sense*, so that he speaks not of individuals, but of classes of individuals. As not all the children of Abraham's body were heirs of his blessing, but Isaac only, as is further developed (Gal. iv. 22, seq.), so also the merely *bodily* descendants of Abraham are not heirs of his promises, but only the Christ among them is that heir, whom the *στοιχοῦντες τοῖς ἔχνεσι τῆς πίστεως Ἀβραάμ* (Rom. iv. 12) constitute. It is this difference between the seed of Abraham according to the flesh and according to the spirit with respect to their relation to God's gracious promises, which the stress laid on the singular is to point out. Now that this idea is purposely included in the singular *σπέρμα* by the author of Genesis we certainly cannot affirm. But Paul had, like all the writers of the New Testament, by the illumination of the Holy Ghost, full power to transcend the standing point from which the writer consciously viewed the subject, and to unveil the innermost truth of the idea according to the meaning of him who promised and prophesied.

Though, therefore, Jewish literati employed in a similar way passages in the Old Testament, the difference between the mode of proceeding in the apostles and that of the Rabbis is always this, that the learned Jews treated them merely with human caprice, so that their acumen often degenerated into puerile conceits; while the apostles, guided by the Holy Ghost, always infallibly revealed the true meaning of the prophesying Spirit (2 Pet. i. 20, 21).

Vers. 17, 18.—From the metaphor of the testament Paul now deduces the following train of argument; the promise of inheritance made to any one by a testament, by a solemn declaration of one's will, belongs to him merely through the gracious will of the testator, not through works proceeding from the heir. Accordingly, the promise made to Abraham also can be fulfilled only through the grace of God; the law, coming in between the promise and its fulfilment, and requiring the active obedience of those to whom the fulfilment is given, can effect nothing towards the fulfilment, nor can it make the promise invalid. What it can do, as is developed later, is merely *this*, to prepare the recipients for the reception of grace. The only difficulty which appears in these verses is in the numeral. The law seems erroneously dated four hundred and thirty years after Abraham, since according to Exod. xii. 40, that number denotes the years which the Israelites passed in Egypt. (See as to a similar difficulty with regard to this number the observations on Acts vii. 6.) But in our passage mention is plainly made of the number only quite cursorily; Paul, therefore, names the number of 430 years, which was well-known from the Scriptures, which he could do the more easily as he does not give accurately the terminus a quo. The epoch from which he reckons is not so much Abraham himself, as the promise; but the latter was, as we ob-

served, given to the patriarchs Isaac and Jacob also, just as it was to Abraham; Paul could, therefore, properly count from Jacob also and his entry into Egypt.—Ver. 17. Τοῦτο δὲ λέγω, “I mean by this, I mean so.” See Rom. xv. 8.—The προκεκρωμένη refers to the relation of the promise of the law, the confirmation of the promise preceded the law, and that too by many a long year. An event so much later could not, therefore, invalidate the earlier one. The εἰς Χριστόν is to be taken: “To Christ,” as the terminus ad quem. Καταργεῖν = ἀθετεῖν, ver. 15.—The ἐπαγγελία is considered as the inheritance set apart in the testament for the seed of Abraham, which cannot be demanded in reliance on works of the law, but is a pure gift of grace, κεχάρισται ὁ Θεὸς τῷ Ἀβραάμ δι’ ἐπαγγελίας. Χαρίζεσθαι is to be taken transitively, “to shew one’s-self gracious;” it often = ἀφιέναι, as 2 Cor. ii. 7–10.—Οὐκ ἔτι in ver. 18 is not = οὐκ, but is to be taken as non amplius.)

Ver. 19.—According to this exposition the opinion might force itself on the Jewish conscience, that the law seemed superfluous, if everything depended on the promise and its fulfilment merely; but the Jew was wont to view the law as God’s most glorious institution. Paul feels, therefore, the need of developing the significance of the law more fully in what follows, and in such a way, too, that though he does full justice to the institution of the law of Moses, he yet, at the same time, points out how it always bore the character of a transitory institution, the object of which was to prepare for the fulfilment of the promise in Christ. He presents it as the *first* characteristic feature of the law, that it was given on account of transgressions (τῶν παραβάσεων χάριν). The words might certainly mean, according to Paul’s mode of thinking and representation, “in order to call forth transgressions, to bring it about that the hidden nature of sin might make itself known in transgressions.” (See on Rom. v. 20, vii. 10.) But this idea does not suit the context of our passage. Paul aims to approach nearer to the ground occupied by the Jews, to resolve a difficulty in his previous exposition; yet this interpretation of the words would add a new and greater difficulty to the previous one. They here no doubt signify: “The law is to repress gross outward transgressions, through the fear which it excites;” in which is couched at the same time a contrast with the New Testament, viz., that it was quite incapable of effecting an inward transformation in man (ver. 21). The reading of the text. rec., προσετέθη, is so satisfactorily vouched for that we prefer it with Lachmann. The πρὸς very suitably expresses that the law was subsequently added to the promise, and thus indicates its accessory nature. Similarly Rom. v. 20, uses of the law παρεισήλθε. The *second* point is touched on in the words: ἄχρις οὗ ἔλθῃ κ. τ. λ., which need

by no means be put in brackets, but are immediately connected with the train of thought. For in them is expressed the transitoriness of the dispensation of the law, which has significance only until Christ. Τὸ σπέρμα ᾧ ἐπήγγελται, *the seed to which*, etc., is, of course, Christ, but not, as was remarked on verse 17, the person of Jesus merely, but together with him the community of believers, which forms his body; the meaning, therefore, is: until the newer and higher order of things introduced by Christ. (The reading ὁ for ᾧ has too slight authority to authorize its reception.) *Thirdly*, Paul calls the law *διαταγῆς δι' ἀγγέλων*, *ministered by angels*. That by this phrase we are to understand angels in the proper sense of the word, and not, *e. g.*, men like Moses, Aaron, and the prophets, need not be argued. But the Old Testament says nothing of the presence and co-operation of the angels at the promulgation of the law. But in the passage, Deut. xxxiii. 2, the LXX. have already translated: ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. In Rabbinical writings the same idea is often found. (See Jalkut Rubeni, p. 107, 3.) Josephus, too, is familiar with it (Ant. xv. 15, 3), and the New Testament recognizes it here, and Acts vii. 53; Heb. ii. 2, as correct. Of course, however, the appearance of the angels does not exclude the appearance of Jehovah; the former only accompanies the latter as its medium. The reading ἀγγέλου, which C. gives, proclaims itself at the first glance as a mere correction; probably the singular is meant to refer to the angel of the Covenant, of whom the Old Testament speaks, Mal. ii. 8. But what makes the apostle here refer to that tradition of the ministry of the angels at the establishment of the dispensation of the old covenant? He means by it, on the one hand, to set forth the glory of the law; but also, on the other hand, the infinite pre-eminence of the New Testament, which was promulgated not by angels, but by the Son of God himself. *Fourthly*, and finally, the law was *διαταγῆς ἐν χειρὶ μεσίτου*, *ministered in the hand of a mediator*, *i. e.*, of Moses, as indeed some inconsiderable MSS. read. Elsewhere, Christ is also called so (see 1 Tim. ii. 5; Heb. ix. 15, xii. 24), to whom, however, no future interpreter will refer the present passage. The name *μεσίτης* was bestowed on Moses in consequence of the events related in Exod. xix. 16; Deut. v. 5; for the people, under a sense of their unworthiness, besought Moses to approach to the Divine appearance, in these words, "go thou near, we are afraid!" He therefore stood between God and the people, and became in his person the means of conveying the law from God to man. The Rabbinical name for *μεσίτης* is מֹשֶׁה. (See Buxtorf Lex. Talmud et Rabb., page 1555. The passages relating to this point are collected by Schöttgen on this passage.) The object of this remark of Paul's is now again to shew how far the law stands below the New Testament; in the Old Testament, God and the people appear quite

separated, Moses must act the mediator; in the New Testament deity and humanity are united in an inseparable unity in Christ. We can neither, therefore, looking at the entire scope of the passage, here understand the Metatron by the *μεσίτης*, which view Schmieder recommends in his learned essay. (Naumburg, 1826, quarto.) For what is true in this idea of the Metatron (see on John i. 1, vol. ii., p. 303), is referable to the doctrine of the *λόγος*; but we cannot suppose any allusion to that here, as the mention of his manifestation would set the promulgation of the law on an equality with the gospel; whilst the contrary was to the purpose of the apostle's argument. (*Ἐν χειρὶ* answers to *בְּיָד*. See Acts v. 12, vii. 35.)

Ver. 20.—At this celebrated passage it cannot of course be our task to reckon up all the different interpretations which, including all their shades, amount to hundreds; for, first of all, most of them are of such a sort, that they proclaim themselves at the very first glance as arbitrary and forced (as, *e. g.*, that of Weigand in the work to be cited below, who for *ἐνός* would read *ἔνος* in the sense *annuus*, so that the meaning would be: “the yearly mediator is no more,” whereas *ἔνος* is not *annuus*, yearly, *i. e.*, recurring every year, but only *annotinus*, hornotinus, “this year's;”) and, secondly, not merely in separate excursus to the Commentaries of Flatt, Winer, and others, is information given on the various interpretations,\* but they are also collected and criticised in separate dissertations. We therefore confine ourselves to first communicating our view of the passage; and, secondly, pointing out some leading kindred or adverse interpretations. First however, it is to be observed that (what is a rarity in the case of important and difficult passages) not one various reading occurs in this verse in all the manuscripts and critical authorities; that is a proof that the transcribers were very careful in copying the passage, and, on account of its unimportant doctrinal contents, had not the slightest interest on either side to alter any thing in it. Lücke's view, that ver. 20 is a mere gloss, appears, after this result of the critical apparatus, entirely inadmissible. As to its connexion with the preceding and succeeding verses, it plainly forms a collateral remark (caused by the words *ἐν χειρὶ μεσίτου*), which, as such, if one pleases, may be enclosed in brackets. For the following question: *ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ*; takes up the question of ver. 19 *τί οὖν ὁ*

\* Among them are Bonitius plurimorum de loco, Gal. iii. 20, sententiæ examinatæ novaquæ ejus interpretatio tentata. Lips. 1800. Keilii programmata de variis interpretum de loco Gal. iii. 20, sententiis. Lips. 1800–1813. 7 Dissertations reprinted in Keilii Opusculis edid. Goldhorn, vol. 1.—Weigand *ἐνός* in nobilissimo Pauli effato (Gal. iii. 20), haud genitivo, sed nominativo, casu esse positum, examinatis aliorum 243 interpretum explicationibus, docere studuit. Erfordiæ, 1821. See further, Schneckenburger's Beiträge, page 186, seq. Ullmann's Studien für 1833, part i. page 121, seq.

νόμος ; with a new turn, and carries further the argument already begun. The meaning of the words, however, in ver. 20 itself cannot *per se* be difficult ; indeed, the later interpreters Winer, Hermann, Schleiermacher, Usteri, Matthies, Rückert, are quite unanimous in their acceptation of the separate words ; they only vary in assigning their connexion with the course of the argument. For ὁ μεσίτης denotes the idea of the Mediator, *every* mediator as such ; the ἐνὸς οὐκ ἐστὶ expresses that a mediator necessarily presupposes *two* ; *one* cannot be represented by a mediator. There is no sufficient reason to supply μέρους with ἐνός, it can be taken as masculine, which is to be preferred on account of the following εἷς. The second half of the verse : ὁ δὲ Θεὸς εἷς ἐστίν, now explains further that God is only *one* party, and therefore the idea of a mediator presupposes that there is yet a *second* party there, namely the people ; or, taken in a wider sense, mankind. According to this interpretation, the article needed not to be repeated before εἷς ; it certainly *could* have stood there, but it was not necessary. It is wanting in Luke xvii. 34, just as here, in a connexion completely parallel, although there an ὁ ἕτερος follows. (Cf. Winer's Gr., § 18, 8, note.) But we cannot translate : "God is the one party," but "God is one, or a single one," and consequently also only one party. The only *real* difficulty in this passage is then the question, what object Paul has in making this remark. On account of the brevity of the words, and their merely incidental position, we may be doubtful with regard to the answer of that question. To *me*, however, it is most probable that the idea in ver. 20 connects itself in Paul's mind with his main chain of argument thus. Ver. 19 was meant, it is true, to set forth the relative excellence of the law, but *so*, that its inferiority to the gospel was also apparent. To make this inferiority observable is exactly Paul's object in giving this elucidation of the idea of the mediator. Mediation presupposes the being separate, *one* cannot be mediated for ; since God is the *one* part, there must also have been a *second* too, mankind who were separated from God. In the gospel it is otherwise ; in Christ, the representative of the church, all are one, all divisions and differences are in him annihilated, as is developed in ver. 28. Against this, only the *one* argument can be adduced with any plausibility, that Paul does certainly, 1 Tim. ii. 5, call Christ himself "Mediator," and ascribes to him in other passages also a mediatorial work, as Eph. ii. 14. But here he merely chooses a different mode of contemplation and representation, without our being required to suppose any change in his fundamental idea of Christ. Here, that is to say, he contemplates the Redeemer merely in his person, as uniting in himself deity and humanity ; and thus all mediators appear superfluous. On the other hand, in other places

he considers not Christ *himself*, but *his work*; and, in regard to *that*, Christ himself could be named mediator, because he, through it, gradually communicates by degrees to believers also the union with God already accomplished in himself.

If we, after this, consider some other explanations of the passage, we must, first, reject all those which, as Steudel, Flatt, and others, in vers. 19 and 20, whether in the whole or only a part of the verses, find the words of a Judaizing opponent. The argument is so compactly conducted, that the slightest trace of foreign matter is nowhere to be discovered. The questions, indeed, are naturally arranged with reference to the ground taken by Paul's Judaizing opponents. In the same manner we reject, at the outset, all explanations in which the simple meaning of the words is disturbed, as, besides the already-cited exposition of Weigand, in the case of Bertholdt, who understands *ἐνός* of Abraham (!), because he is called in Isa. li. 2, *הַמְדִּי*, in the sense, "this mediator (Moses) is, however, not Abraham's Mediator" (which would at all events have required *τοῦ ἐνός*). "But God is the same who gave the law and the promise." A closer consideration, however, is required by Schleiermacher's and Usteri's interpretation, which the latter (Comm. p. 121) gives as follows: "The law was given on account of transgressions, with the help of angels, through a mediator. But a mediator relates not to *one* party merely, but always presupposes *two* parties. (The contract is binding on both parties; since, then, the Jewish people have transgressed the Law, God cannot, in his relation to the law, fulfil his *promises*, but only his *threatenings*.) But God is one; where he has acted without a mediator, alone for himself, as in his announcement to Abraham, there too the fulfilment is independent of another party (and therefore, for example, of the circumstance, whether the Jews should fulfil the law); promise and fulfilment are both his free gift. Is, then, the law at variance with the promises? God forbid!" But I must assent to Winer's remarks against this acceptation of the passage. In it the radical idea of vers. 15-18 is carried over to the discussion of vers. 19 and seq.; but *that* is inadmissible for this reason, that here, from ver. 19 on, the peculiar glory of the law, as an independent Divine institution, is considered. Further, the idea implied in *μεσίτης* is totally different from that of the maker of a contract, of a *διαθήκη*, or of a *συνθήκη*, as Winer very judiciously remarks. Usteri's defence against Winer (*ubi suprâ*, p. 122) seems but little satisfactory. Just as little, however, can I assent to the independent explanation of Winer. For he expresses himself thus: non potest *μεσίτης* cogitari qui sit unius partis; Deus est una tantummodo pars; itaque quænam est altera? Gens Israelitica. Jam si hoc sponte efficitur, legem mosaicam pertinere etiam ad Judæos hosque legi istî observandæ

adstrictos fuisse. But this remark seems quite idle, since neither Jews nor Christians doubted that the Jews were bound to the observance of the law. We can, therefore, acquiesce only in the first-proposed interpretation, which allows their full force alike to the separate words, and to the context, by which we must *here* be especially guided. For Hermann's exposition: *interventor non est unius (i. e., ubi interventor est, ibi duos minimum esse oportet), Deus autem unus est—ergò apud Deum cogitari non potest interventor*, can scarcely recommend itself to any one, as the conclusion is clearly wholly illogical, and the thought altogether unscriptural.

Ver. 21.—Paul now resumes again the question from ver. 19 ; and that so as to connect his discourse with the therein-mentioned attributes of the law ; “ is, then, according to what has just been said, the law against the promises of God, which were given to Abraham (ver. 16) ? ” By no means ; that would be the case only if it were designed to communicate a new life to man ; but that belongs not to the law, which is merely given by God for a time, in order to restrain gross transgressions, and to prepare for Christ. (Cf. on the article before *δυνάμενος*, the passage i. 7, *εἰσὶν οἱ ταρασσόντες*.—The *ζωοποιῆσαι* presupposes that the natural man is dead, and therefore incapable of fulfilling the law. Cf. Rom. viii. 3.—For *ὄντως* F.G. read *ἀληθεία*, doubtless only as a gloss. The position of the words *ἀν ἐκ νόμου ἦν* differs greatly in the manuscripts. The collocation *ἐκ νόμου ἀν ἦν* has A.B.C. for vouchers, and is justly preferred by Lachmann.)

Ver. 22.—In bold words Paul so represents the matter, as that God had purposely left all under sin, and had not removed it through the law in order to manifest his grace the more gloriously. We have the same idea in Rom. xi. 32, *συνέκλεισε ὁ Θεὸς τοὺς πάντας εἰς ἀπέθειαν, ἵνα τοὺς πάντας ἐλεήσῃ*, *God concluded all*, etc. We can lay no stress, with Calvin and others, on the neuter *τὰ πάντα* in this passage of Galatians, since in the second half mention is expressly made of the *πιστεύοντες* ; the expression would seem merely to denote the human race collectively, Gentiles as well as Jews. (Rom. i. 5.) But “ the Scripture ” stands again *here*, as iii. 8, for God, the author of it, and of the law in it. The metaphor of a prison lies at the root of the phrase *συνκλείειν ὑπό*, *shut up under* ; God has left man in the power of his master ; the law could not free him from it, but could only work in him the feeling of bondage ; God's grace alone could release him.—In this passage the only source of hesitation is the circumstance that *συνέκλεισε* seems to express a Divine agency in relation to the sinfulness of man. But the sinful state of man is here presupposed ; it is only maintained that it pleased God not at once to destroy again that state, but to

leave man for a time in sin, and send deliverance only through Christ. This abandonment of man to sin, however, had in view the object of suffering the consciousness of the frightfulness of sin first to develope itself in mankind in all its force ; for actual deliverance can attach itself only to the yearning to be free from it. (The *ἀλλά* connects itself thus with ver. 21, " but it was not so, that righteousness might come through the law : God has rather concluded all under sin.")

Ver. 23.—The being concluded under sin is thus represented as a being kept and reserved until the time of the revealing of the dispensation of faith. But, instead of the above *ὑπὸ ἁμαρτίαν, ὑπὸ νόμον* stands now. This change is explained by the circumstance, that Paul represents the law as the power which brings hidden sin to light, and thereby home to the conscience. Sin and law are, therefore, in his view correlatives. But it is remarkable that in ver. 22 the discourse was of *all* mankind, even Gentiles, while *the law* was given to *the Jews only*; for that *νόμος* means here primarily the institution of the Mosaic law is clear from vers. 19 and 21. Certainly the apostle's entire chain of argument also tends primarily to represent the relation of the two dispensations of the old and new covenants ; yet still, all that holds good of the law of Moses certainly holds, although in a less degree, of the natural law of the Gentile world (Rom. ii. 14, 15), and must, according to the context, be referred also to this general law of humanity. (As the *πίστις* is here described as one *μέλλουσα ἀποκαλυφθῆναι*, it must be understood of the faith revealed as a system, not of the subjective state of faith ; for the latter was from all time in individuals, even before Christ, as iii. 6 shews.—On the collocation of the concluding words see Rom. viii. 18.)

Vers. 24, 25.—Paul concludes, then, after this, with the thought that the destination of the law was to lead to Christ ; that, therefore, with the coming in of Christ, and the dispensation of faith, its office ceased, which is only another representation of ver. 19. Righteousness can never be attained by the law, it comes only by faith. As Paul here represents the law as educating for Christ (*παιδαγωγὸς εἰς Χριστόν*) so did the Fathers represent philosophy for the Gentiles, which may be called a natural law ; and, in fact, genuine philosophy exercised a similar educating influence on mankind as did the law of Moses, though of course in a much narrower circle. But in *παιδαγωγός* is couched the conception not merely of supervision, and restraining from what is injurious, but that of bringing up and moulding. Humanity while under the law, is afterwards (chap. iv. 1, seq.) compared with a minor, who requires education ; with the coming in of Christ, it is considered grown up, mature and independent. And, as in the race, so also in the

individual, regeneration, the entry of Christ into the inner world, brings necessarily development unto consciousness ; without regeneration man ever remains in a state of childhood.

Vers. 26, 27.—Believers, therefore, can no longer be under the law, because they are sons of God, and they are such, because all those baptized have put on Christ. Baptism unto Christ, is, therefore, here conceived in its profoundest idea, as the act of regeneration itself, in which the old man dies, the new man is born (Rom. vi. 3). The putting on Christ (Χριστὸν ἐνδύσασθαι) is a description of what happens in the new birth. This expression, borrowed from passages in the Old Testament (Isa. lxi. 10), denotes the most intimate appropriation of Christ, so that in Eph. iv. 24 ; Col. iii. 10, to put on the new man is used as = ἀνακαινοῦσθαι, *being renewed* ; and in 1 Cor. xv. 53, 54, putting on immortality, incorruption (ἀθανασίαν, ἀφθαρσίαν ἐνδύσασθαι) denotes the change of the mortal body into the immortal nature of corporeity. But with whomsoever Christ joins himself, to *him* he, the Son of God, also communicates the nature of a child of God. But Paul names, in Rom. viii. 14, the being led by the Spirit of God (πνεύματι Θεοῦ ἄγεσθαι) as the characteristic sign of the Son of God. Whilst, therefore, the slavishly-disposed man under the law strives to keep God's commands through fear alone, but in his heart loves sin, the child of God performs God's will through inward pleasure and joy, out of love to holiness.—In the conception *υἱὸι Θεοῦ*, *sons of God* (a name substantially equivalent to τέκνα Θεοῦ, only that the former expresses beyond the latter the idea of one conscious, grown up), two extremes are to be avoided. First, that which deprives the idea of everything distinctive, and lowers it to a merely figurative expression, as if *every one* were by nature a child of God, and received through Christ only the *consciousness* of it. Secondly, that all men become, through the new birth, sons of God in the sense in which Christ himself is so. The truth lies in the middle. Christ really communicates his very nature to man in the new birth, changes them into himself, imparts to them somewhat of his Divine nature ; but just because man receives this higher life *by communication* only, whilst Christ possesses it *originally and independently*, man is never called son of God in the same sense as *Christ*, who is and remains ὁ μονογενής. (See in the Comm. on Luke i. 35.)

Vers. 28, 29.—With this elevation into children of God all the distinctions also which, while out of Christ, have religious or political significance are, in their religious relations, levelled to believers ; they form a great living unity in Christ, *i. e.*, one which Christ fills with his Spirit and life. Participation in this one holy, living fellowship, the true seed Abraham, to whom the

promises are given (vers. 15, 16), is also the only condition of participation in the Divine inheritance. Thus the end is strictly connected with the beginning (ver. 15). But in this passage it is, first of all, surprising that we have πάντες εἰς ἔστε, as we expect ἐν, which is found, it is true, in F.G., but merely as a correction. We in fact find in the gospels ἐν εἶναι always (John x. 30, xvii. 11, 21). The masculine is doubtless chosen here with reference to ver. 16 where the one seed is called Christ, as 1 Cor. xii. 12; but it is not essentially different from ἐν, for the masculine is by no means intended to express a distinction of personality. But, in the second place, it seems erroneous to say that *all* distinctions are abolished by Christianity. True, the contrast of Jews and Gentiles is abolished as a *religious* distinction (and yet even *that* not absolutely; see the remarks on the parallel passage, Col. iii. 11), but not the general *human* one of man and wife (*i. e.*, of course, not in the *physical* but in the *ethical* relation, in which the wife appears subordinate to the husband, *after* as *before*), nor the *political* one of freedom and slavery. A revolutionary lust of liberty might think it had found in these words of the apostle a support of its frenzied projects. But the way in which Paul himself in other places speaks on the subordination of the wife to the husband, of the servant to the master (1 Cor. xi. 7, seq.; Eph. v. 22, seq.; Col. iii. 18; Eph. vi. 5, seq.; Col. iii. 22, seq.), leaves not the slightest doubt but that Paul regards these contrasts exclusively in their ethico-religious aspects. It is only in the kingdom of God that *all* will become *one* in Christ in *every* relation. (On ἐν, Col. iii. 11; Jam. i. 17, which the elder grammarians, and even Fritzsche, regard as contracted from ἐνεσσι, but Winer, with Buttman, takes for the apostrophized ἐν, ἐνί, see Winer's Gr. § 14, 2, Anm.)

Chap. iv. 1, 2.—In what follows, down to ver. 7, Paul carries out another subordinate idea, to which the preceding mention of sonship and inheritance leads him. For in a certain point of view it may be said that men, even before Christ, are children of God, not merely as created by God the Father, but also as being called to regeneration, and consequently furnished with the capacity for it.

But as, in *outward* life, the heir, while a minor, is on a par with the servant, though he is the lord of all (of the whole inheritance), so also in the *spiritual*; it was requisite for mankind first to become ripe in spirit, before Christ could come. As the heir, while a minor, is subject to tutors, so mankind, while of immature age, are under the law as a παιδαγωγός. This idea is very remarkable, as plainly intimating that man, even *without* and *before* Christ, therefore while yet in sin, was still always lord of all. True, he is in a state of humiliation, but for all that his nobility still shines through. In the κύριος πάντων, *lord of all*, namely, there

probably lies a reference to the dominion over the earth bestowed on man (Gen. i. 26 ; Ps. viii. 5), which in Christ was fully to be consummated, and in the kingdom of God will be exercised by all believers (Ver. 2, ἐπίτροπος is a guardian [Xen. Mem. i. 2, 40 ; Ælian V. Η iii. 26, xiii. 44], who supplies the place of the dead or absent father Οἰκονόμος, on the other hand, is the steward who has the management of the estate. The two expressions form here the collective idea of conducting or leading by a power standing between God and man, namely, of a παιδαγωγὸς εἰς Χριστόν. To refer these teachers of minors specially to prophets or priests, is unsuitable ; they merely represent the law in general ; we must not insist on the difference between the two expressions, nor on the use of the plural. The only meaning which might be claimed for the latter would be that of denoting the law of Moses and the natural law.—Προθεσμία, tempus constitutum, a legal term frequent in the orators.)

Vers. 3, 4.—Undoubtedly the apostle has now the Jews primarily in his mind in this comparison, so that τὰ στοιχεῖα τοῦ κόσμου, *the elements of the world*, mean the institution of the law of Moses ; but, in a more extended sense, the statement holds good also of the Gentile world, which shewed itself even better prepared than the Jews ; not because it had as good preparative means, but because it used the inferior ones more faithfully. The “fulness of time” (answering to the προθεσμία τοῦ πατρός in the metaphor, and therefore to be taken as an attainment of one’s full age) is an historical event of universal importance for the human race, nay, the turning-point of the old and new time ; so that Christ forms the centre of the world’s history, in which all the radii meet, *to which all points before him, and from which all proceeds after him.* The choice of this time is certainly an act of the Divine decree, but no arbitrary one, rather one determined by the course of the development of humanity. The expression πλήρωμα, *fulness*, is to be explained by picturing to ourselves that a space of time is, as it were, filled up by the flowing in of time until the *terminus ad quem* ; but it also, at the same time, intimates that all the conditions necessary for the coming in of the event of Christ’s mission, were brought to completion. (See on the phrase πλήρωμα τοῦ χρόνου, Ezek. v. 2 ; Dan. x. 3 ; Eph. i. 9. It can by no means be referred, as συντέλεια τοῦ αἰῶνος, to the latter days, to the end of the world ; for, though the writers of the New Testament look on the latter days as having commenced with Christ’s advent (see 1 Cor. x. 11), there is no reference to this in the πλήρωμα τοῦ χρόνου or τῶν καιρῶν. If this were the case, it would stand as in Tobit. xiv. 5 ; ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος.) But the ὑπὸ τὰ στοιχεῖα τοῦ κόσμου, which answers in the figure to the ὑπὸ ἐπιτρόπους καὶ οἰκονόμους, is peculiar. For στοιχεῖον

means *elementum*, in the twofold meaning of original matter (2 Pet. iii. 10), and first principles (Heb. v. 12). The Fathers adhered to the first meaning, and referred the "we" to the Gentiles, thus referring the discourse to their worship of nature and the elements. "We served under the elements of the world" would mean "we were subject to the powers of nature, which were embodied in idols." But Gentiles are not here immediately referred to; the *ὑπὸ νόμον* in ver. 5, and the *στοιχεῖα*, to which, according to ver. 9, the converted Gentiles fall back, rather point plainly to the law of Moses, to which also the phrase *στοιχεῖα τοῦ κόσμου* in Col. ii. 8, 20, refers. Now, how the Old Testament, in relation to the gospel can be called *στοιχεῖα*, *elementa*, the first steps of religious life, is easily comprehended; but the addition *κόσμου*, of *the world*, is puzzling. For the phrase has the collateral idea of that which has fallen a prey to sin, corrupt. (1 John ii. 16.) But how can that be said of the Old Testament, as it surely is a *Divine* institution, although a *subordinate* one? The genitive might be supposed to designate, not the character of the *στοιχεῖα*, but their destination for the education of the world; but in that case the dative, or *εἰς*, must necessarily have been used. Or, again, it might be supposed allowable to assume, that Paul by that name does not mean to designate the Old Testament *per se*, but only the rabbinical variously-perverted mode of interpreting it, the so-called *δευτερώσεις* of the Scribes, which went beyond the institutions of Moses. But, according to iv. 10, that is not the case. He designates the purely Mosaical institutions as *ἀσθενῆ καὶ πτωχὰ στοιχεῖα*, *weak and beggarly elements* (ver. 9), just as in Heb. vii. 18 mention is made of something *ἀσθενὲς καὶ ἀνωφελές* in the law. However, these epithets still seem milder than the addition *τοῦ κόσμου*. For *ἀσθενής* designates merely the character of the law, as unable to impart a higher power, and *πτωχός* its restricted nature, compared with the riches of the gospel. Both are so ordered by God. But the addition *τοῦ κόσμου* points to something sinful. This mode of expression can be explained only by distinguishing two modes of interpreting the Old Testament, the outward and the inward, the literal and the spiritual. The *inward* and *only true* one, recognizes in its rites and ordinances the outward and visible signs of more profound ideas; e. g., in circumcision it sees the inward cleansing of the soul, the circumcision of the heart, etc.; if, therefore, it does not neglect the *outward*, yet it always takes it in connexion with the *underlying idea*. The *outward* mode, on the contrary, stops short at actions as such, without taking into consideration the idea which lies in them. Thus the Judaizers; and in this form the Old Testament appeared not merely as the beginning of the Divine life, but as subject to the world, as poor and spiritless, incapable of amending and changing the heart. But we cannot consider it as

a characteristic of the Old Testament in itself, that it contains the *στοιχεῖα τοῦ κόσμου*, for, in its essential idea, it is eternal, imperishable, and complete, as a work of the living God. (Matth. v. 17, 18.) Finding such expressions, we comprehend how so many could take offence at Paul's labours !

Ver. 5.—From this yoke Christ has redeemed men (iii. 13), that they through him might receive the adoption of sons (iii. 26), *i. e.*, forgiveness of sins, and strength unto a new life, iii. 14.—But in the description of Christ, his earthly humility is (in the words *γενόμενον ἐκ γυναικός* [*אִתְּ מַרְיָם*, Job xiv. 1], *γενόμενον ὑπὸ νόμον*) contrasted with the majesty which is denoted in the name “the Son of God.” The *former* phrase denotes the reality of Christ's incarnation, perhaps with a thus early reference to Docetic heresies ; as the Son of God, he was begotten of God, as man, he was born of Mary. The *latter* represents him as a true member of the Jewish nation, as also destined to fulfil the law, as all Israelites were obliged to do, bearing *his* yoke also (Acts xv. 10 ; Gal. v. 1) like his fellow-men. But wherefore this addition ? For the mere designation of his *lowliness*, the *first* clause would have sufficed ; besides, the *ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ*, *that he may ransom those under the law*, is so intimately connected with what follows, that the repetition of *ὑπὸ νόμον* cannot possibly be accidental and unmeaning. It is highly probable that by it Paul means to point to the complete, active and passive fulfilment of the law by Christ, the culminating point of which was his death. By his perfect righteousness in life and death he redeemed the slaves of the law, since by faith *his* righteousness becomes *their* righteousness, *his* being *their* being ; the Son of God by communicating himself makes others sons of God. (The reading *γεννώμενον* has but slight authorities in its favour, and originated doubtless in a wish to escape the double *γενόμενον*.—On *υιοθεσία* see at Rom. viii. 15.)

Vers. 6, 7.—Since, then, believers are children of God, God has sent, or, as it is called at Rom. v. 5, poured out the Spirit of his Son into their hearts. Usteri writes on this passage, that we expect rather the converse, *viz.*, “because God has sent us the Spirit, we are God's children.” No doubt the Spirit effects also regeneration itself ; but the question here is of a higher form of the operation of the Spirit which connects itself only with the new birth, just as the communication of the Spirit at Pentecost supposes earlier and more general influences of the Spirit on the hearts of the apostles. Accordingly it appears altogether inappropriate to take *ὅτι* in the meaning *that*, and to consider as the sense of the verse the suggestion to the readers of a proof of their adoption by God, proceeding from their own experience, as if it were written “But, that ye are children of God proceeds from the circumstance that—” This view

Rückert has again defended, after Chrysostom, Ambrose, Koppe, Morus, and Flatt. But the entire absence of any grounds for this supplement, if nothing else, renders it unworthy of approval. (The Holy Ghost is here designated as the Spirit of the Son, because it is to be described as especially belonging to the *υιοῖς Θεοῦ*. — *Ἡμῶν*, here quite unexpected, is preferable, being vouched for by A.C.D.F.G., to the *ἰμῶν* of the text. rec., which is only put for *ἡμῶν* on account of *ἔστε*.—The *κράζον· Ἀββᾶ, ὁ πατήρ*, would seem only to characterize the Spirit as a truly child-like Spirit of love, which teaches to adore God as Father. On the reasons for the application of the Hebrew form, see at Rom. viii. 15. With the assumption that the child-like lisp in the word was thought significant may be combined Winer's opinion, that the well-known prayers began with Abba, so that it might be paraphrased thus: "Who teaches us to pray in child-like mind and child-like form."—Ver. 7. The transition of the discourse into the second person singular is meant to individualize the representation, *i. e.*, "each single one of my readers, of whom what has been said holds good."—*Κληρονόμος* refers us back again to iii. 15, to the metaphor of the will.—In the concluding words the readings differ very much. The usual reading is *Θεοῦ διὰ Χριστοῦ*, A.B. read merely *διὰ Θεοῦ*, F.G. *διὰ Θεοῦ Χριστοῦ*. Lachmann has, in accordance with his critical principles, preferred the reading *διὰ Θεοῦ*. Since Semler, however, most critics are justly of opinion that the difference in the readings is best explained by the assumption that originally *καὶ κληρονόμος* only stood; and that then the copyists, for the explanation of this somewhat bold-looking conclusion, added now *one* word, now *another*.)

## § 7. HAGAR AND SARAH TYPES OF THE LAW AND OF THE GOSPEL.

(iv. 8—v. 1.)

Paul might have here closed his doctrinal discussion, the relation of the law and the gospel being completely developed. But his zeal is yet unsatisfied; he addresses himself anew to the Galatians, just as he did iii. 1, seq., reminds them of their former condition and their former experiences, and finally, iv. 21, seq., proceeds to yet another consideration of the great question from a completely different point of view. He reminds them first (vers. 8, 9) of their former Gentile life, whence it appears that at least the greater number by far of the Galatian Christians were formerly Gentiles, who, however, might perhaps, as proselytes of righteousness or of the Gate, have become acquainted with the Old Testament. The knowledge of the one true God, which came to them by Chris-

tianity, delivered them from that false faith. Now, Paul proves from this contrasting of their earlier unconverted and present converted state, how contradictory, how unnatural it would be, if *they*, who were delivered by Christ, should betake themselves to another form of slavery, namely, that under the yoke of the law, the weak and beggarly rudiments of religious life. That thus the *στοιχεῖα* have no reference to Gentile idolatry is quite clear, for ver. 10 describes unmistakably the Jewish economy, to which the Galatians had turned back. (See at iv. 3.) Finally, *εἰδότες, γνόντες*, and *γνωσθέντες* form a climax; the first denotes the more merely outward knowledge, *that* God is; the second internal essential knowledge in activity; and the third passive knowledge in love, in which God is the acting power. (See, on the relation of the active and passive in knowledge, the remarks at the entirely similar passage 1 Cor. viii. 3, where also all three expressions stand, as here, side by side.)

The knowing, without having previously been known of God, *i. e.*, penetrated, filled, by him, is ever unsatisfactory, because it is, as such, without love; we know God and Divine things so far only as we love them. The interpretations *agniti a Deo*, or even *cognoscere facti, i. e., a Deo ad cognitionem sui adducti*, are quite inadmissible. See the remarks on the above-cited passage. (Ver. 8. *Φύσει* is wanting inconsiderable in MSS. only, but the text. rec. puts the negative before *φύσει*. A.B.C.D.E.F. however, sustain the *later* position, which is, therefore, no doubt preferable. The meaning too is better; for Paul does not deny in *every* sense, that they are God's [see on 1 Cor. viii. 5], but only that they are so in their *φύσις, i. e.*, their true nature.—Ver. 9. The *πῶς ἐπιστρέφετε πάλιν, how do ye turn back*, is to be explained by the supposition that the Galatian Christians had already as proselytes, become acquainted with the Old Testament. The following *πάλιν ἄνωθεν* surprises us; it is pleonastic, but explicable from the desire to make the relapse as prominent as possible. For there is nowhere found any hint of an *earlier* relapse, so that *this* would be the *second*. Similar pleonastic passages with *πάλιν* and *ἄνωθεν* or *ἐκ δευτέρου* are found, Wisdom xix. 6; Matth. xxvi. 42; Aristoph. Plut. v. 121; Xen. Anab. i. 10, 10. See Winer on this passage.—On *θέλετε*, see at i. 7; the word marks the voluntary nature of the act.)

Vers. 10, 11.—In what follows Paul mentions particular Jewish customs, to the observance of which the Galatians had returned. It is striking that circumcision, on which assuredly the Judaists laid most stress, is wanting. This is not to be explained, with Rückert, by the assumption that Paul intended to mention such customs only as were common to Jews and Gentiles; for certainly no relapse into heathenism was apprehended; nor by the assumption that the Galatians, as proselytes, were *already* circumcised, and conse-

quently could not relapse into that error; ver 2 is against *that*. Rather, the customs mentioned stand, by synecdoche, for *all* the customs. The *ἡμέραι*, are, it may be supposed, the Sabbaths, *μῆνες*, the new moons, *καιροί*, longer festival seasons, Easter, Pentecost, the feast of the Tabernacles, which were celebrated for eight days successively, *ἐνιαυτοί*, *in fine*, the years of jubilee. The first three seasons are also adduced at Col. ii. 16. Finally, the *solemnization in itself* is not blamed (even the early church had its festivals); but *the superstitious belief*, that it was necessary to salvation. This is also intimated by *παρατηρεῖσθαι*, *superstitiosè observare*, a word that elsewhere in the New Testament, both in the active and middle forms, means "to lie in ambush." See Mark iii. 2; Luke vi. 7, xiv. 1, xx. 20. (Ver. 11. In the passage iii. 3, Paul represented the faith and the sufferings of the Galatians as vain; and *here* his labours with them. In ver. 19 he declares that the labour must be begun anew.—The construction *μήπως κεκοπίακα* expresses that what he fears, *has* already happened, has not yet to happen. In *φοβοῦμαι ὑμᾶς* we have an attraction, *ὑμᾶς* being received from the following clause. [See Winer's Gr., § 66, 5, and in the Comm. on this passage.] Still there is the harshness, that the word thus received is not the subject of the subordinate clause, as is usual in similar cases, and as in the examples adduced by Winer, *ubi suprâ*. But this interpretation, in spite of its harshness, is yet to be preferred to Rückert's opinion, who takes *φοβοῦμαι ὑμᾶς*: "I am alarmed for you," which is quite inadmissible, and greatly increases the difficulty of interpreting the following *μήπως κ. τ. λ.* The thought, "I fear for you," would have required the mention of the loss which *the Galatians themselves* suffered, not *Paul*.

Ver. 12.—To give force to his exhortation, Paul beseeches the Galatians to become as *he* was, since *he* had become as *they* were. To refer those words merely to the love between Paul and the Galatians, as, besides Luther, Brenz, and Beza, Grotius too, Morus, and others, do, making the sense, "Love *me* as *I* love *you*," is plainly inadmissible, as the *γίνεσθαι ὡς* expresses a more special idea, in which we can only imagine love acting as a motive. The words in this passage are paralleled 1 Cor. iv. 16, xi. 1, where it is said: *μιμηταί μου γίνεσθε*, *become followers of me*. The *γίνεσθε ὡς ἐγώ* can be taken only as calling upon the Galatians to place themselves in that freedom in which Paul stood. But how can Paul say, *καὶ γὰρ ὡς ὑμεῖς*? is *ἐγενόμην* to be supplied, or the future? As *ὅτι* precedes, the *former* only is allowable; the apostle grounds on his own conduct his exhortation to the Galatians to act thus also. But what did that conduct consist in? Paul had surely neither become *a Gentile*, according to the *earlier* position of the Galatians, nor *a Jew*, according to their *present* one. To *me* it is more probable that

he had in view his whole mode of proceeding in his preaching of the gospel among the Gentiles, in which he ever sought to place himself in the existing position of his hearers.

He now makes a somewhat similar claim on his hearers in respect to their relation to him: "as *I* always accommodated myself to your level, so do ye now accommodate yourselves to mine."—The words ἀδελφοὶ, δέομαι ὑμῶν, are best taken by themselves, without joining ἀδελφοί to ὑμεῖς, as some manuscripts do. But the concluding words, οὐδέν με ἠδικήσατε, are still obscure through their brevity. True, the clause awakens no difficulty on the ground that the infidelity of the Galatians *had* offended Paul; for in that infidelity he saw no *personal* injury, but only an offence against the Lord. But the connexion is not clear. We may supply with Winer, "I have, therefore, no reason to be angry with you, but I say and do all out of love to you." Rückert thinks the declaration of Paul that they had not injured him, would but serve to call upon them not to draw back from him in fear. The simplest way of taking the words seems to be this: "You have in *other* cases done everything after my will, you certainly will do it in *this* case *also*." The decision remains indeed uncertain; but the following verses favour our assuming such a litotes in the words.

Vers. 13, 14.—As in iii. 1, seq., Paul again reminds the Galatians of the manner in which they had received him earlier, namely, as an angel of God, yea, as Christ himself, *i. e.*, with the greatest veneration and love (see 2 Cor. v. 20): and yet his appearance among them formed a striking contrast with the glory of his preaching. Paul appeared in Galatia in infirmity, and under temptations; but they did not despise the apostle on those accounts; they well knew how to recognize the precious kernel in the mean husk.

The chief question here is what is the ἀσθένεια τῆς σαρκός, *infirmity of the flesh*, and the πειρασμὸς ἐν τῇ σαρκί, *temptation in the flesh*? To refer them to persecutions *alone* we are forbidden not merely by the reiteration of "flesh,"\* but also by the circumstance, that surely persecutions could not well have occurred immediately on his appearance in Galatia; they usually began only when the gospel spread. To me, with Rückert, it seems alone correct to refer the language to *bodily* infirmity and trials arising therefrom, so that this passage is parallel with 2 Cor. xii. 7, seq. We must not figure to ourselves Paul as of giant colossal frame, but rather as weakly. See Tholuck's remarks on this point in the Stud. for 1835, part ii. p. 364, seq. Next, the expression τὸ πρότερον—from which it may be reasonably concluded that Paul, when he wrote these words, had

\* See the parallel passage 1 Thess. ii. 2, where, however, σάρξ is wanting, and the exclusive reference is certainly to persecutions.

been twice in Galatia—is here to be noticed. See on this point Rückert's remarks in the Magazine, p. 116, against Böttger's arbitrary expositions. See his Beiträge, 3d part, p. 9. (Ver. 13. Διά is to be taken in this sense: "during, under the circumstances," as in διὰ νύκτα, διὰ χειμῶνα.—Ver. 14. For πειρασμόν μου, A.B.D.F.G. read ὑμῶν, which Lachmann has received, but the ἐν τῇ σαρκί μου following does not permit us to receive this reading, which rests probably on the error of a copyist. Semler, Winer, and Rückert also strike out μου, and regard both pronouns as spurious additions.)

Ver. 15.—Here the reading: τίς οὖν ἦν κ. τ. λ., gives no very good sense, unless τίς be taken in the sense of πόσος. But A.B.C.F.G. read ποῦ for τίς, and in A.C. ἦν is also wanting, whilst F.G. have ἦ. The latter reading is to be preferred with the later critics, so that the meaning is: "where is then the blessedness in which ye then were?" (Μακαρισμός is found also in Rom. iv. 6.) Only the ἦν excites some doubt, as, on the assumption that ποῦ was the original reading, it is difficult to explain how ἦν or ἦ could have come in. Now Paul describes his grief hyperbolically (εἰ δυνατόν) when he says, that they would willingly have sacrificed to him what was dearest to them. (See Hor. Sat. ii. 5, 35. Terent. Adelph. iv. 5, 67.)

Vers. 16, 17.—In order to represent to the Galatians their change of mind as deserving of entire reprobation, Paul further compares his conduct with that of the Judaists, to whom they had given themselves up. In Paul there was a sincere, pure, zeal; he sought to win the souls of men for God; the *Judaists too were zealous*, but *they* sought to win the souls of men *for themselves*, in order to increase their party and acquire consideration. "Could I, therefore, have become your enemy (that is, hateful to you), because I work in truth, and (we must supply) can *those* be your *friends*?" Zeal Paul certainly concedes to them, not a *pure* one, however (ζηλοῦσιν οὐ καλῶς), but a *selfish* one. (Ζηλοῦν τινά cannot here mean "to envy one," but "to busy one's-self about one, to seek zealously to win him over," 2 Cor. xi. 2; Ps. xxxvii. 1.) But what follows is not quite clear: ἀλλὰ (imo potius) ἐκκλείσαι ὑμᾶς θέλουσιν, for that ὑμᾶς is to be read instead of the ἡμᾶς of the text. rec., all the later critics agree. But to what does the act of exclusion refer? "From the church," "from Christian fellowship," or "from me," might be supplied. But these all substantially coincide, for true Christian fellowship is only with the true apostles and their genuine doctrine. But that separation from Paul personally is the most immediate reference is shewn by the conclusion: ἵνα αὐτοὺς ζηλοῦτε, "instead of *me*, you are to join yourselves to *them*, make *them* the goal of your endeavours." But here the indicative after ἵνα, which is also found 1 Cor. iv. 6, raises a difficulty. Fritzsche (on Matthew p. 837) proposed, therefore, to take ἵνα in these pas-

sages as = "where;" "quo in statu, *i. e.*, ubi à me estis abalienati, illos studiosè appetitis." But Winer justly rejects this as forced, and explains the unusual construction by the waning genius of the language, under the influence of which Paul wrote, and which makes itself especially remarkable in a laxer use of the particles. (See Winer's Gr. § 41, b, 1, p. 259.)

Ver. 18.—Now Paul, in order to shew that he thinks the zeal of the Galatians in itself very praiseworthy, and certainly would not damp it, remarks that zeal is good, when it arises in a good cause, and is persevering, not merely in his *presence*, but also in his *absence*. (It may be doubted whether ζηλοῦσθαι should be taken as passive or middle. Rückert takes it decidedly as passive, thus "to be the object of ζῆλος, to be pursued with zeal." But the context does not favor that view; if the ζηλοῦσιν ὑμᾶς immediately preceded, we might suppose Paul to continue thus: "It is good to be pursued with zeal," but, as ζηλοῦτε precedes, the discourse must, in what follows, also refer exclusively to the zeal of the Galatians themselves. Winer claims for ζηλοῦσθαι the meaning "to be reciprocally zealous;" but this too is at variance with what follows, in which the activity of the Galatians can alone be referred to. Therefore it seems to be put as perfectly = ζηλοῦν.)

Ver. 19.—Hereupon Paul, in the overflow of his feeling, addresses the Galatians as his children, whom he has begotten as father through the word of truth (James i. 18), and whom he (by giving another turn to the figure) bears on his heart as a mother, and brings to the birth with travail anew, until they entirely answer to their Christian character, *i. e.*, until Christ has acquired a form in their hearts. It is self-evident that here the reference to the new man, Christ in us (Gal. ii. 20), is to be maintained, not the mere communication of doctrine, the completion of instruction. The only question is, how, under this conception of regeneration, ἄχρις οὗ, is to be taken. For regeneration seems to be an act, which either is or is not; but here a continuous activity of travail is represented, which but gradually attains its end (μορφῇ Χριστοῦ). We may suppose that this state appeared in such a light to Paul, that the new life in man (the conception) *begins*, it is true, *suddenly*, but does not, except by degrees, form and fashion itself to a truly personal and conscious life; at first Christ works only in man by his power; but there proceeds from this energy a higher form of personality; the man lives also in Christ. Paul here directs the Galatians, as to the aim of his labour in the Spirit, to this completion of the Christian life, which would secure them from such relapses as threatened them.

Ver. 20.—In order to express to them his love as cordially as possible, Paul further utters the wish to be with them, and to be

able, by changes of the voice, to lay before them more immediately than writing admits of, the feelings of his heart, for he was in uncertainty and doubt on their account. (The ἤθειλον = ἠύχόμην, Rom. ix. 3, or ἐβουλόμην, Acts xxv. 22.—Φωνὴν ἀλλάξαι is commonly explained only of the form of instruction and censure, but *that* might surely have been by *writing* adjusted according to the circumstances. It is to be referred altogether and specially to the voice, the nature and modulations of which are so entirely dependent on the tone of mind.—Ἀποροῦμαι is to be taken as passive. “I am brought into embarrassment in regard to you.” I cannot at this distance communicate myself to you so entirely as I could wish.)

Vers. 21-23.—After this more personal and affectionate addresses (vers. 12-20) Paul returns to the form of demonstration, with a resumption of vers. 9, 10. “Ye who, as I said above, wish to be again under the law, do ye not understand the law? why, it speaketh *against you* and *for me!*” And now Paul argues from the history of Abraham and of his sons. Ishmael was the son of Hagar, who was a slave; Isaac was the son of Sarah, the free, legitimate wife of Abraham; Ishmael was begotten according to natural inclination alone and in the usual way (κατὰ σάρκα, Gen. xxi. 9, xvii. 19); Isaac, on the contrary, was born of the barren Sarah when *she* was ninety, *Abraham* one hundred years old, in consequence of a Divine promise (Gen. xv. 4, xvii. 16, xviii. 10) and by Divine power (Rom. iv. 19, seq.) (Ver. 21. B.D.E.F.G. read ἀναγινώσκετε in lieu of ἀκούετε. But that seems to be merely a correction by such copyists as translated ἀκούετε “hear ye not?” and applied, we may suppose, the hearing to the reading in the congregation. But Paul supposes the history to be known; ἀκούετε here means “do ye not then understand what the Old Testament relates?” after the analogy of νεῖ Deut. xxviii. 49; Jer. v. 15.)

Vers. 24-26.—Paul now applies this history to the relation of the law and the gospel, and thence developes their character. But before we investigate more closely Paul’s mode of dealing with this passage of the Old Testament itself, let us first consider the details of the interpretation which is given of the history of Abraham. First, it is said ἃ τινά ἐστὶν ἀλληγορούμενα, *i. e.*, this history means something beyond the mere literal import of the words: they contain a deeper meaning. Suidas interprets ἀλληγορία ἢ μεταφορὰ, ἄλλο λέγον τὸ γράμμα καὶ ἄλλο τὸ νόημα. Hesychius: ἄλλο τι παρὰ τὸ ἀκουόμενον ἐποδεικνύουσα. In the Fathers the words προπολογία, θεωρία, ἀναγωγία, are also used in the same or a nearly-related sense;\* but the result of the allegorical interpreta-

\* See Tholuck’s first Supp. to the Comm. on the Epistle to the Hebrews, p. 22, seq.

tion is called *ὑπόνοια*, the underlying meaning. The two women, Hagar and Sarah, continues Paul, are two covenants which God has established with man. (*Διαθήκη* cannot here retain the meaning of "testament, promise of an inheritance," because the latter is not applicable to the law of Moses, it is here merely = *תורה*.\*) Hagar, the slave, means the one of these covenants, the law, which was promulgated on Mount Sinai, and proceeded thence as from its centre. This law is now, by this comparison with Hagar, represented as a mother who communicates her *status* to her children; the slave can bear only slaves. This is denoted by the addition "gendering to bondage" (*εἰς δουλείαν γεννώσα†*), viz., the covenant, and ver. 25 the *δουλεύει μετὰ τῶν τέκνων αὐτῆς*, is in bondage with her children. Sarah, on the other hand, the free woman, who therefore bears free children, represents the other covenant. The New Testament is hence called *μήτηρ ἡμῶν*, sc. *πιστευόντων*; all believers thus bear likewise the character of the institution to which they belong. But, besides this parallel, Paul further uses for denoting the two covenants the names *ἡ νῦν* and *ἡ ἄνω Ἱερουσαλήμ*. We are not to understand by this expression an antithesis between the lowly part of the city of Jerusalem and the higher citadel of Zion, or between the old Salem in the time of Melchisedec (Gen. xiv. 18) and the later Jerusalem, as all later interpreters acknowledge: it opposes the *earthly* Jerusalem, as type of the institution of the law of Moses, which had its centre in that city and the temple in it, to the *heavenly* Jerusalem, as type of the institution of the New Testament. The expressions *νῦν* and *ἄνω* = therefore *γήμιος* and *ἐπουράνιος*, which latter name occurs Heb. xii. 22; Rev. xxi. 2. How far we are to understand this new Jerusalem as something *real* cannot be considered until we come to explain the Revelation, which gives a detailed description of the new or heavenly Jerusalem; it is here sufficient to regard it in general only as a type of the city of the Faithful, as the *πολίτευμα ἐν οὐρανοῖς* (Phil. iii. 20), thus of the kingdom of God, i. e., of the church of Christ and of the Spirit working in it. Had Paul understood nothing *real* by it, no comparison between the New Testament constitution and the heavenly Jerusalem could have been drawn. The Rabbis, too, who often use this representation, no doubt in consequence of passages in the Old Testament like Isaiah liv. 11, 12, lx. 18, lxii. 6, Ezek. xlvi. 1, understood something *real* by the term heavenly Jerusalem. (See the passages in the well-known writings of Schöttgen, Lightfoot, Bertholdt, and Winer, in the Comm. page 113. The closer consideration of the Rabbinical ideas we also defer to the

\* See on *διαθήκη*, with the epithets *παλαιά, πρώτη, καινή, δευτέρα, νέα*, Matth. xxvi. 28; 2 Cor. iii. 6, 14; Heb. viii. 7, 8, ix. 15, xii. 24.

† On *γεννᾶν*, applied to women, see Luke i. 13, 57.

exposition of the Apocalypse.) Thus, then, we have remaining in the interpretation of the details only the words (in verse 25) τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ, κ. τ. λ., which clearly bear on the face of them the nature of a subordinate remark, of a merely parenthetical clause. Could we indeed adopt the reading τὸ γὰρ Σινᾶ ὄρος ἐστὶν, which Lachmann, on the authority of C.F.G. has put in the text, every difficulty would vanish; but the context will by no means permit its reception, not to mention that A.D.E. vouch for the common reading, and the supposition is but too probable that it was adopted only to avoid the difficulty in the common one. For the γάρ imperatively requires something which lays a foundation in some way for verse 24; but the mere remark that Sinai is a mountain of Arabia can prove nothing. According to the *common* reading, however, a sort of proof is couched in the words: "the word Hagar (τό not ἡ), namely, means in Arabia the mountain Sinai." Now the word means in Arabic "a rock" (see Winer on this passage); Sinai might therefore, well be so called by the natives, though definite proofs of it are wanting.\* But, at all events, we must not refer it to any kindred names of cities or nations, since all is to be referred to *Mount Sinai*. The proper etymology of the name 𐤂𐤏𐤍 is, however, it is well-known, totally different; it is derived from the root "to flee." (See Gesenius in the Lex. on this word.) Finally, it is said of Hagar, in the sense pointed out, συστοιχεῖ τῇ νῦν Ἱερουσαλήμ, *she coincides with the Jerusalem that now is*. Συστοιχεῖν is not found again in the New Testament; it means "to go together with one another, to go in a row," then "to coincide with, to be in concord with, to answer to." The Old Testament, therefore, is brought into comparison with, first, Sinai, and then Jerusalem; the two correspond with one another, since both places may be considered as centres of the Old Testament life. (The grammatical construction is, finally, not quite regular, for after μία μὲν in verse 24, ἑτέρα δέ should have followed in verse 26; but Paul lets the figure drop, as being self-evident, and names directly the thing compared.)

We may now, after this, consider more closely Paul's conduct in the allegorical treatment of this passage of the Old Testament. The general observations on the mode of treating the Old Testament in the New, as already remarked on 1 Cor. x. 1, we defer until the exposition of the Epistle to the Hebrews, referring, by the way, to the already-cited first appendix of Tholuck to this epistle. For, if this passage involved merely a common typical application, such as we have often already found occasion to mention, it would require no further consideration; but it has peculiarities

\* The famous chief city of Idumea, Petra, "The Rock City," is, in Arabic, Elhagar.

that are not found elsewhere in the New Testament. True, the typical application of Mount Sinai, as well as the city of Jerusalem, has nothing extraordinary. The places where the law was promulgated, and where it found its abiding centre in the Temple, could be most fitly put for the institution of the law itself. But the introduction of Sarah, and especially of Hagar, for such a purpose, seems surprising; it would seem that *every* free woman and *every* bond woman, who had descendants by one man, might with equal justice be referred to in the same manner.

But this seeming difficulty vanishes if we consider that it is not the women *per se* who are here used as types, but Abraham's wives. According to the Scriptures, the typical character seems confined to some few chief persons, who are, as it were, central characters; to these Abraham especially belongs, as ancestor of the people of God. What happens to him and about him admits of a pre-figurative acceptance, and so do his wives and children; but by no means *every* wife and *every* child. The sacred writers in the illumination of the Divine Spirit understood history, as it were, in its deepest root, in its authorized import. They looked into the heart of things, and thus beheld already formed, when as yet in the earliest germ, like fruit in the blossom, what was later to be developed. Without this spiritual glance, a similar mode of proceeding, employed by the Rabbis and enthusiasts of all descriptions at all times, is only a means of imparting an apparently biblical sanction to the wildest creations of frenzy. *Our* time, therefore, as not being favoured with so intense an operation of the Spirit, cannot proceed independently in the adoption of types, but must adhere to those expressed and sanctioned in the Scriptures.

The most difficult point; however, in the present passage is certainly still the mention of the Arabic name of Sinai. Can it be assumed that *this* point too has real internal truth; that between the Arabic name of Sinai, and the relation to the law of the maid-servant of Abraham, bearing the same name, there exists a connexion of cause and effect? Impartiality requires us to confess that this is not only not demonstrable, but is even improbable. True, the language is not to be explained, "*because* Mount Sinai is called Hagar in Arabic, *therefore* Abraham's maid-servant must be a type of the law," but only thus: "because Abraham's maid-servant Hagar is a type of the law, it is also to be considered as providential that an identity of the name of Sinai, where the law was promulgated, with that of Hagar, exists; and that too precisely in the language of the descendants of Hagar's son." But, even with this milder turn, we can still see in the remark of Paul (which is, in fact, but cursorily introduced in a subordinate clause), merely an ingenious application of an accidental cir-

cumstance, which stands in no intimate connexion with that main line of argument which is based on profounder and intrinsic truth. Paul might during his long sojourn in Arabia (see on i. 17), have become acquainted with the Arabic name of Sinai, and feels himself induced to impart this information here by the way, in order to offer to the reader a certain connexion, though a very slight one, between the maid-servant Hagar and Mount Sinai.

Ver. 27.—Paul in what follows connects with the history of Abraham and his wife a prophetic passage, Is. liv. 1. In this, it is true, mention is not expressly made of Sarah, but the community of the faithful, the true Israel, is addressed, and a joyful prosperity promised it. But Sarah might be as appropriately taken as the type of this community as Abraham and Israel. In fact, the barrenness of Sarah with the subsequent birth of Isaac could fitly be used in order to compare with them the long spiritual unfruitfulness of the people of Israel, and the subsequent fulness of spiritual blessing in Christ. In sense, Ps. cx. 3 is exactly similar. Finally Paul here implicitly follows the LXX. (The ῥῆξον is explained by the phrase ῥήγγυμι φωνήν, which also occurs in profane writers [Aristoph. Nub. v. 963], rumpere vocem. [Virg. Æn. ii. 129.]—The πολλὰ μᾶλλον ἢ answers to רַבִּים מְאֹד.)

Vers. 28, 29.—The birth of Isaac, in consequence of the Divine promise, is now compared, in the following verses, with the spiritual birth of the faithful; man after the flesh, on the contrary, stands parallel with Ishmael. The two, flesh and spirit, are contrary to each other. (Gal. v. 17.) This was shewn even *at that time*, and *now too* the history of Isaac and Ishmael appears typical in this point of view also. The Scriptures give but slight intimations of these contests between the brothers (Gen. xvi. 4, 12, xxi. 9), but the traditions of the Jews relate more about them.—Διώκειν refers here primarily to contrasts in the mass, *not merely* between believers and unbelievers, *but also* between the pure and impure among the former. Thus the Judaists shewed themselves as carnal, whilst they so vehemently persecuted Paul, the true spiritual man. But the term also verifies itself in the heart of the individual; the old and the new man must be contrary to one another, and the former be thrust out unsparingly with might and main. Paul's mode of viewing the relation of man from one central point is strikingly displayed in the many sides which the above reflection presents to us; the sacred writer stands at the inmost centre of life, and bears in his spirit all the radii united.

Vers. 30, 31.—In this contest the spirit is to overcome; hence the command to drive out the bond woman and her son according to Gen. xxi. 10. The apparent harshness and injustice of Abraham's conduct towards Hagar and Ishmael find their justification

in this spiritual conception of the occurrence. *Here*, too, Paul brings again before us the inheritance, and adjuges it to the children of the free woman alone. There is naturally couched in the inference, ver. 31, ἄρα—ἐσμέν, the exhortation at the same time to conduct in accordance with this position, and manfully to withstand the flesh. (In ver. 31 the manuscripts greatly vary as to ἄρα; some add οὖν, others δέ; others again, instead of it, read ἡμεῖς δέ, others διό. Lachmann, on the authority of B.D.E. prefers διό.)

Chap. v. 1.—The discussion then closes with the exhortation to maintain this liberty which had become theirs through Christ; the chapter therefore should have closed with this verse. But, however simple the idea of the verse in general is, it is difficult to establish the text in detail with any certainty, on account of the many variations in the MSS. Lachmann has, on the authority of the MSS. A.B.C.D.E.F.G., omitted οὖν and ἡ after ἐλευθερία, and, on that of A.B.C.D., inserted οὖν after στήκετε, so that the text runs: τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν · στήκετε οὖν, καὶ μὴ πάλιν ζυγῶ δουλείας ἐνέχεσθε. But Rückert justly remarks in opposition, that the article τῇ seems here out of place; στήκετε, too, would stand without any object. Since, now, the ἡ might so easily be merged in ἡμᾶς, the latter, it seems, must, though on slighter evidence, be retained in the text; on the other hand, the οὖν ought, no doubt, to follow στήκετε. (On ζυγὸς δουλείας cf. Acts xv. 10. Instead of it, Acts xv. 28, has βάρος.—The proper meaning of ἐνέχεσθαι is “to be fettered, bound,” then “to be laden, oppressed,” so that the sense is: “let not yourselves be *again* [see at iv. 9] laden with the yoke of bondage!”)

## § 8. WARNING AGAINST APOSTACY.

(v. 2–12.)

To the preceding exhortation there is now pertinently annexed an earnest warning, as Paul points out whither falling back to the law leads; he declares this with his whole apostolical authority, and names himself, therefore, by name. “If you submit to circumcision, Christ will profit you nothing.” Here again it is self-evident that this does not apply to the outward act of circumcision, but of circumcision with the idea of through it winning salvation; else Paul would not himself have caused Timothy to be circumcised. (Acts xvi. 3.) The view of the Judaists had a totally different direction, as we find it expressed Acts xv. 1: εἰ μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι, *unless ye be circumcised*, etc. (The ἴδε = ἦν is accented by Fritzsche as paroxytone, by Griesbach as

oxytone. This latter is the Attic pronunciation according to the grammarians, but the former is, with Fritzsche, for this very reason to be preferred, because in the later Greek much that is not Attic prevails, which the copyists were tempted to alter.)

Ver. 3.—Paul represents circumcision with great emphasis as the bond of connexion with the law; therefore whoever becomes circumcised becomes a debtor for the whole law (as baptism joins to Christ); and, as man cannot at the same time serve two masters, he thereby rends himself from the gospel. But still all this has force only on the supposition that through circumcision salvation is sought; if that is not the case, but circumcision is only performed as a pious custom, or out of accommodation to Jewish ideas, as in the case of Timothy, it has of course no such consequences. (Koppe erroneously takes *πάλι* in the sense of *contra*; it relates to the oral decisions of Paul in Galatia, for as yet in his epistle he had said nothing of the sort.)

Ver. 4.—Paul takes the causing one's-self to be circumcised as exactly identical with being justified by the law; but to seek justification in the law is to be separated from Christ, to be fallen from grace. (At Rom. vii. 6 it is said in the same way: *κατηργήθητε ἀπὸ νόμου*. Theophylact aptly interprets: *μηδεμίαν κοινωνίαν ἔχειν μετὰ τοῦ Χριστοῦ*.—The second clause is annexed rhetorically as an *asyndeton*.—*Ἐκπίπτειν* involves an allusion to a firm, secure position, which grace affords, and which those are fallen from who seek their justification in the law. See 2 Pet. iii. 17; Sir. xxxiv. 7. On the form *ἐξεπέσατε* see Winer's Gr. § 13, 1.)

Vers. 5, 6.—The following verses contrast the *right* way (viz., to wait for righteousness from faith) with that erroneous way. But if only a *hope* of righteousness and a waiting for it (*ἀπεκδέχεσθαι*) are here spoken of, whereas it is elsewhere represented as a present blessing immediately annexed to faith, it is explained by the consideration that Paul conceives of righteousness as it is realized in man; righteousness regarded *objectively* in Christ, is *complete*—*subjectively* in man, it remains an object of hope, because it does not appear completed here below. (See on Rom. iii. 21.) Matthies justly disapproves Winer's finding in the phrase *ἀπεκδέχεσθαι ἐλπίδα* a pleonastic character. But Matthies errs in attributing to the word *ἀπεκδέχεσθαι* the meaning, "to make one's own, to lay hold of;" that meaning does not in general belong to *ἀπεκδ.*, and least of all in the dialect of the New Testament, in which it always means "to wait for." But since *ἐλπίς* is more closely defined as *ἐλπίς δικαιοσύνης*, the connexion with *ἀπεκδ.* can take place without any pleonasm. Certainly we cannot say *ἐλπίδα ἀπεκδ.*, "to wait for a hope," but we may well say "we wait for the hope of righteousness in the Spirit by faith, *i. e.*, we cherish the expectation that faith will at some time (viz., at the Di-

vine judgment-seat) be acknowledged as our righteousness." But the expectation is present, the hope of righteousness is future. But this passage still remains peculiar, especially in Paul, who commonly represents faith as the possession of righteousness.—Further, as relates to πνεύματι, it forms here the antithesis to σαρκί, the merely exterior nature, on which the hope of the Judaists was grounded. All other distinctions (iii. 28), Jew or Greek, circumcision or uncircumcision, have no force in Christ (and the sphere of life which partakes of his fulness, viz., the church); there the whole question is of faith. But in order to preclude one's understanding by faith a mere historical assent, as the Judaists used to do, δι' ἀγάπης ἐνεργουμένη, *working by love*, is added. Love is here represented as most intimately united with faith,\* so that faith can through love express its workings, yet without ever identifying itself with it. That the two can appear separate also, and how, see at 1 Cor. xiii. 2. The operations of faith united with love then are the ἔργα καλὰ or ἀγαθὰ, which must necessarily grow out of the believing heart as fruits of a good tree. Paul always points to the foundation, and therefore attributes no importance to good works, *per se*; but James (chap. ii.) looks conversely to the effects, and rather presupposes their cause. (Ver. 6, at ἰσχύει we may supply εἰς σωτηρίαν.)

Vers. 7, 8.—Paul cannot, as yet, find any comfort as regards the errors of the Galatians, and his hopes of them thereby destroyed; he again apostrophizes them directly and says: "Ye ran so stoutly, developed yourselves so well in Christianity, who has held you back from obedience to the truth?" (The text. rec. reads ἀνέκοψε, but the MSS. are in favour of ἐνέκοψε in an overwhelming majority. See Rom. xv. 22; 1 Thess. ii. 18.—[It is well known that after verbs of hindering μή follows with the infinitive.—The MSS. F.G. have between vers. 7 and 8 the words μηδενὶ πείθεσθε, which, however, are to be considered as a spurious addition.) "The readiness to be persuaded (which you evinced towards those who kept you back from the truth) came not of God, who hath called you," but rather from the father of lies.

(The form πεισμονή is only found a few times in Eustathius, and in this passage. We might wish to refer the word in an *active* sense to the persuasive arts of Paul's antagonists; but the allusion to πείθεσθαι preceding, justly makes the later interpreters prefer the *passive* meaning.)

Vers. 9, 10.—The discourse proceeds from ver. 7 onwards without any connexion by particles; hence the separate sentences have in their connexion a degree of indeterminateness. The metaphor of the leaven is of course to be taken here in a bad sense, for a principle of corruption. It is used otherwise, as is well known, Matth

\* Cf. on both these and hope, the remarks on 1 Cor. xiii. 13, and on Rom. iii. 21

xiii. 33 ; Luke xiii. 21. But whether the leaven is the doctrine or the persons of Paul's adversaries, and the dough (*φύραμα*) the whole community or the disposition of the individuals, may seem questionable. If one considers, however, that the doctrine is closely connected with the persons who preach it, and that the community consists of individuals whose state of feeling determines that of the body, it seems best to leave the statement in the vague terms in which the apostle gives it, and to permit its application in every way that has been pointed out. But the antithesis of great and small is to be adhered to. One idea can poison the whole inner man ; one misleader can disturb a whole community. (For *ζυμοῖ* D.E. read *δολοῖ*, which Valkenaer would prefer. *Ζυμοῖ* might, in fact, have been taken from 1 Cor. v. 6. Still *δολοῖ* may certainly rather be an interpretation of *ζυμοῖ*, which gradually crept into the text.) Ver. 10, too, follows, without any particle : " I have confidence in you in the Lord (*i. e.*, so far as you are in Christ, and rejoice in his help), that ye will be none otherwise minded." This thought might, in itself, be just as well referred to something individual as general. The subsequent mention, however, of the judgment upon Paul's adversaries, renders it more natural to take it as general, in this wise : " I am certain ye will not give yourselves up to any errors of doctrine, and thus the punishment of apostacy will not fall on you ; but, etc." The singular *ὁ παράσσω*, in connexion with the *ὅστις ἄν ᾧ*, obliges us to imagine some *one* of the false teachers in Galatia as especially dangerous, for, according to i. 7, iv. 17, v. 12, there were several of them. (*Κρίμα* is put as the cause for the effect = " punishment," as it often is. See Acts xxiv. 25 ; Rom. ii. 2, 3, iii. 8, xiii. 2.)

Ver. 11.—But now the transition from the punishment of his adversaries to his own preaching, and that too of circumcision, seems very obscure and arbitrary. " Why do I yet suffer persecution if I yet preach circumcision ?" True, the first *ἔτι* before *κηρύσσω* is wanting in D.F.G., but it has certainly been omitted only because it seemed so difficult to explain. Had, then, Paul ever preached circumcision (*i. e.*, taught that circumcision must be undergone) that he could say " if I yet preach circumcision ?" We cannot refer it to his labours before his conversion, for *κηρύσσω*, *preach*, can never be used for *them* ; and that Paul should have required circumcision in the earlier time of his Christian labours is not to be supposed, because he appears firmly fixed in the same general views from the beginning. The passage can therefore be only understood thus : the *περιτομὴν κηρύσσω* refers to a change on the part of his opponents, and the *ἔτι* refers to the inferiority of these views as to circumcision, so that the meaning is this : " if I still stand on such a footing that I require circumcision, as some of my adversaries maintain, why, then,

am I persecuted? In that case every cause for it is surely wanting!" So already Chrysostom and most of the better interpreters. But the Judaists might find plausible motives for such charges in Paul's conduct, as he sometimes accommodated himself to the Jewish views, *e. g.*, by the circumcision of Timothy. But what connexion has that with what preceded? The train of ideas I suppose to be this: the mention of the *Divine* judgment (ver. 10) leads him to the *human* judgment that is passed on him. He shews up that human judgment in its falsehood, and at the same time intimates how easily he might evade it if he would sacrifice aught of Divine truth; for it is only in that Divine truth, in the offence, which the doctrine of the cross of Christ gives (σκάνδαλον σταυροῦ,) *i. e.*, the doctrine of salvation through faith alone in the atoning death of Christ, that the reason of the persecution of him consists. (Cf. on σκάνδαλον σταυροῦ 1 Cor. i. 17, seq., 23; Phil. iii. 18, with Gal. vi. 12, 14. The ἄρα κατήργηται, "is then ceased," supposes the εἰ περιτομῆν κηρύσσω to be taken as true. The sentence ἄρα, κ. τ. λ., is not to be understood with Knapp as a question, but with Griesbach, Lachmann, Rückert, as a conclusion.)

Ver. 12.—An imprecation of punishment against his opponents then concludes this part of the epistle. These adversaries are here called ἀναστατοῦντες (Acts xvii. 6, xxi. 38) ὑμᾶς, as, before, ταρασσόντες, inasmuch as they made the Galatian Christians waver in their faith. (The verb is derived from the form ἀνάστατος, "frightened, driven away.") But the ὄφελον καὶ ἀποκόψονται is hard to explain. ὄφελον is certainly, in the New Testament, treated as a participle, and construed regularly with the indicative, with the *future*, it is true, only *here*. (See Winer's Gr., § 41, 5, Anm. 2.) But what is ἀποκόπτεσθαι to signify here? Many interpreters have, after the analogy of חָרַץ, thought of exclusion from communion with the church, so that the church would be considered as a body from which the individual as a limb might be cut off by excommunication. But the καὶ does not suit that view, and besides the word is never found so. The parallel passage of Phil. iii. 2, leads to another certainly somewhat curious idea. Ἀποκόπτεσθαι, namely, means "to be castrated, to be a eunuch." The word is put in juxtaposition with περιτέμνεσθαι, for which the Judaists were so zealous, by way of rebuke, in this sense: "may those friends of the περιτομή who so trouble you be not only *circumcised*, but even *castrated*." Thus the Fathers interpreted ever since Chrysostom and Augustine, and subsequently the best modern interpreters, following Grotius and Koppe. We recognize in this bitter sarcasm how exceedingly Paul was excited against the endeavours of those literal interpreters who everywhere clandestinely followed him, and estranged from him his most faithful churches.

### III.

## PART THIRD

(V. 13—VI. 18.)

### § 9. WARNING AGAINST THE ABUSE OF LIBERTY.

(v. 13—vi. 10.)

Paul having now, in so detailed and impressive a way, maintained the freedom of believers from the law in every sense of it, feels himself, by his knowledge of the human heart, impelled again to bring forward the other side of the subject. For, since the old man is still living in the believer, the danger of gradually growing lukewarm in the faith and negligent in respect of morals, is imminent. The originally *living faith* then sinks down to a mere *historical assent*, which is powerless to restrain the lusts of the flesh; true spiritual freedom degenerates into an antinomian liberty of the flesh. Paul, therefore, in what follows, warns his readers with most particular earnestness against this temptation, to which his doctrines were peculiarly exposed.

Ver. 13.—Paul starts from the most general view, ἐπ' ἐλευθερίᾳ ἐκλήθητε, *i. e.*, “ye were called to freedom,” namely, in order to be in the possession of it (cf. 1 Thess. iv. 7), “only you are not to *abuse* it,” μόνον μὴ sc. τρέπετε, οὐ τρέψητε, τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί. (See on ἀφορμή, Rom. vii. 8, 11; 2 Cor. v. 12; 1 Tim. v. 14. “An occasion, that is to say, to exhibit itself—to become active in its nature.”) Paul names as antithesis to the flesh, the serving by love. The latter is self-denial, which promotes the happiness of others, as the former seeks its own pleasure.—Δουλεύειν ἀλλήλοις relates naturally, not only to assistance in *temporal* matters, but also and especially to *spiritual* furtherance and help. (D.E.F.G. read τῇ ἀγάπῃ τοῦ πνεύματος, but πνεῦμα seems to have been added only for the sake of the antithesis to σάρξ.)

Ver. 14.—Paul now establishes the absolute perfection of love by representing it as the power which fulfils the law, which idea was previously discussed Matth. xix. 19; Rom. xiii. 9. The verse is connected with the preceding one thus: “the whole law is fulfilled in the one word, Love thy neighbour; if you, therefore, practise this love of your neighbour, you walk, in general, according to God's will.” The love of *one's neighbour* is here named only in

consequence of the context ; the same, of course, holds good of the love of God, for love, in all its forms, is the same in its nature. (On putting  $\delta\ \pi\alpha\varsigma\ \nu\omicron\mu\omicron\varsigma$  for  $\pi\alpha\varsigma\ \delta\ \nu\omicron\mu\omicron\varsigma$ , see Winer's Gr., p. 111.—Acts xx. 18, xxvii. 37 ; 1 Tim. i. 16, the same collocation is found. For  $\acute{\epsilon}\nu\ \acute{\epsilon}\nu\iota\ \lambda\omicron\gamma\omega$  D.E.F.G. read  $\acute{\epsilon}\nu\ \delta\lambda\iota\gamma\omega$ , and D.F.G., in what follows, also omit  $\acute{\epsilon}\nu\ \tau\tilde{\omega}$ . However, it is scarcely imaginable that Paul should have called love  $\delta\lambda\iota\gamma\omicron\nu$  ; no critic, therefore, has ventured to receive that reading into the text.— $\Delta\omicron\gamma\omicron\varsigma$  =  $\text{רַב־רַב}$ , commandment. For  $\pi\lambda\eta\rho\omicron\upsilon\tau\alpha\iota$  Marcion already read  $\pi\epsilon\pi\lambda\acute{\eta}\rho\omega\tau\alpha\iota$ , as do also A.B.C., and Lachmann ; in fact, the change into  $\pi\lambda\eta\rho\omicron\upsilon\tau\alpha\iota$  is much more conceivable. For they took  $\pi\lambda\eta\rho\omicron\upsilon\sigma\theta\alpha\iota$  in the sense "to fulfil, to keep," but it is here =  $\acute{\alpha}\nu\alpha\kappa\epsilon\phi\alpha\lambda\alpha\iota\omicron\upsilon\sigma\theta\alpha\iota$ , Rom. xiii. 9.—The text. rec. reads  $\acute{\epsilon}\alpha\nu\tau\omicron\nu$ , not  $\sigma\epsilon\alpha\nu\tau\omicron\nu$ , but the manuscripts are decidedly for  $\sigma\epsilon\alpha\nu\tau\omicron\nu$ . However, in case no misunderstanding is to be apprehended, the pronoun of the third person can also stand where, strictly that of the second would be required. See Winer's Gr., § 22, 5.)

Ver. 15.—Whilst prosperity is to be considered as the result of mutual love, want of it leads to destruction. The figure by which Paul expresses this idea is taken from wild beasts, and therefore  $\delta\acute{\alpha}\kappa\nu\epsilon\iota\nu$ ,  $\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\epsilon\iota\nu$ , and  $\acute{\alpha}\nu\alpha\lambda\omega\theta\eta\gamma\eta\alpha\iota$  are to be taken as a climax. We must here think neither of *Divine* nor *human* punishments *alone*, but comprehensively of all the injuries which can befall one human being through another.

Vers. 16, 17.—The exhortations to practise love, receive, in what follows, their psychological foundation ; the discourse makes a transition from the outer conflict to the inner one, and here shews the root of the former, and the way to victory in it. Paul describes, just as in Rom. vii. 14, seq., the inward struggle between flesh and spirit. This fight takes place not only in the awakened man but also in the regenerate one (see the remarks on the above passage), only that the *latter* is victorious, whilst the *former* continually succumbs. This contrast between flesh and spirit is so strong that it admits of no compromise. The Holy Scriptures know no emancipation of the flesh ; on the contrary, the old man is to be crucified, v. 24, and die, the new man of the Spirit is to live and rule. Now it is singular that Paul, in this passage speaks not merely of a lusting ( $\acute{\epsilon}\pi\iota\theta\nu\mu\epsilon\acute{\iota}\nu$ ) of the flesh against the spirit, but also, *vice versa*, of a lusting of the spirit against the flesh. The soul arrives at the enjoyment of those holy aspirations of the spirit, of the blessed joy of serving God even in the strictest self-denial, only when it has served God a considerable time, and, as it were, proved its fidelity. At first it only feels the *bitterness* of the fight. (In ver. 16 there is couched in the  $\acute{\epsilon}\pi\iota\theta\nu\mu\acute{\iota}\alpha\nu\ \sigma\alpha\rho\kappa\omicron\varsigma\ \omicron\upsilon\ \mu\eta\ \tau\epsilon\lambda\acute{\epsilon}\sigma\eta\tau\epsilon$ , *ye will not accomplish the desire of the flesh*, the withholding the surrender of the will. The existence of the desire man cannot destroy, but he can turn

away from it in the will not to fulfil it ; it is only the acquiescence of the will with the lust that is the actual sin which bringeth forth death [James i. 15]. Finally, the spirit in which the Christian is to walk is here not the *human spirit alone*, but *that spirit in its unity with the Divine Spirit*, which is poured out into the heart of the believer.—*ἵνα μὴ, κ. τ. λ.*, expresses the conception *teleologically*; the ultimate object of God, in this conflict, is to withdraw man from slavery to his own will, and subject him to the requirements of the Divine Spirit.)

Ver. 18.—But this struggle is not by any means a legal work, as if the believer made his salvation dependent on his success in it, and fancied he could attain salvation himself by it ; man receives the Spirit only if he is not under the law, if he, through faith, is become a child of God. (See on *πνεύματι ἄγεσθαι* at Rom. viii. 14. In 2 Tim. iii. 6, the discourse is of *ἄγεσθαι ἐπιθυμίαις*, which is its antithesis.)

Vers. 19-21.—In a long series, to which afterwards (ver. 22) the series of the fruits of the Spirit answers, the fruits of the flesh, which declare themselves as such unmistakably, not merely outwardly but also inwardly, through the voice of conscience (even the universal conscience of heathens), are now enumerated. (Cf. on this point the analogous passages, Rom. i. 29, seq. ; 2 Cor. xii. 20, seq. ; Eph. v 3, seq.) Without enquiring too minutely into the particular members of the series, we can still distinguish three classes of works of the flesh ; first, sins of lust ; then, evil works proceeding from envy and hatred ; lastly, forms of riot. *Μοιχεία* is wanting in A.B.C., and is, certainly, a later addition. *Εἰδωλολατρεία* is here to be reckoned among the sins of lust, inasmuch as idolatry was often connected with immoral rites. In the same way *φαρμακεία* cannot be taken as poison-mixing for murder, as, further on, murders are also enumerated especially. The expression is rather to be understood in a special sense of love-incantations. To take it, with Winer and others, as a form of idolatry, seems to me inadmissible, because in the whole catalogue *carnal* transgressions only are named. The exhortation, it should be remembered, is addressed to Christians, as to whom a relapse into idolatry and its magical rites was not to be feared. The rest of the words occur also in the passages quoted, at which compare their special distinctions. On *ἐριθεία*, see at Rom. ii. 8.—*Φθόνοι* and *φόνου* stand together in Rom. i. 29, as here ; here the latter word is wanting only in B., and several Minuscules.—The concluding words, *ἃ προλέγω ὑμῖν, κ. τ. λ.*, comprise, in conclusion, the threat of punishment for those who give themselves up to such works of the flesh. What is *expressed negatively* only, viz., that they do not inherit the kingdom of God, is to be *taken positively*, also, viz., that they fall into everlasting destruction, become heirs of

the kingdom of Satan. (Ver. 21. "A is not = ταῦτα, but the relative is derived by attraction out of the accusative of the object to πρᾶσσοντες.—Προλέγω is found also 2 Cor. xiii. 2 ; 1 Thess. iii. 4. We must supply "before it comes to that." Προεῖπον refers to the past, that is to say, to the personal presence of Paul in Galatia.—Here we see now that the object of the inheritance, of which mention was made so often in the preceding chapters, is the kingdom of God. This expression is here to be restricted neither to the *outward* kingdom of God *alone*, nor to the *inner* one *alone*, but is to be taken in the widest sense, as that order of things in which God's will shall reign. (See the development of the idea at Matth. iii. 2.)

Vers. 22, 23.—Hereupon, to the works of the flesh Paul opposes the outward signs of love as the fruit of the Spirit. The word καρπός points to the organic character of the development, which naturally and necessarily occasions these virtues to germinate from their root, the Spirit. Against these the law is not, that is, it rather requires them ; whoever, therefore, can exhibit them is a righteous man. Whether we take κατὰ τῶν τοιούτων as masculine or neuter makes but little difference ; but, as mention was not expressly made of persons in the foregoing, and the article is used, it seems fitter to take it as neuter. In any case, δέ at the beginning of verse 24 is not to be taken as adversative, but as continuative. (Ver. 22. Πίστις is "truth, fidelity." Matth. xxiii. 23 ; Rom. iii. 3 ; Tit. ii. 10.)—Lachmann, after A.B.C., writes πρᾶύτης.—At the end, D.E.F.G. add ἀγνεΐα, but it is, doubtless, added only in order to oppose the corresponding virtue to the above-enumerated sins of lust.)

Vers. 24, 25.—Where the Spirit, and, with it, the virtues cited reign, *there* the flesh with its just now enumerated works is crucified ; he, therefore, that lives in this Spirit, must also allow its influence on his whole life ; *that* is involved in the πνεύματι καὶ στοιχῶμεν, *let us also walk in the Spirit*. It is only remarkable here, that the act of crucifying (an expression founded on a typical conception of Christ and his work, see on Rom. vi. 3) is designated as past, whilst it is, certainly, involved in the exhortations of Paul that it is to be still continued. This is explained by the fact that Paul here presents the idea of a true Christian quite objectively, and therefore in its completeness ; as such, the believer has entirely crucified the flesh. In the concrete actuality, on the contrary, the complete idea, and therefore too the crucifying of the old man, never appear completely realized. (The παθήματα are, as Rom. vii. 5, "sinful inclinations," but the more passive ones, as envy, anger, whilst ἐπιθυμίαι denote the more active ones.)

Here should have commenced the sixth chapter (which Rückert erroneously denies), for v. 26 stands in strict connexion with what follows down to vi. 5, and is separated from the foregoing by the ex-

hortation making a transition from its entirely general character to the special. In the verses v. 26 down to vi. 5 the apostle had in view rather the *teachers*, in chap. vi. 6-10 rather the *lay persons*, in the Galatian churches. But the whole section, from v. 26 to vi. 10, is addressed to those among the Galatians who had remained true to Paul, and his form of doctrine. The exhortations to a milder judgment of the erring, the warnings against exalting themselves above others, attain their full meaning only on this supposition. It was also in the very nature of the case that Paul specially approached the well-disposed, without distinguishing them, however, formally and openly from the others. In the second Epistle to the Corinthians (see the Introd. § 4), a perfectly similar relation of its separate parts is found. It was in the nature of the case that those who had remained faithful to him might easily be tempted to exalt themselves above those who had succumbed to the temptation. Paul, therefore, as a faithful shepherd of their souls, directs the attention of his disciples to this point, and calls upon them, as true *πνευματικοί*, rather to help up the fallen, and to be careful themselves not to fall into temptations. It is self-evident that Paul could not possibly write thus to the mass of the churches, which he had at the outset treated (see on iii. 1) as apostate. (*Κενόδοξος*, "desirous of vain glory," alludes here to the glory of having remained faithful in temptation.—*Προκαλεῖσθαι*, *laccessere*, "to stir up to the fight, or to strife," here, we may suppose, by setting forth in a triumphing way how the others should have acted. *Φθονεῖν* is not merely "to envy," but also "to deny, or withhold from one out of envy." But towards the fallen envy usually shews itself in wishing that they may not be able to rise again from their fall. Instead of this, the apostle exhorts them to exert themselves to raise, in the spirit of meekness, those who had been surprised by a fall.—In *προλαμβάνεσθαι* many interpreters have ascribed to the *πρό* the meaning of unexpectedness; besides Erasmus, Calovius, and Schott, Rückert also considers it as not impossible; but, at all events, authentic examples for this acceptation are wanting. It seems most natural to leave to the preposition its usual meaning, *antea*, and to find its force in the intimation that the *λαμβάνεσθαι* *precedes* the *καταρτίζειν*. The *ἐν τινι παραπτώματι* is explained most pertinently by supplying *ὄν*, as the error is not to be represented as a deed done but *once*, but as a lasting state. "If a man has been detected in such an error before, and remains in it continuously," as was exactly the case with the Galatians, who had been made to waver, "then do ye, spiritually disposed, help such a one to the right path in the spirit of meekness."—In the concluding words the second person singular again renders Paul's discourse more personal, as in iv. 7. But the first person

[*γινώμεθαι*, v. 26] is used in a spirit of forbearance ; Paul includes himself in the exhortation.)

Ver. 2.—Paul further exhorts them, exactly as at v. 13, 14, mutually to bear one another's necessities and burdens, so that each should consider himself as a member of the whole ; and in this he sees the fulfilling of the law of Christ. He calls it the "law of Christ," because the Redeemer especially recommends to them this indulgent love. The burdens here meant, are the infirmities of the brethren (Rom. xv. 1), as Rückert correctly remarks on this passage. (The reading *ἀναπληρώσετε*, which Lachmann has received into the text, and Rückert recommends, is perhaps only a correction of the copyists, to whom it seemed fit to represent the fulfilment of so difficult a task as yet future.)

Vers. 3-5.—The best motive to indulgence towards others is the sense of our own weakness ; he that thinks he is something, *i. e.*, is free, as regards himself, from all burden, deceives himself. Hence the exhortation to self-examination, which teaches humility, while it shews that each has enough to bear in his own burden. Thus, while all bear the burden of all, the whole body is held together by the bond of love. (Ver. 3. *Φρεναπατάω* is not found again in the New Testament ; it denotes an *ἀπατή ἐν φρεσί*, self-deception.—The substantive, however, is found Titus i. 10.—Ver. 4. *Ἔργον ἑαυτοῦ* here denotes the entire striving and working in the widest extent.—*Καύχημα* is the object of boasting, as Rom. iv. 2. In *εἰς ἑαυτὸν μόνον καὶ οὐκ εἰς τὸν ἕτερον*, *εἰς* can only be taken as "in relation to, in comparison with," so that the sense is : "He will have occasion to boast only in looking at himself, he will restrain himself from looking at others." The *καύχημα ἔχειν* is, however, to be taken ironically, as ver. 5 shews. A radical self-examination discloses so much in our own hearts, that boasting anywhere is out of the question ; seeing that we have also our own burden to bear, we judge more indulgently the errors of others.)

Ver. 6.—Hitherto Paul seems to have thought especially of *teachers*, or at least of these along with lay-persons ; he now addresses his discourse to the lay-persons alone, and calls upon them not to let the teachers starve, but to impart to them of all their earthly goods. This exhortation has, no doubt, its foundation in special causes not known to us. On the duty of the lay-brethren to support temporally the dispensers of spiritual things Paul speaks in detail at 1 Cor. ix., on which compare the remarks in the Comm. The reference of *ἀγαθά* to spiritual treasures we must reject as totally erroneous.

Vers. 7, 8.—Such avarice is very seriously rebuked, and threatened with Divine judgment. He that despiseth God's servants despiseth God himself (Luke x. 16 ; John xii. 48), and then the

punishment fails not. The labour of man in this life is compared with the sowing of seed, the judgment with the harvest. He that soweth to avarice and withholds their own from God's servants, sows to the flesh, and can only reap from it what it is able to produce, corruption, *i. e.*, (in the contrast with *ζωὴ αἰώνιος*), spiritual death. Finally, "sowing" implies activity directed to a purpose, and considered as to its result, which activity decides his fate according as it has for its object the corruptible or the incorruptible. For spirit is to be taken in opposition to flesh, merely to denote the incorruptible; it is not meant here to be denied, that the spirit itself also can become evil, and sin be found in spiritual activity. (Ver. 7. Paul often uses the phrase *μὴ πλανᾶσθε*, see 1 Cor. vi. 9, xv. 33, also James i. 16.—*Μυκκτηρίζειν* is properly: *suspensis naribus illudere*. It is not often found in the LXX., in the New Testament here only. We find the same metaphor of sowing in Prov. xxii. 8.)

Vers. 9, 10.—In conclusion Paul further reminds them, for encouragement to persist in a life of self-denial, of the certainty of a future reward at the Divine judgment-seat. The point of view is here extended beyond their teachers, to the love of the human race generally; but since man, in the limitations of his condition finds it necessary to restrict himself in the actual exercise of love, because his means do not suffice to help all, Paul points especially to them who are of the household of faith. Thus the expression involves no restriction of love itself, but only a limitation in its exercise on account of insufficient means. (For *ἐκκακῶμεν* A.B.D. read *ἐγκακῶμεν*, and as the latter, in the other passages of the New Testament, in which the word occurs, is the best supported reading, it perhaps deserves the preference. *Ἐκλύεσθαι* is in sense = *ἐγκακεῖν*; but the participle here expresses the condition on which the reward is bestowed.—*Καιρὸς ἴδιος* here denotes the time appointed by God for the reward.—Ver. 10. *Ὡς καιρὸν ἔχομεν* is "as long as we have time," *ὡς* = *dum*, *quoad*, as Luke xii. 58.—For *ἐργαζόμεθα* Lachmann reads, on the authority of Codex A., *ἐργασόμεθα*, and takes the whole verse as a question: "Now, shall we, accordingly, do good?" Winer also is inclined to prefer this reading. But that one MS. surely affords it no sufficient authority. It lies finally in the nature of the case that *τὸ ἀγαθόν*, in conjunction with *ἐργάζεσθαι*, conveys the idea of usefulness. It is found exactly thus Eph. iv. 28. The phrase *οἰκεῖος πίστεως* = *οἰκεῖος Θεοῦ* Eph. ii. 19; believers are considered as one family.)

## § 10. CONCLUSION.

(vi. 11-18.)

The words ἴδετε, πηλίκοις ὑμῖν γράμμασιν ἔγραψα, admit of a double meaning: "with how great, *i. e.*, shapeless, letters," and "how long a letter." The former explanation seems more natural as preserving the original meaning of πηλίκος, while in the other the accusative πηλίκα γράμματα would be more suitable. Also Paul uses ἐπιστολή for "letter," not γράμματα. Γράμματα occurs only Acts xxviii. 21 in the sense of "letter." Hence, in early times, Chrysostom, Theodoret, Theophylact, Jerome, in later days, Semler, Winer, Rückert, declared themselves for the former acceptation of the words. The ἴδετε also is then more accurately applied. But, on the other side, it is not to be disputed, that it is somewhat surprising to see Paul all at once drawing attention to such a mere outward trifle as the shapelessness of his Greek letters, especially as directly after, in ver. 12, the same topics, which occupied him throughout the epistle, are again brought forward. This argument inclines my decision to the other interpretation, which, though less favoured by the words, is yet entirely *admissible*. For πηλίκος is used in later Greek as = ποῖος (see Tholuck's Anz. for 1834, No. 32, p. 250, note); the dative with ἔγραψα is explained like εἰπὲ λόγῳ Matth. viii. 8; Lukē vii. 7, and γράμματα in the sense of "letter" was, of course, *known* to Paul, even if not familiar to him. The object of the whole remark, however, is, according to 2 Thess. ii. 2, compared with iii. 17, no other than to certify the genuineness of the epistle: to which is here further added, that the circumstance is meant to make known to the Galatians the especial affection of Paul towards them, that he has *written* the whole letter *himself*, not *dictated* it, as at other times.

Ver. 12.—Yet briefly recapitulating the contents of the letter Paul contrasts the falseness of his Judaistic adversaries with his pure endeavours. They preach circumcision out of fear of persecution, which was the lot of all those who based their salvation only on Christ's death on the cross, and seek to ingratiate themselves with their enemies by external compliances. (See on ii. 12, v. 11.) Of course, this did not hold good of *all*, any more than the hypocrisy rebuked in ver. 13; many of these Judaists were certainly also honest fanatics. We are here not to think of proselytes, who feared persecutions by the Jewish Christians (see the Introd., § 2), but of Jews who held Christ for the Messiah, but at the same time pretended to observe the law after the manner of the Pharisees. Still

it may be doubtful whom we have to consider as the persecutors, whom those Judaists feared, who sought to seduce the Galatians to circumcision as a means of salvation. They might be supposed to be the Jews in general; but the Jews, as such, were also adversaries of the Judaizing Christians; whoever held Jesus for the Messiah was to them an apostate, whatever he might think of the law. We must here keep our point of view *within* the church. The heads of the Judaistic party are to be looked upon as those whose persecution the Galatian false teachers feared. It follows, then, from *that* that the active persons in Galatia were not the *heads* of the party themselves, but only dependent persons. (Εὐπροσωπεῖν seems to be coined by the apostle himself; it is found nowhere else. However, Aristophanes has σεμνοπροσωπεῖν [Nub. v. 363], and Cicero φαινοπροσωπεῖν [ad Attic. vii. 20]. Our word means, first of all, "to be of handsome countenance," then, "to recommend one's-self by beauty," "to insinuate one's-self." But those things by which the Judaists recommended themselves are mere externals, ἐν σαρκί. The dative τῷ σταυρῷ is to be taken as the dat. instrumenti: "the cross, *i. e.*, the doctrine of salvation through Christ's death on the cross alone, is the cause of persecution." See on v. 11.)

Ver. 13.—A fresh rebuke relates to the hypocrisy of those men; they are not *really* concerned to maintain the observance of the law, they only want to make a show with a great number of proselytes. The picture of the Pharisees, Matth. xxiii. 4, seq., is entirely similar, but neither that nor the one here can be extended to all the individuals of the sect. (The σάρξ, of which they boast, is here to be understood physically of the circumcised flesh. The thought contains a bitter irony; instead of seeking the *souls* of men, these literal interpreters boast of the *flesh* of those whom they have persuaded to be circumcised.)

Ver. 14.—Paul then opposes *his* pure endeavours to these dishonest proceedings: "I seek not glory in the sight of *men*, but find it only in the cross of *Christ*, *i. e.*, the dying Saviour is the only object of *my* boasting, *him* alone do *I* make of any account, men are of no account with me." Paul can say this, because he knows that he (as to his sinful *old* man) is dead, that Christ, the pure, perfect *new* man lives in him (ii. 20). Where this living event of regeneration has not taken place, Paul means to say, *there* this impurity is unavoidable. The dying of the old man, which at the same time always supposes the *birth* of the *new* one, is *here* again, according to the typical acceptance of the death of Christ (ii. 21), called a being crucified, and the δι' οὗ, sc. σταυροῦ, intimates that the possibility of regeneration is given by the death of Christ alone. The twofold turn of the idea ἐσταύρωται ἐμοὶ κόσμος καὶ γὰρ κόσμῳ, merely expresses the complete dissolution of the ties between the believer and the world:

“the world is as good as dead to me, it no longer contains any living power of attraction for me; and, *vice versâ*, I also am dead to it.” (The *ἐμοὶ μὴ γένοιτο* answers to the *אֵין יָיִן לִי*, Gen. xliv. 7; Jos. xxiv. 16.)

Ver. 15.—In Christ, that is, in his body, the church, the old separating distinctions are no longer in force (see on iii. 28, v. 6); *there* all depends on the *καινὴ κτίσις*, *i. e.*, that the true regeneration follow, that Christ, the new man, be fully born in the heart. (See the details at 2 Cor. v. 17, and at Eph. ii. 10.)

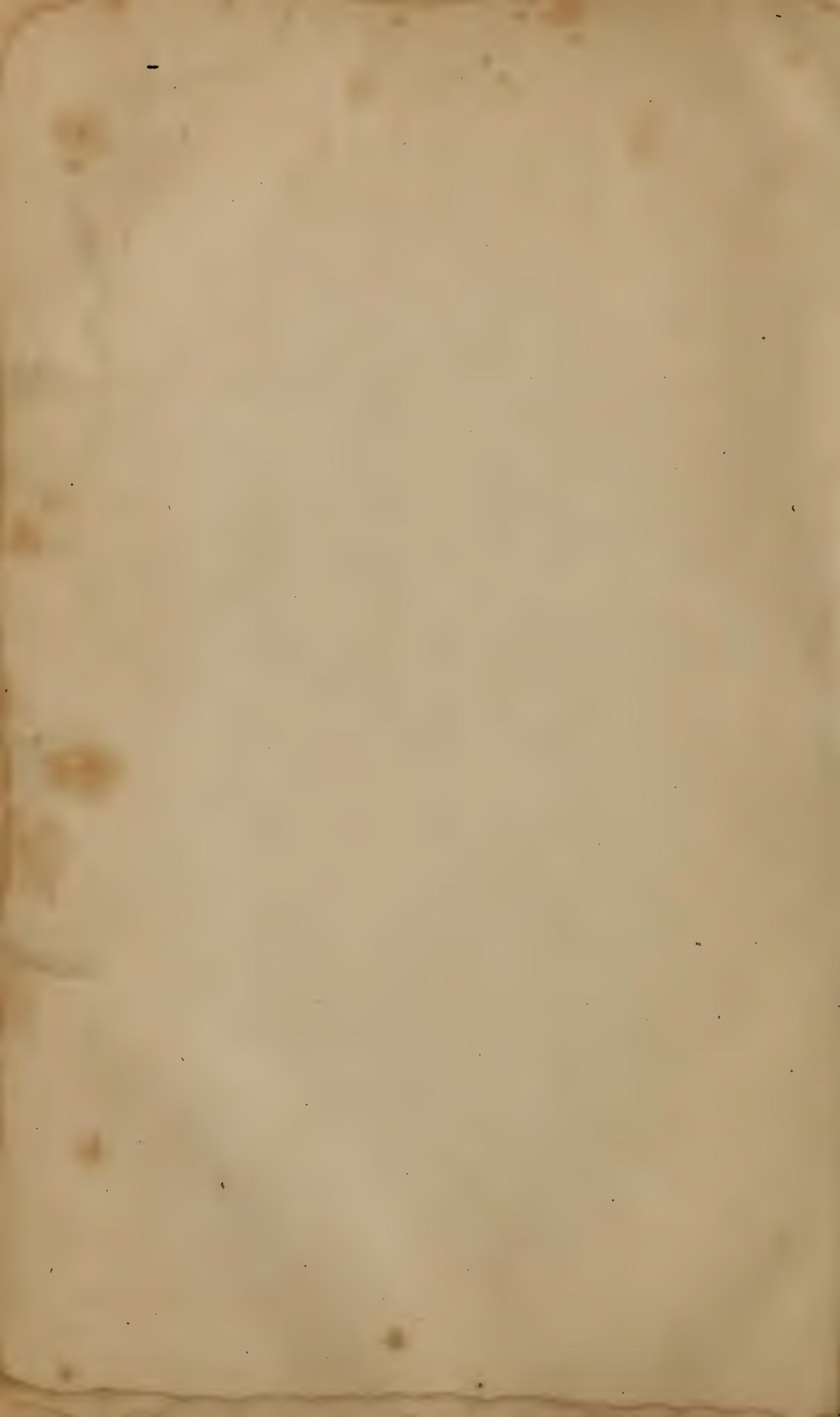
Ver. 16.—Paul then concludes the epistle with invoking the blessings of peace and mercy (grace follows in ver. 18); this wish is, however, confined to those who follow the above rule (that *circumcision* is no longer of any force in Christ, but only *the new birth*), as they alone are the true people of God, the spiritual Israel, which the nation of the Israelites only prefigured. This restriction of the wish is, however, not to be taken as an invidious exclusion of others. The affectionate apostle would gladly bless the whole world; but these others are by their moral state incapable of receiving the blessing; the organ for it is wanting in them. Even if he *had* blessed them, still the blessing and the peace would have returned again to him that blessed (Matth. x. 13; John xvii. 9), because they would find no place in them. (*Κανών* is here, as at Phil. iii. 16, a rule of faith; it is found in another sense, 2 Cor. x. 13.—The *καὶ ἐπὶ, κ. τ. λ.*, is only to be taken as an explanation of the *ἐπ’ αὐτούς*, for those that walk according to the true rule are themselves the spiritual Israel of God, an antithesis to the mere Israel according to the flesh, Rom. ii. 29, ix. 6. For they strive and contend, as Jacob did formerly, when he received the name of Israel. (Gen. xxxii. 24, seq.) It is striking here, that *εἰρήνη* stands before *ἔλεος*, whereas it elsewhere (1 Tim. i. 2; 2 Tim. i. 2; Jude ver. 2) *follows*, which also lies in the nature of the case, since peace can only be the fruit of mercy. Yet a design is scarcely to be sought in this collocation; Paul meant, I suppose, at first, to write *εἰρήνη only*, and then brought in the *ἔλεος*, which was hard by and familiar to him, to which is joined finally, in ver. 18, *χάρις*, which elsewhere is wont to be named first.

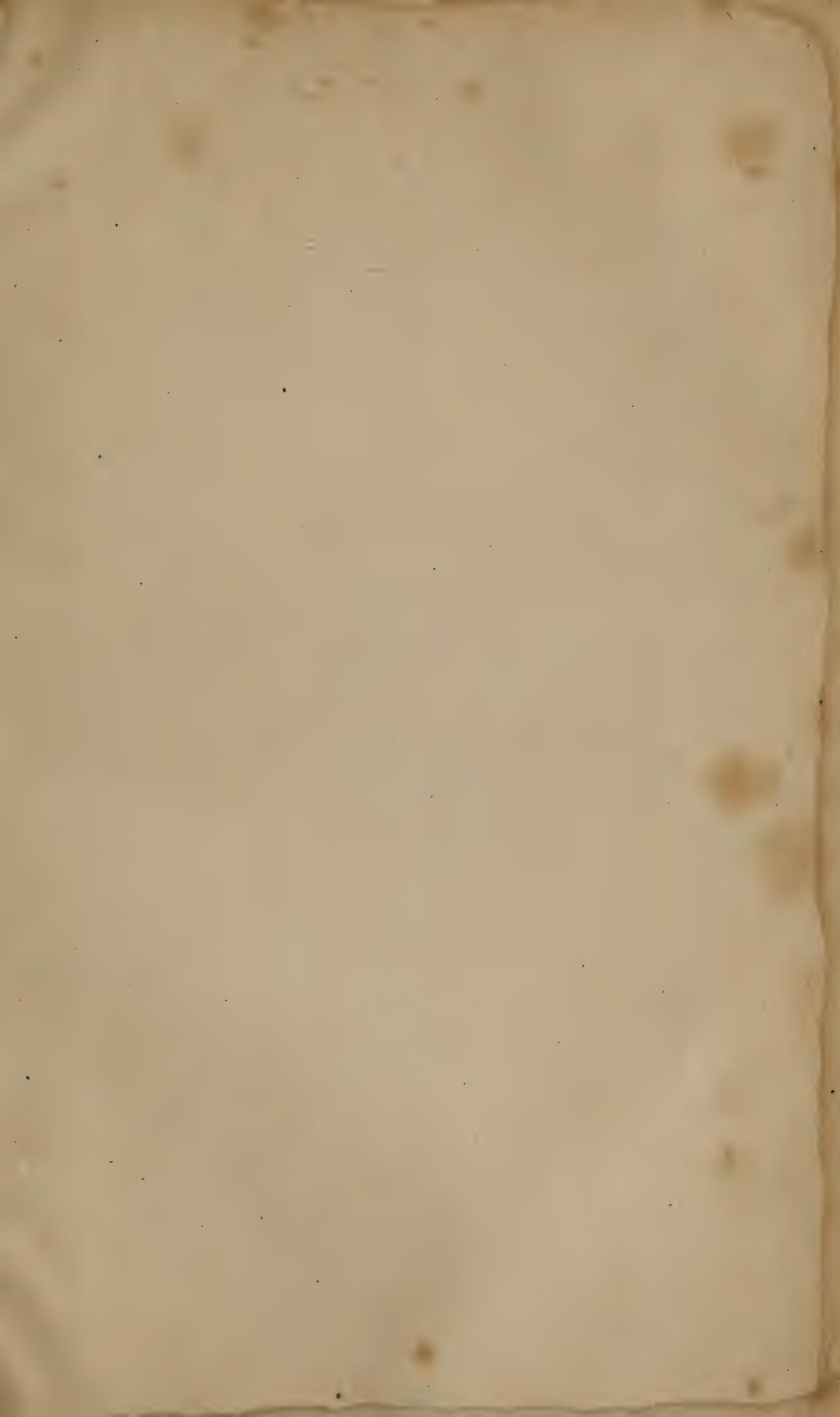
Ver. 17.—Finally, after his blessing on believers, there follows another hard parting blow for his audacious adversaries; Paul recurs in just pride to his apostolical authority and his arduous labours in the service of the Lord, and demands that his labours be not increased by still further burdens. (Τοῦ λοιποῦ *sc.* χρόνου, “henceforth,” *posthac*, different from τὸ λοιπόν, “for the rest,” 2 Cor. xiii. 11.—*Στίγματα* are marks which were burnt into the slaves, in order to know them when they ran away; also into such as devoted themselves to the gods as their slaves. [See the passages which relate to this point in Winer in the Comm. on this passage.] The words

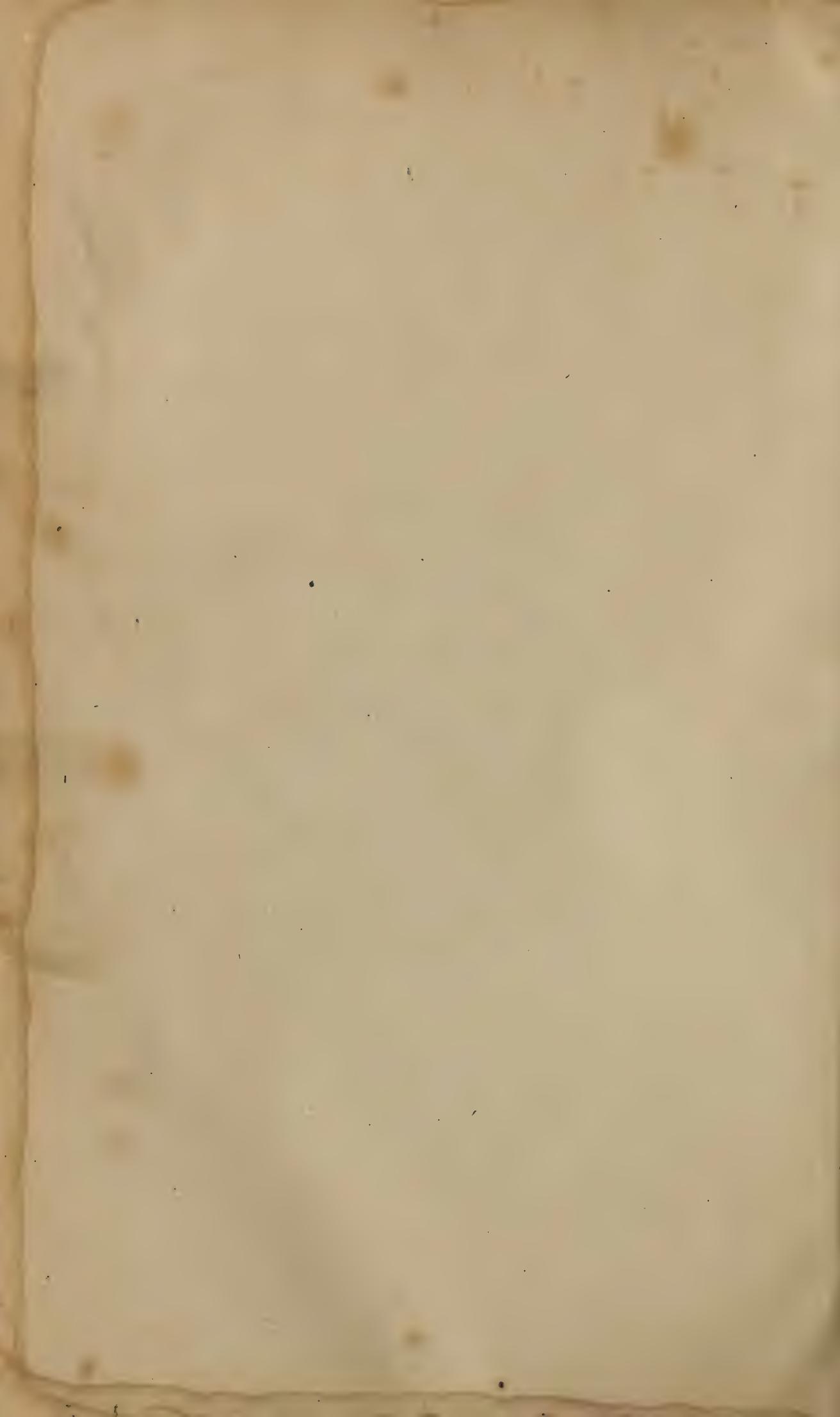
might therefore mean, "I have entirely devoted myself to Christ," and have therefore only to execute his will. But the addition ἐν τῷ σώματί μου, *in my body*, obliges us to understand the στίγματα of the wounds which Paul had received in his calling as apostle. See on 2 Cor. xi. 23, seq. These are actual vouchers for all that the apostle had had to endure in his apostolical service.—They are called στίγματα Ἰησοῦ, *branding-marks of Jesus*, because they were received in *his* service, and in consequence of his labours for *him*. What was meant to bring *shame* he bears as *honourable scars*.)

Ver. 18.—The usual formula of wishing them grace at length closes the Epistle to the Galatians; for, along with the χάρις everything else is given. But Paul wishes χάρις μετὰ τοῦ πνεύματος ὑμῶν, *grace with your spirit*, not merely μεθ' ὑμῶν, *with you*, in order, as Rückert correctly remarks, once more to draw their attention to the necessity of the victory of the spirit over the flesh, however the latter may shew itself, which victory is only possible through grace. (But see 2 Tim. iv. 22, where πνεῦμα stands also, without the possibility of such a reference.)













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